

Help Us To Stay On The Air Until Jesus Comes

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world and preach the Gospel."

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20)

WHOLE NO. 198

RUSSELL, KENTUCKY, SATURDAY, NOVEMBER 8, 1941

VOL. 10, NO. 40

A Brief Hot Shot To Make You Think Of The Need Of Prohibition

The word "bottle" occurs 28 times in the Bible. In ancient times they were made of earth or the skins of animals. They were used for water, milk, and wine. A figurative use was made of them to teach a lesson (See Psa. 56:8; 119:83; Matt. 9:17; Mark. 2:22; Luke 5:37, 38).

Milk has been a blessing through all the years. It would be a disaster to have to be without it.

Bottles have been used for both a curse and a blessing. When used for intoxicating drinks they become a curse. When used for water and milk they are a blessing.

Milk bottle are made common and plain, while whisky bottles are made beautiful and expensive. They are made to attract while milk bottles are made to serve.

It was recently reported that 70,000 bottles of beer is consumed in Huntington each day, while only 28,000 bottles of milk is used. Milk is selling at 13 cents per bottle and beer is selling at 11 cents per bottle. More than twice as much spent for beer as for milk.

Many children must do without their milk in order for daddy to have his beer. A father that will rob his children of milk so he may get his beer is not worthy the name "father."

The above figures do not include whiskey and wine. Add this amount and you have a heap of money.

God says: "Woe unto him that giveth his neighbor drink, that putteth thy BOTTLE to him, and makest him drunken." (Hab. 2:15). God's "woe" means His curse on the guilty one.

God forbids us looking on the sparkling wine. "Look not upon the

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The Bible Test

An exchange tells of a Mohammedan trader in India, who once asked a European whether he could not secure a Bible for him. "What for?" he asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European asked, "What for?" he answered:

"Well, when a ship brings a trader who is unknown to me who wishes to trade with me, I put the Bible in his way and watch him. If I see that he opens it and reads it, I know that I

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HOW MY BOY WENT DOWN

(Lillian Sheldon, in S. S. Messenger.)

It was not on the field of battle,
It was not with a ship at sea,
But a fate far worse than either,
That stole him away from me.
'Twas the death in the ruby wine cup,
That the reasons and senses drown,
He drank the alluring poison,
And thus my boy went down—

Down from the heights of manhood
To the depths of disgrace and sin;
Down to a worthless being,
From the hope of what might have been
For a brand of a beast besotted
He bartered his manhood's crown:
Through the gate of a sinful pleasure
My poor weak boy went down.

'Tis only the same old story
That mothers so often tell,
With accents of infinite sadness,
Like the tones of a funeral bell,
But I never once thought when I heard it
I should learn all its meaning myself;
I thought he'd be true to his mother.
I thought he'd be true to himself.

But alas for my hopes all delusion!
Alas for his youth and pride!
Alas! who are safe when danger
Is open on every side?
Oh! can nothing destroy this great evil?
No bar in their pathway be thrown,
To save from the terrible maelstrom
The thousands of boys going down?

(The editor's mother clipped this from some paper back in 1895. We are glad to share it with our readers. Considering the number of girls who drink today, it is even more to the point today than ever before. J. R. G.)

"I BROUGHT PA'S PRAYERS"

Sometime ago I read an interesting little story that makes clear what I am trying to say. A certain man who belonged to a church had gotten into very hard circumstances. Sickness and loss had resulted in the family reaching almost the place of destitution. The deacons of the church became somewhat concerned about the situation, and at the suggestion of

one of them, they agreed to meet at the home of the brother who was in need.

It was a very cold night with snow lying on the ground, and one of the deacons who lived out several miles in the country, did not get in. The other deacons had assembled, however, and they had had a season of prayer

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The First Baptist Pulpit

"WHY GOD DOESN'T ANSWER SOME PRAYERS"

"The sacrifice of the wicked is an abomination to the Lord: but the prayers of the upright is his delight." — Prov. 15:8.

