

# Be Sure To Note The "BOX" On Page Four, Column Four

PREMILLENNIAL . . . BAPTISTIC . . . CALVINISTIC . . . BIBLICAL

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. 223

RUSSELL, KENTUCKY SATURDAY, MAY 16, 1942

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### Despise Not Youth

When Paul said to Timothy, "Let no man despise thy youth," he well knew the tendency of adults to undervalue the talents and minimize the accomplishments of young people.

In these modern days, there is more latitude in such matters, but when young people are timid or discouraged, let them remember that—

George Washington wrote 110 maxims of civility and good behavior when thirteen years old, and surveyed the wilds of Virginia at eighteen.

Alexander Hamilton was George Washington's most trusted adviser at twenty years of age, and in Congress at twenty-five.

Benjamin Franklin founded the Philadelphia Public Library before he was twenty-six.

President Tyler entered college at twelve, graduated at seventeen, was admitted to the bar at nineteen, in the Legislature at twenty-one, and was in the United States Congress at twenty-six.

William Wilberforce began anti-slavery education at sixteen and was a member of Parliament at twenty-one.

William E. Gladstone was in the House of Commons at twenty-three.

Daniel Webster, at ten years of age, was so shy he could not speak or recite in public. At fifteen, he had read six books of Virgil and entered Dartmouth College. In his early twenties he was a distinguished lawyer, statesman and orator.

Fulton planned his steamboat at the age of fourteen.

Rufus Choate, one of America's greatest lawyers, had read every book in the town library at ten.

John Milton wrote "Paradise Lost" at the age of twenty-one.

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### REDEMPTION

Picture a cross on a hillside,  
Picture a shroud o'er the sun,  
See now the Christ as He hangs there,  
And know that redemption's begun.  
Hear how the crowd doth revile Him,  
Hurling abuse at His head;  
Hear now His cry of compassion,  
"Father, forgive them," He said.

Now in the grave they have laid Him,  
Sealed up the tomb with a stone;  
He who lived only for others  
Left at the last all alone.

Picture a glorious morning,  
Lo, now, the stone rolled away;  
Picture a grave that is empty,  
Hear what the angel doth say:  
"He is not here, He is risen."  
Wonderful promise so sweet;  
Death and the grave could not hold Him;  
Know now redemption's complete.

Blanche Johnson.  
Lincoln, Nebraska.

### A HUSBAND'S CHALLENGE

On the fourth anniversary of their wedding day, a young wife said to her husband: "I have been a very happy woman for four years; but if only one thing else could be true, I would be the happiest woman in the world."

"Well," he said, "what is it? I would do anything for you."

"If you were only a Christian," she replied.

"Are you a Christian?" said the young husband.

"Yes," came the answer.

"Well, I didn't know it," he remarked; and then, after a pause, he put his astonished wife through a series of questions:

"Do you swear?"

"No."

"Neither do I," he responded.

"You don't steal?" he queried.

"No, of course not."

"Neither do I."

"You don't gamble?"

"Of course I don't."

"Neither do I," said he.

"You don't get drunk?"

"Why do you ask such questions? Of course I don't."

"I don't either," he again responded.

"Now," he said, "You drink wine at receptions?"

"Yes, out of courtesy to the hostess."

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### Christian Influence

The superintendent of a large factory quietly opened the door to a main work room where more than 100 girls were working. The sounds which came to his ears brought a worried look upon his forehead. He listened for a moment, then closed the door and walked back to his office to sit down and think. For many months now, since his appointment as superintendent of this branch of his company, these girl workers had been a great problem to him. Often during the day there was quarreling and fussing among them which was very unbecoming young ladies of their age. At times when they were not quarreling they indulged in a lot of coarse joking which was encouraged by the rough and baser element found in all factories where a large number of girls are employed. This sort of thing had so spread through the plant until there was much dissatisfaction, production had fallen off, and authorities were demanding an explanation. The superintendent had formed a number of plans and tried them but none of them had worked save for a short period. Then the girls would drop back into their old rut of carelessness and quarreling. Finally the superintendent, believing that there must be a solution to his problem somewhere, called three of the young ladies from the work room. These were Sunday School teachers in several of the churches in the city, and were noted for the outstanding Christian lives they lived. The workers in the factory noticed each day that they refused to take part in the quarrels and arguments and course joking, but went quietly on with their work until the day was done. Although they suffered ridicule and jibing when they first

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### Lost, Strayed, Stolen

This announcement appeared in the bulletin of a London, England, church:  
MISSING — Last Sunday, some families from the church.