I believe in prayer. Several years ago the king of Spain equipped a huge fleet and dispatched it against England to chastise that heretical land and crush out Protestantism. So completely equipped was the fleet that they called it the "Invincible Armada." Its success would have meant the overthrow of England, the destruction of all religious movements other than Catholicism, and the riveting of Popal-chains upon the souls of men. This Armada sailed toward England in the shape of a half-moon, spreading itself seven miles wide. Trusting in their strength, the Spaniards counted on

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Allison Discusses "The Call To The Ministry" At Pastor's Conference

On Thursday evening, October 16, the monthly pastors' and layman's conference of the Greenup Association met with the First Baptist Church of Russell, with Elder A. O. Allison, the speaker of the evening, discussing, "The Call To The Ministry."

While it was a meeting of very small attendance (some pastors in meetings, some out of town on business, some had previous engagements, and some just plain out trifling), it was one of blessed fellowship both with one another and with the Lord.

The editor has known Brother Allison for a great number of years, and has heard him preach on many occasions. Yet withal, we believe the message delivered at this particular time, far exceeded any message we have ever heard him deliver. In brief, we are sharing it with our readers.

THE CALL TO THE MINISTRY

It is reasonable that God, as sovereign, has the sole and exclusive right to select the ambassador to bear His message, and the steward to look after His interests.

I offer you the following true or false test concerning the ministry:

1. I am entering the ministry because it is any easy life.
2. I am entering the ministry because it involves no problems.
3. I am entering the ministry because there is no anxiety connected with the minister's life.
4. I am entering the ministry because it is a "white collar" job.
5. I am entering the ministry because it affords literary opportunity.
6. I am entering the ministry because I can best show my powers of oratory and argument.

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Tests For A Christian

(To be answered before God)

1. What is the most important thing in life to me?
2. Do I put Jesus first in my life?
3. Are my beliefs and practices true to the Scriptures?
4. Am I a Christian or merely a "church member"?
5. Am I aware of the daily indwelling presence of the Holy Spirit in my life?
6. Am I doing all a Christian ought to do?
7. How many souls have I won for Christ this year?
8. Am I always a true Christian in

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JOHN R. GILPIN EDITOR

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Four ways you can help:

1. Listen.
2. Tell others.
3. Send us a love offering.
4. Pray.

"I BROUGHT PA'S PRAYERS"

and were feeling rather self righteous, when a knock sounded at the door. One of them arose and opened the door and there stood the son of the country deacon who had failed to put in an appearance. "Pa couldn't come tonight," explained the boy, "but he sent his prayers." "Sent his prayers," echoed the deacon, "what do you mean, 'sent his prayers'?" "I mean," said the boy, "that Pa sent his prayers, and I've got 'em out here in the wagon." The group of deacons went out to the street and there they found a wagon loaded with all sorts of household necessities — meat, lard, flour, fruit, and any number of other things. It was a very shamefaced group of men who carried the wagon load of groceries inside. They, men who were able to help the sick family, had been praying, expecting the Lord to use someone else to relieve the distress, unmindful of their own duty. The absent brother "sent his prayers" in the form of actual help.

To neglect to perform known duty and to resort to prayer as a subterfuge, is to pray in the wrong place. — News And Truths.

ATTENTION PREACHERS

It is told on Gladstone that in his latter days, his wife asked him one day at luncheon, "What have you done this morning, dear?" And the "Grand Old Man" replied, "I had a ten mile constitutional, wrote an essay on Reasons for Believing Homer was Born in Only One of His Seven Birthplaces, felled two oaks a foot and a half in diameter, conducted a prayer meeting in the church, and outlined four speeches to be delivered this afternoon." "Ah, my dear," she said, "at your age it's good to know that you do not try to work now as you once did."

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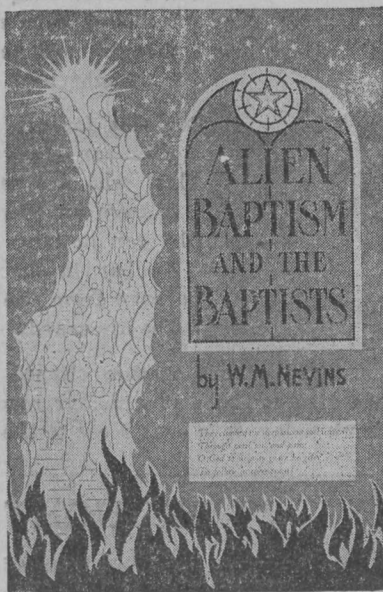
Charity begins at home—but it does not end there.