STOLEN — Several hours from the Lord's Day by a number of young people of different ages, dressed in their Sunday clothes.

STRAYED — Half a score of Lambs believed to have gone in the direction of "No Sunday School."

MISLAID — A quantity of silver and coins on the counter of the gambling houses, the owner being in a state of great excitement at the time.

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### It Works

Dr. Pentecost once met a free thinker who twitted him for putting any faith in the Bible, saying that the authorship of some of its parts was uncertain.

"Look here," said Dr. Pentecost, "who wrote the multiplication table?"

"I don't know," confessed the skeptic.

"What a man you are," said Dr. Pentecost. "You believe it and you use it, and yet you don't know who wrote it."

This placed the caviller in some difficulty but thinking he saw a way

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### THE FIRST BAPTIST PULPIT

#### "THE WEAPONS OF OUR WARFARE"

"Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you:

"But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

"For though we walk in the flesh, we do not war after the flesh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." — 2 Cor. 10:1-4.

There are five powers which govern society—namely, eloquence, learning, wealth, rank, and the army. These are the weapons of society.

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JOHN R. GILPIN EDITOR

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When Lady Powerscourt was on her deathbed, an old friend said to her, "I hear you are going to die. What is it to die?" "Oh," answered Lady Powerscourt, "It is a very simple thing. Though you want all truth to live by, you only need one truth to die by." "What is that?" asked her friend. "It is this—"The Blood of Jesus Christ His Son cleanseth us from all sin." (Gospel Message).

## WE RECOMMEND

"Bobbed Hair, Bossy Wives, and Women Preachers," by John R. Rice is a book which we take particular delight in recommending to our readers. We reviewed it recently in these columns and we urge again that all of our readers who want to read an "eye-opener", which is "chock full of dynamite" order this book at 50 cents from John R. Rice, 512 West Franklin Street, Wheaton, Illinois.

## GERMAN BLASPHEMY

The "Black Record," by Sir Robert Vansittart, giving the history of Germans, both past and present, dwells at length concerning the blasphemy of the nation at large.

Today the official "League of German Maidens" is singing:

"We've given up the Christian line,  
For Christ was just a Jewish swine.  
As for his Mother—what a shame—  
Cohn was the lady's real name."

This is a literal word for word translation of the original German, How can the German nation expect anything, but a curse from God since He has said, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and CURSE HIM that curseth thee" (Gen. 12:2, 3).

## A HUSBAND'S CHALLENGE

(Continued from Page One)

"I do, too," he added.  
"You go to the theatre?"  
"Certainly."  
"You play cards, don't you?"  
"Where's the harm in that? I play of course."  
"I do, too."  
"You dance, don't you?"  
"Certainly!" she said, "there's no harm in dancing. I love it. I dance, of course, I do."

## Spencer - Graves Evangelistic Team



Dear Brother Gilpin:

Earl A. Spencer and J. Fred Graves have just recently assisted the Loyall Baptist Church in a Revival meeting and we found their work to be of the very highest type. They preach the gospel of grace as I have never heard any others do.

I thank you for leading me to these great men of God through your paper. We had a truly great meeting—thirty some additions—23 by baptism, all but two were grown people.

I was a student in both the Southwestern and Southern Baptist Theological Seminaries, have traveled from Coast to Coast and from the Gulf of Mexico to the Great Lakes, have had some of our greatest men assist me in meetings, but never heard the Doctrine of God's Grace so dynamically and soundly presented by any other man. Without a doubt Brother Spencer is the greatest gospel preacher on the American Continent to-day.

"Well," said her husband. "I do, too."

"Now," said he, "if you'll show me the difference between the kind of life that you are living, and the kind I am living, I have no objection to my becoming a Christian."

The young wife saw his point; and when her husband unexpectedly returned on an errand, he found her on her knees by the couch, her face buried in her hands, and she was weeping. He asked her to forgive him if he had hurt her feelings.

"No," she answered, "it is I who ought to ask your forgiveness, and with God's help, you shall have a different wife from this time on."

Fourteen months from that time this young man acknowledged in a large religious gathering: "For four months I have been a Christian man, won to God by the earnest, consistent, beautiful Christian life of my devoted wife."

"My dear Christian wife," adds the narrator, W. E. Biederwolf, "if the religion of the Lord Jesus Christ doesn't make any difference between the life you are living, and the life your unconverted husband is living, it isn't worth recommending to him."

"My dear Christian sister, if the religion of the Lord Jesus Christ doesn't make any difference between

If ever God sent a man to a field he sent Brother Spencer. The meeting completely revolutionized things here as Brother Spencer refuses to yield to the trifling denominationalists who are giving carbolic acid to the innocent babes, while even compromising Baptists hold the struggling ones until death results from the mixture of grace and works. We love Brother Spencer and his message as no one I have ever had in my meetings before. . . largest crowds seen here and deepest interest. . . marvelous how we agree and see alike in all Bible Doctrines... How similar have been our experiences with folk, churches and unionizing weaklings... How I praise God for this man-of God and his uncompromising zeal in preaching the whole Gospel!

Your Brother in Him,  
H. N. Herron, Pastor  
Loyall Baptist Church

the kind of life you are living and the kind of life your unconverted brother is living, it isn't worth having as a means of saving and purifying the soul."

As he concluded a public address concerning these hurtful entertainments, Wm. Edw. Biederwolf thus petitioned:—

"O my Lord, smite to-night our selfishness and sin! If we have been in anybody's way forgive us, and give us some conception of what it means to be a child of Thine."

"Leave the message for these young hearts, especially for whom self-denial may be hard, as a guidepost on the path of the best and highest and purest to which the grace of God can lead."

"Give us to know something of the expulsive power of a real affection for Jesus in the heart until the unworthy and the indelicate and the suggestive shall have no more place and He who loved us and gave Himself for us shall be all in all."

Satan laughs at our toil, mocks at our wisdom, but trembles when we pray.

What destroys fellowship with God destroys the fellowship of men.



## "THE WEAPONS OF OUR WARFARE"

(Continued from Page One)

Jesus' infant church had none of these. In fact, in most instances, these powers were arrayed against the church. Though the weapons of society were arrayed against it, this infant church of Jesus grew, multiplied, divided, scattered, and continued to grow, until today there are multiplied thousands of churches like the church which Jesus built. Therefore, it is obvious that since the weapons of society were arrayed against Jesus' infant church—it is obvious that Jesus' church also has some weapons whereby to conduct its warfare.

### I

This leads me to declare that the Christian life is in itself a warfare. Paul especially seemed to regard one's Christian experience as a warfare, for again and again he used the terminology of war in describing his own Christian experience. Listen to these expressions:

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare." (I Tim. 1:18).

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." (I Tim. 6:12).

"Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2:3, 4).

"I have fought a good fight." (2 Tim. 4:7).

"I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." (I Cor. 9:26).

Not only does the Bible refer to the Christian life as a warfare, but even in our hymnology we acknowledge the same, for we sing:

"Am I a soldier of the cross,  
A follow'r of the Lamb?  
And shall I fear to own His cause,  
Or blush to speak His name?

Must I be carried to the skies  
On flow'ry beds of ease,  
While others fought to win the prize,  
And sailed thro' bloody seas?

"Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?

Sure I must fight, if I would reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word."

### II

Having seen that the Christian life is a warfare, I want us to notice the weapons which we use. It is significant that one must choose weapons to suit his conflict. For example, the weapons of the battlefield are cannon, rifle, swords, and army tanks. The weapons of the court room are legal books, abstracts, and opinions of the law. The weapons for

religious debates are Bibles, books of creeds, and religious writings. The weapons for a duel are pistols and swords. Therefore, it is significant that we should choose a weapon which will best suit our needs in the conflict of the Christian warfare.