10. and
....., Russell, Ky.
11. Earnest G. Carter, 24, Salesman, and Edith Jane Martin, 21, Charleston, W. Va.
12. Clyde H. Owen, 23, Filling Sta. Mgr., and Dorothy Flanagan, Huntington, W. Va.
13. Fred Broadwater, 22, Salesman, and Phyllis Jeanne Baker, 21, Parkersburg, W. Va.

THE VOICE OF TEMPERANCE

Sam Morris has begun his seventh winter's season of broadcasting as "The Voice of Temperance" over radio, station X. E. G., licensed to operate with 15,000 watts of power on 1050 kilocycles. There are three broadcasts daily, 6:30 A. M., 6:45 P. M., and 8:30 P. M., all Central Standard time.

Radio station X. E. G. is an international cleared channel with 1-A classification under the Havana treaty ratified by Cuba, Canada, Mexico, and the United States. Be sure to listen in to each of his broadcasts whenever possible for you to do so.



A GOOD BOOK

This is a reproduction of the cover design of a book which every Baptist ought to read— "Alien Baptism And The Baptist," by William Nevins. We have reviewed it and commended it on numerous occasions, but we take pleasure today in encouraging each of our readers who enjoyed the article in the issue of October 25, "Why I Am A Baptist And Not A Roman Catholic," to order this book by the same author. We will gladly send it to you for one dollar per copy postpaid.

PLEASE TAKE NOTE

Whenever you change your address, you will do us a great favor and save us money if you will send us your old address as well as your new one. Every week we have to spend a dollar or better concerning those who have moved and failed to notify us as to their change of address.

Renew your subscription to THE BAPTIST EXAMINER.

WEDDINGS FOR OCTOBER

1. John Prince, Jr., 18, Farmer, and Irene Blevins, 22, Oldtown, Kentucky.
2. Ray Williams, 21, Teacher, and Juanita Ison, 18, Blevins, Kentucky.
3. Rufus W. Hodge, 23, Glass worker, and Eco Harkness, 21, Newport News Va.
4. and
..... of Sidney, Ohio.
5. Samuel G. Jobe, 21, Farmer, and Loretta Robie, 27, Bidwell, Ohio.
6. Homer B. Chapman, 21, U. S. Army, and Dorothy Blake, 21, Camp Shelby, Miss.
7. and
of Grahn, Kentucky.
8. James Deering, 35, Carpenter, and Minnie Lawson, 26, Huntington, West Va.
9. William E. Beard, 24, Steel worker, and Fay Wheeler, 21, Canton, Ohio.

"WHY GOD DOESN'T ANSWER SOME PRAYERS"

(Continued from Page One)

certain victory. Realizing their utter helplessness, people of England prayed, with the result that God intervened. A storm came out of a clear sky and only a small number of this vast Armada returned to Spain. As I look at the destruction of this fleet, I say again, "I believe in prayer."

At Valley Forge the Continental Army under Washington was about to be destroyed. The food supply was scant and the clothing even more scant, and as the soldiers walked they left bloody foot-prints in the snow. On a dark night, Washington was seen to step out of his tent and disappear into a clump of trees where on bended knees he prayed. Immediately there was a change in the tide of affairs and victory came to the Continental Army. I believe in prayer.

Over in the Maine woods among the lumber-jacks, things looked exceedingly dark from a moral and spiritual standpoint. Three Christians came together with the decision that they would pray. They selected the worst man in all the camp and centered their prayers on him. In a little while he was converted and then he too joined with these three in prayer for the next. In two years, scores of the worst ones in that community had been definitely saved. I believe in prayer.

Saul of Tarsus started on his way to Damascus for the destruction of the Christians within that city. On his way to this city, he was gloriously and miraculously saved. Back of his conversion though was the stoning of Stephen and his dying prayer: "Lord, lay not this sin to their charge." (Acts 7:60). Saul never got away from this prayer. Eventually he was saved. I believe in prayer.

Simon Peter was one day arrested and placed in prison. He was guarded by 16 soldiers; his hands were chained; between him and liberty there were three locked gates. In other words, 16 soldiers, 2 chains, and 3 locked gates stood between him and freedom. Hear how the Scriptures describe the scene: "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him." (Acts 12:5). A little group of women met for prayer and the God of heaven hearing them, miraculously released Peter so that the chains fell from his hands, the gates opened of their own accord, and the soldiers never prevented his escape. I believe in prayer.