In contrast with these weapons of the battlefield, court room, or a duel,—the weapons of our warfare are not carnal. We do not use force and prosecution. One day Simon Peter, forgetful of this, drew his sword and cut off the ear of the servant of the high priest. Yet, such a carnal weapon as this is not the proper weapon for Christian warfare. It is impossible to make Christians and believers at the point of a sword.

That you might see that the weapons of our warfare are not carnal, we do not depend upon cunning trickery in order to secure converts. I know preachers who report great numbers of professions in their meetings. Yet, these professions are gotten through mob psychology, and through a strong personal magnetism on the part of the preacher.

While we do not use force and persecution nor cunning trickery as our weapons since these are carnal, it is likewise true that we do not use human eloquence. Listen to Paul relative to this truth: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." (I Cor. 1:17). It isn't human eloquence which reaches the hearts and souls of men. Moody reached men by the thousands, yet always apart from eloquence. An Englishman told Mr. Truitt that when Moody visited the great schools of England that every where he went he broke the English language, and butchered human speech; but at the same time, he also broke English hearts and brought conversion.

Reminding you that the weapons of our warfare are not carnal, and that we do not use force nor persecution, nor cunning trickery, nor human eloquence, I would go further and remind you that human reason and reasoning, being carnal, are not weapons of our warfare.

What, then, are the weapons of our Christian warfare? The first which I would mention, is prayer. Tennyson said, "More things are wrought by prayer than this world dreams of." This is our first weapon. Spurgeon said, "Prayer without work is hypocrisy; while work without prayer is presumption." Yes, prayer is our first weapon. Listen:

"The effectual fervent prayer of a righteous man availeth much." (James 5:16).

"For we have not an high priest which cannot be touch with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 4:15, 16).

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3).

"The Lord is nigh unto all them

that call upon him, to all that call upon him in truth." (Psa. 145:18).

Imagine with me a man bowed before God. He is on his knees with his hands clasped before him. His eyes closed, his face turned upward, and he is speaking as earnestly as though he were actually talking face to face with some personage. Yet so far as you can see with natural eyes, the only one present is the man in prayer. Unless you be a child of God, you would doubtlessly scoff at this as a weapon. What power could there be in prayer? What a poor weapon for one to use! Surely nothing can be accomplished by this man on his knees talking to some unseen person. Yet, beloved, the chief weapon of our warfare is being wielded by this individual as he bows in prayer.

Hannah, of the Old Testament, had no child, and being desirous of such, she took the matter definitely to God in prayer. The priest of the temple on seeing her lips move but hearing no voice, childed her, thinking she was drunk. When Hannah explained to him her petition to God, Eli, perceiving that God had answered, said, "The God of Israel grant thee thy petition." (I Sam. 1:18). What a mighty weapon then was this weapon of prayer, for it brought life to the heretofore dead womb of Hannah.

When Simon Peter was in prison, there were sixteen soldiers, two chains, and three gates which stood between him and liberty. The outlook was truly dark, but the up-look is always just as bright as the promises of God, therefore "Prayer was made without ceasing in the church unto God for him." (Acts 12:5). Presently, the chains fell off his arms, the gates opened of their own accord, and Simon Peter marched out a free man.

That which gave power to the early church at Jerusalem was prayer. When they were threatened for their preaching, they went out to pray. Hear them: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." (Acts 4:29, 30). What was the result? Was anything accomplished? Were any deeds or miracles wrought? The following verse tells the story: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (Acts 4:31). I say then, beloved, that since the Christian life is a warfare, and since we do not use carnal weapons, that our first great weapon both for defense and attack, is the weapon of prayer.

Our second weapon is that of the Bible. It personally lays claim as being the sword of the Spirit. Listen: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:17). That is, it is the weapon which the Holy Spirit uses in the prosecution of His work.

That the Word of God is a remarkable weapon, and that remark-

able deeds are accomplished through the power thereof, is plainly evident in the Scriptures: "For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12).

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." (Rom. 1:16).