Muller prayed for two friends for over sixty years. One was saved about six months before Muller died, the other about six months afterward. I believe in prayer.

Why should I not believe in it though? Has not God promised repeatedly and abundantly to answer? "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what

man is there of you, who if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Mt. 7:7-11). "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." (James 5:15, 16). "If ye shall ask anything in my name, I will do it." (Jn. 14:14). "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." (Jer. 32:17). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (Jn. 15:7). However, though I believe in prayer, there are some reasons why prayers go unanswered.

I

The first reason that prayers go unanswered is selfishness. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4:3). With much of our praying, our chief desire is that in our own selfishness we might be satisfied. I once knew of a woman who prayed over and over again for the conversion of her husband. When asked why she prayed for her husband's conversion, she said, "It would be so nice to have some one to go to church with me."

I once knew of a husband who prayed for the conversion of his wife. The reason that he prayed for her conversion was, "It is painful to think that she might die and be lost and go to Hell."

I think that I have seen churches pray for a revival just in order that they might have a good report to make to their association, or that their treasury might be filled, or that the church might have more or that the church might have more influence in town. Beloved, God doesn't answer such prayers of selfishness.

II

Much akin to this reason is the second — sin in our lives. If there is anything that hinders the prayer of the child of God, it is sin in his own life. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Is. 59:1, 2). "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." (Is. 1:15). "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (I Pet. 3:12).

I can imagine a telegraph operator, faithfully at work at his post of duty and unknown to him, a lineman at

some distant point cuts the telegraph wire. That telegraph operator might sit by his instruments and tick away by the hour but it would all be valueless. Just in this manner sin destroys one's prayer life, for one may pray by the hour but if there is sin in his life it is valueless. "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66:18).

The children of Israel had great experiences in their travels from Egypt to Canaan. Just after they had entered the promise land they went against the city of Ai. Achan had stolen a wedge of gold and a wedge of silver, and a goodly Babylonian garment, from the spoils of a precious battle at Jericho. Because of this sin in the camp, Israel lost the battle by 36 of the Jews being slain. When Achan's sin was confessed and atoned for, they went against the city again. This time without a single loss, they completely destroyed the city, its inhabitants, and its king.

Many of God's people cry unto Him for power but He has closed His ears to their cries because of the sins of their hearts. Listen! "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14).

III

Another reason why prayers go unanswered is an unforgiving spirit. God has never promised to answer any prayer unless there be a spirit of forgiveness first of all on the part of the one praying. Listen to these words of Jesus relative to prayer. "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." (Mk. 11:25). In His sermon on the mount, Jesus likewise declared that there must be forgiveness if one's prayers be answered. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Mt. 5:23, 24). Still again at a later time in His ministry, Jesus urged forgiveness in order that our prayers might be answered. "Again I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but until seventy times seven. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Mt. 18:19, 21, 22, 35).

I remember a time in the history of this church when two of the members became crossed with one another. Neither of them could pray because of this unforgiving spirit. I got them together and each wanted to blame the other. I said, "Alright, just get

down on your knees and tell God the same things you just told me about each other." They couldn't do it and in only a few moments time they embraced each other in tears exploring the other's forgiveness. Those two women learned that day the reason of their unanswered prayers, and their coldness to God, and their neglect to His service. Their unforgiving spirit was the cause of it all.

IV

Another reason for unanswered prayer is the idols which one has in his heart. "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them." (Ezek. 14:3). In view of this text you may ask, what is an idol? Briefly and simply, an idol is whatever we think the most of. If you put wife, husband, children, house, automobile, jewelry, or pretty clothing, before God so that He is not absolutely first, then God refuses to hear us. Over and over again the Bible declares that "God is a jealous God." If He cannot hold first place in our affections and if He can not be first in our lives, then God will be nothing.

You do not have to go to the jungles of Africa nor to the heart of the Orient to find men worshipping before idols. Many a man is bowing daily before some idol in his heart with the result that his prayer life is negated and God is completely crowded out. If God is given any place other than first place, He will not hear us when we pray. How marvelous it is though that when one is willing to give God first place in his life that he may know that he has God's power at his disposal.