It is the Word of God which brings men to an understanding of the doctrines of God. It is this Bible which reproves and corrects men in their sin. It is this Bible which instructs them in righteousness and leads them into a more righteous life. Listen to this Scripture: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16). Therefore, next to prayer as a weapon, stands the Bible. It convicts sinners of their sins, and cuts them to the quick. Many preachers depend upon sob stories and funny yarns, and fail to use the Bible. By so doing, their greatest weapon for power in the pulpit is lost, for the sword of the Spirit remains unused. It would be just as foolish for a soldier in battle to lay down his sword and to carry a book of sob stories or funny yarns with him into battle, as it is for a servant of the Lord Jesus Christ to minimize the use of his Bible by using these sob stories and funny jokes.

The third weapon of our Christian warfare is the power of the Holy Spirit. When Jesus left His disciples just prior to going away, He said, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Lk. 24:49). Then the last words that He spoke are His ascension into the heavens, were "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). It was the Holy Spirit that was to energize that early church, and because of the presence of the Holy Spirit, the power of God was manifested. Paul reminds the church at Corinth that what he did was through the power of the Holy Spirit. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (I Cor. 2:1-4). You will notice he declared that his work was a "demonstration of the Spirit and of power."

Whenever you see an individual



stand before an audience preaching from the Bible and then waiting on the Holy Spirit, surely the unbeliever must say that such a one is unarmed; but not so. He has the greatest arms in this world in his possession, for the Word of God which he has preached is the sword; then the Holy Spirit takes this sword and uses it. Thus, the Holy Spirit is our third great weapon in our warfare.

There is a fourth weapon—namely, the believer's consecration. We ought to so live that regardless of what we do, it is for the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31). Many a skeptic can answer through his vain philosophy the arguments of the minister, but no skeptic can answer the argument of a consecrated life. It is a weapon which no man can face. Any Christian who lives a thoroughly consecrated life is an answer to every unbeliever as to the power of God, and it is a weapon of the Christian warfare which has no equal.

I wonder if perhaps many of us have not failed to realize the power of a consecrated life. If I speak to such an individual, may I remind you that by mistake or through carelessness, I might throw a five dollar bill into the fire. When it is almost burned, I am able to save a small corner of it. Through this small corner that has been saved, I can secure a new bill in place of it. And, beloved, it is thus when one's life appears to be wasted. How we rejoice that though one's life may not have counted for God as it should, and to the world it might apparently be wasted—how we rejoice that God gives a promise of a renewal of consecration. "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O black-sliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." (Jer. 3:12-14).

Our fifth and last great weapon in the Christian warfare, is faith. What more can a man have than faith in God. That you might see that God lists faith as one of the individual's greatest weapons, notice these Scriptures:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:5, 6).

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. 17:7).

"Have faith in God." (Mk. 11:22).

"And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." (Lk. 17:6).

What a mighty weapon was this weapon of faith when David went out to fight against the giant Goliath. Just a little red-head, freckle-faced lad with a sling shot in his hand, and five smooth pebbles in his shepherd's bag. Yet, he went out to meet a giant—a seasoned man of war—a man better than nine feet in height. What a contrast between the two—the giant depending on his strength, while David was depending upon God. Listen: "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defiled. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel." (I Sam. 17:45, 46). You know the results of the battle. There were many of the camp of Israel who believed that God could do this, yet David was the only man who believed that God would do it. It wasn't just the weapon of the sling shot whereby David won the victory, for the victory was won in faith ere the rock ever left the sling.

Do you remember how the children of Israel marched around the walls of Jericho once each day for six days, and on the seventh day, they marched around seven times; and on the complete circumnavigation of the walls on this seventh day, they blew their trumpets made of rams horns, and the walls of the city fell down flat? Surely when the inhabitants of Jericho looked out of the walls, they said, "Look at those old fool Jews marching around the city." Yet, beloved, this was an act of faith because it was what God had told them to do, and growing out of this act of faith, the power of God came on them, and the walls of the city were destroyed.

Thus, beloved, we see that the Christian life is but a warfare, and that our weapons are unlike the weapons of the battlefield, the court room, or the weapons for a duel. We are not to depend upon carnal weapons, but we are to use the weapons of prayer, the Bible, the Holy Spirit, consecration, and faith in fighting our Christian battles.