V

While there are many who are financially tight-fisted and who do not spend too liberally, they would perhaps ascribe all other reasons for their unanswered prayers before they might realize that the real answer is personal stinginess. How can one expect God to hear him in his spiritual poverty, if he would dare to turn a deaf ear to material poverty. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard." (Prov. 21:13). There are a lot of Christians listening to this broadcast who refuse consistently to bring their tithe unto God and who continue in disobedience to God's teaching relative to tithing, and yet they wonder why their prayer life is so barren. Oh that God's people might learn to bring their tithes, offerings, and sacrifices to the Lord, and that they might learn the art of liberality toward the poor, that through their obedience to Him their prayers might be answered!

VI

Likewise a wrong relationship between husband and wife will result in unanswered prayer. "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (I Pet. 3:7). Who would ever imagine that martial difficulties

would hinder prayer? Yet here it is plainly taught within God's word. How could one come into a right relationship with God as long as he is in a wrong relationship with his wife, for the union of husband and wife is the type of union of Christ and the soul. If there is a believing husband and wife tonight who are in a wrong relationship, one to the other, listening to this broadcast, may God help you to seek out your marriage partner and before God settle your difficulties. Some day you may want to pray and this would be an absolute impossibility under present existing circumstances. Is it any wonder today that there are so few prayers which come up to God? Nagging wives and quarreling husbands with the divorce courts grinding away greedily can mean nothing else but hindered prayers — unanswered prayers — the deaf ear of God when we pray.

VII

Still again our prayers go unanswered because of hypocrisy. "And when thou prayest, thou shall not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." (Mt. 8:5). The only profit that such praying brings is the praise of men. But beloved, when one prays he does not want the praise of men, he wants the ear of God. If you want to be able to talk with Him and if your prayers are to be heard, they must emerge from the sincere soul of faith and must be untainted with hypocrisy. If your life is tainted with hypocrisy in any respect, your worship is a mere form, your services to God is a mockery, and your praying only causes the deaf ear of God to be turned toward you.

VIII

A failure to keep the law also causes one's prayers to miscarry. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; When distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the Lord." (Prov. 1:24-29). How mighty is this privilege of prayer and yet to be endured powerful, it must be with obedience to the word of God. Spurgeon used to say, "Work without prayer is presumption, and prayer without work is hypocrisy." If in any detail one fails to keep the law of God, to that extent this prayer life is hindered, and until that failure is confessed his prayers are "gone with the wind." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." (Prov. 28:9). In the light of this text many of our prayer-

meetings instead of being worship services, are in God's sight, mere abominations. Only if we do His will and keep His word can we expect Him to answer us when we pray. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (I Jn. 3:22).

IX

A ninth reason for unanswered prayer is unbelief. "And Jesus answering saith unto them have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." (Mt. 11:22, 23). This was Jesus' exhortation long years ago: "Have faith in God." Who else could we have faith in; And yet though he has never done anything to deserve it, we doubt him, we disbelieve him, and we show our lack of faith day by day. "But without faith it is impossible to please him" (Heb. 11:6). If we pray in unbelief and with a lack of faith, we do not please him and if we do not please him, how do we expect him to answer us when we pray. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." (James 1:5-7).

What a mighty force is this force of prayer linked up with faith in God. Faith simply means that we take God at His word. May God help us to take him at His word, to believe Him and not doubt Him; to trust Him and not distrust Him, for then have we confidence that He will hear us and that our prayers will not go unanswered.

X

If we pray contrary to God's will, or contrary to His Word, we need not expect an answer. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." (I Jn. 5:14). In Gethsemane the Lord Jesus himself three times prayed, "Nevertheless not what I will, but what thou wilt" and "thy will be done." If Jesus, God's Son, was so cautious to see that He prayed according to the Father's will, then how much more cautious ought you and I to be in our praying.

The apostle Paul gives us a good example out of his own life as to what our attitude should be when we learn that our praying is contrary God's will that the thorn remain in flesh. Three times he asked that God remove it from him. However it was God's will that the thorn remain in Paul's flesh. Without praying again for its removal, Paul immediately bowed in His presence to say, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in re-

proaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (II Cor. 12:9, 10). If the object of your prayer life is contrary to God's will then may you learn with Paul to bow before Him, accepting the will of God as final within your life.

In closing may I say again, I believe in prayer. Pentecost was the first great revival of Christian history. It has its origin on the human side in a ten day prayer meeting. They prayed ten days, preached one day, and baptized many days. We reverse the matter today. We pray one day or perhaps none. We preach ten days and usually baptize none.