These weapons which to others might seem absurd, God declares to be powerful. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (2 Cor. 10:4). While they may seem preposterous to the world, they therefore reveal the truth that our power is not carnal, but it is the power of God. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7). Paul realized this, for he said, "When I am weak, then am I strong." (2 Cor. 12:10).

It is remarkable the results obtained when these weapons are properly used. Paul gives us a particular case. "But if all prophesy, and

there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth." (I Cor. 14:24, 25). How true even today, for when a church preaches the Bible, and prays, depending upon the Holy Spirit, and the members thereof live consecrated lives, and they face their problems by faith,—truly it is then the world declares that, "God is in you of a truth." I rejoice to know that in these years of my pastorate here, many have been the times that men have come to services out of idle curiosity, and have gone away with the full realization of having met God here face to face. Others have come with an expectancy of causing trouble, and have gone away redeemed by grace. Yes, the weapons of our warfare may appear foolish in the eyes of the world, but they are God's weapons. It is God's battle, and until He comes again, we will be perfectly content with prayer, the Bible, the Holy Spirit, consecration, and faith in God. We believe that these weapons will win the battle for us.

If there be such a one listening today who is unsaved, then these weapons would be valueless to you. What you need first of all and above everything else, is to receive the Lord Jesus Christ as your personal Saviour. May God grant you salvation today.

#### DESPISE NOT YOUTH

(Continued from Page One)

Longfellow entered college at fourteen, and was professor of modern languages and literature at nineteen.

Robert Burns was a literary genius at the age of twelve.

Charles H. Spurgeon was a pulpit orator of note at sixteen, and pastor of the London Tabernacle at twenty.

George Williams founded the Y. M. C. A. at the age of twenty-three.

And never forget that—

The Lord Jesus Christ had accomplished His earthly mission at the age of thirty-four.

—The Lookout.

#### LOST, STRAYED OR STOLEN

(Continued from Page One)

WANTED—Several young people. When last seen they were walking in pairs up Sabbath-breaking Lane, which leads to the city of No Good.

LOST—A lad, carefully reared; not long from home, and for a time promising. Supposed to have gone with one or two companions to Prodigal Town, Husk Lane.

Any person assisting in the recovery of the above shall in no wise lose his reward.—Rockport Bulletin.

The cross of Cavalry bore the storm of sin and gave sunshine to the ages.

There is one thing better than the removal of temptation; that is the strength to overcome temptation.

#### CHRISTIAN INFLUENCE

(Continued from Page One)

went to work, they now had the respect and admiration of all.

The superintendent had decided that, as all the other plans had fallen through, he would, as a last resort, tackle his problem from a religious angle. But as that was something that he knew very little about, he laid the matter before the three young ladies, saying, "I must confess that I'm at the end of my tether, I'm against a wall. I am appealing to you for help, because I see that you have something in your lives that the majority of those workers do not have."

The three Sunday School teachers smiled and promised to see what could be done.

The next day was hot and sultry. The girls were in an especially ugly mood and a dispute began early in the day. But, as it began rising to a height, three clear young voices began singing a sacred hymn. As they sang, the angry voices gradually ceased. A number of other voices joined in the familiar song and it was sung several times. When it was finished, only the sound of the work of busy hands filled the great room.

Those who had started the dissension bowed their heads in shame, and there was no more quarreling that day.

About one month later, a well known Christian worker visited the factory; and, after going through the plant, was taken through the large work room. It was the hour of sunset, and the soft rays of sun were flooding the room with their radiance. As the door was opened, the sound of singing came to the visitor's ears. The song the busy girls were singing was, "Softly Now the Light of Day." When the lady looked inquiringly at the superintendent, he smiled and explained that many times during the day the girls sang hymns, but always at the sunset hour they sang "Softly Now the Light of Day," led by the three Sunday School teachers, through whose influence they had been led into a better way of living.

The Answer

#### IT WORKS!

(Continued from Page One)

out of it he said, "But the multiplication table works!"

"Doubtless" was the triumphant retort of the preacher, "and so does the Bible."—Selected.

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