I believe in prayer. Jonathan Edwards preached his memorable sermon, "Sinners in the hand of an angry God." People clutched the benches before them as though they were already slipping into the depths of Hell. Folk cried out in the middle of the sermon. A preacher arose and said, "Mr Edwards is it not also true that God is a God of mercy?" "Why, we ask," was there such a demonstration at the preaching of this message?" It is easily answered. Two hundred believers had spent the entire night in prayer before it was preached.

God grant that you too shall believe in prayer and may there be nothing which shall hinder your prayer life. Instead may you bring your life in to harmony with the will and word of God to such an extent that your prayers may not be hindered, but that they shall be answered. If you are a lost sinner, may God grant that you pray tonight the only prayer you can pray that God has promised to hear from you, "God be merciful to me a sinner," and may you now right now, trust Him who died for you.

ALLISON DISCUSSES "THE CALL TO THE MINISTRY" AT PASTOR'S CONFERENCE

(Continued from Page One)

7. I am entering the ministry because my parents wish to make a preacher out of me.

8. I am entering the ministry because my Sunday School teacher or pastor persuaded me to preach.

9. I am entering the ministry because I feel an especial fitness for the ministry.

10. I am entering the ministry because I saw a light.

11. I am entering the ministry because I heard a voice.

12. I am entering the ministry because it is my choice of the professions.

Of course, each will say that these are false motives or reasons for entering the ministry. Yet, there is a true motive. Everyone who enters the ministry should have an unsatisfied longing — a definite "woe" if he preach not the gospel. Everyone who enters the ministry should feel that a choice for any other profession would be morally wrong.

It is Scriptural, as the following, and many other passages prove: The prophets: Moses, Exodus 3:2-4:17; Isaiah, Isa. 6:1-12; Jeremiah, Jer. 1:4-10; Amos, Amos 7:14, 15. The Apostles

Matthew 4:18-22. The Seventy, Luke 10. Paul, Acts 9:4-6, 15-16. Paul and Barnabas, Acts 13:2, 3. The Ephesian elders, Acts 20:28. Archipus, Col. 4:17.

It is the height of impudence, sinful and dangerous to intrude unbidden into the ministry. Heb. 5:4; Duet. 18:20. The call, like conversion, is directly between the individual soul and God. It is manifested by several different indications, each of which proves all the others, — a consuming, holy, unquenchable desire; an abiding sense of duty; a constraining necessity; a "woe is me if I preach not;" a conviction that preaching is the supreme business of life, Acts 20:24. There should also be a sense of absolute need, helplessness, and reliance on God. 2 Cor. 3:4-6.

The church recognizes the call along with the man himself. Evidences to the church are unmistakable signs of sound conversion, superior piety (I Tim. 2:15), ability to teach (I Tim. 3:2), practical wisdom, executive ability, and a good report from them that are without. 2 Cor. 4:2, 6:3; I Tim. 3:7.

Should we "call out the called?" No. God alone has the knowledge of whom He has called, and the right to give these their marching orders.

May we have any part in the call, qualifications, and sending of preachers? Assuredly so. "Pray ye, therefore, the Lord of the harvest that HE would send forth laborers into his harvest." (Matt. 9:38).

Thrice blessed is the church from which God calls many to preach the unsearchable riches of Christ.

A BRIEF HOT SHOT TO MAKE YOU THINK OF THE NEED OF PROHIBITION

(Continued from Page One)

wine when it is red, when it giveth his color in the cup, when it moveth itself aright." (Prov. 23:31).

— A. N. Morris

TESTS FOR A CHRISTIAN

(Continued from Page One)

my dealings with others?

9. Am I guilty of some secret sin?

10. Am I at peace with all men?

11. If Christ should come now, would I be ready to meet Him unashamed?

THE BIBLE TEST

(Continued from Page One)

can trust him. But if he throws it aside with a sneer or even a curse, I will have nothing to do with him, because I know that I cannot trust him." — Christ Life and Word.

NOTICE!

We have heard from Brother Dickerson again since he has moved, and his new address is Elder C. D. Dickerson Recife, Pernambuco, Brazil, S. A.

Write him a letter of encouragement, but remember it will save him time and difficulties if you rectly to us to forward to him.