

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."—(Isaiah 8:20).

WHONE NO. 269

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The Upward Look



"Change and decay in all around I see;
O Thou who changest not, abide with me!"

Are Baptist Masons, Traitors to Christ?

Wm. Ridgway, who used to write "The Busy Man's Corner" in "The Sunday School Times," had this to say about Judas' betrayal of the Master:

"One of you shall betray Me."

Does anyone know a meaner word in the language than the word "betray?" There is many a business wreck upon the shores of trade because "my partner betrayed me." There are many, oh so many ruined lives because "my love betrayed me." Every local history has more than one of both of these sorts. The dictionary runs out of adjectives and invectives for "the yellow cur." Yet here we have a betrayal bearing down upon the purest soul that ever lived, which is so base and unprovoked that all down the centuries it has stood as the devil's masterpiece along that line (Luke 22:3-6). Yes, the devil entered into the serpent back there in Eden, but here the devil was so close to the Head of the Company that he was selected for treasurer. I am treasurer of an insurance company. I notice my name is printed with the president, vice president, and secretary at the top of the stationery. The treasurer is apt to sit close to the management and be a right hand of the executive. Perhaps Peter is thought of, another one of the company close to the "President" who did—well, might

as well say it, who "went back on" the "President" just when the "President" most needed him. But Peter's denial was not a betrayal, as lamentable as was the spectacle the rattled liar made of himself. Peter just suddenly stubbed his toe, as some more of us have done. Judas was a grafter. The stumbler came back. We generally do. The grafter never did, they rarely do. The grafter was not the last of those who have lost Heaven because of the thirty pieces."

Mr. Ridgway's estimate of traitors is the same as that of all decent men, whether believers or not. His size-up of traitors is all right, but his application does not go far enough. We proved in a recent issue that Masonry forbids its members to pray in the name of Jesus. We proved it by official documents of Masonry. Odd-fellows and other lodges are just as bad. So that what we say of Masonry is just as true of all the balance of the secret orders, that we know anything about. A prominent Kentucky Mason the other day quit his church because he could not be loyal to his church and loyal to his lodge at the same time. He was at least consistent as a Mason. No man can be a good Baptist and a good Mason at the same time. We never knew one that was. Every

Baptist Mason is guilty of being a traitor to Christ, a traitor to the Bible and a traitor to his church. My saying that does not make it so unless I prove it. Here is the proof.

1. The proof I gave as to Masons being forbidden to pray in the name of Jesus is sufficient proof that they are all traitors to Christ. Like Judas they betray Christ for money. It may not be thirty pieces of silver, but every Mason sells Christ for a price. The price of his treason to the Son of God may be a job or trade or popularity or worldly honor or something else; but he gets his price, at least he thinks he does. But like Judas he is disappointed in the end. Any man, who belongs to any institution, where he has to cut out the name of Jesus or put the soft pedal on the deity of the Lord Jesus or His atonement or His one way of salvation and His all authority is a traitor to Christ. Every man, who is a good Mason, is a bad Christian, for he is disloyal to Christ, not only every time he prays in his lodge; but also in his giving, in his ritualism, in his Masonic funerals, when he says that Jews, Mohammedans, infidels, modernists, agnostics and the vilest and most profane rejecters of Christ have gone to the grand lodge above. No worse treason

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Why A. C. Gaebel, of New York, Quit the Methodist Church

A. C. Gaebel, the Editor of Our Hope, New York, ranks high as a scholar, preacher, Bible teacher, and author. He ably champions the fundamentals of the Christian faith and his influence is widely felt in the United States and other lands. In an old number of his magazine, he tells why he left the Methodist Episcopal Church (North). Here is his statement: "Thirty years ago when this evil drift (toward Modernism) first manifested itself in Methodism, the Editor (Dr. Gaebel), who was then a member of the New York East Conference, for conscience' sake separated from the ecclesiastical body. It was a definite call from the Lord. All who prophesied at

that time that we would become a failure and could not succeed in a lonely walk with the Lord, which began in 1899, were false prophets. On account of taking our stand outside of the camp and casting ourselves upon the Lord, the Lord has used us graciously, blessing us in making us a blessing nation-wide. 'Then that honor Me, I will honor.' He still continues to honor us as we give His name and His Word preeminence." — So, Methodist.

In this unionistic age when the Lord Jesus and His church—

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IS MODESTY DEAD?

Sometime ago we came across a cartoon entitled "Is Modesty Dead?", in a copy of "Life" that came to our hands. The weather has changed somewhat since this picture appeared, but the idea that it suggests is just as applicable now as it was then. Take a good look at the cartoon. A thin, jaded looking female in abbreviated dress, rolled hose, and with a cigarette between her lips is standing by the grave of "Modesty". The inscription says that Modesty died somewhere between 1919 and 1924, but the jaded, worldly wise, flapper that stands by the grave is pictured by the artist as having never known that such a person as Modesty ever

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Worldliness of the Churches And How It Is Daily Manifested

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." Jas. 4:4.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:18.

The human race has split over God, and as a result of this split, there are, everywhere, two communities or groups of people. On the occasion of the crucifixion of our Lord, the veil of the

temple was rent from top to bottom, indicating that the power was from above. So the split in the human race has come from above. God, by eternal, amazing, irresistible, covenantal grace, hath made us to differ from another (1 Cor. 4:7).

Christ speaks of one group as "My disciples," and of the other group as "The world." These two communities or groups are, by the very nature of things, as well as by the will and command of Christ, estranged from each other. The Spirit that binds us to Christ separates us from those who do not share His life. Attachment to Christ is detachment from the world. To

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"The Prayer of Faith"

(By JOHN LINTON, Toronto, Canada)

"What things soever ye desire, when ye pray believe that ye receive them and ye shall have them."—Mark 11:24.

One great secret of prevailing prayer is to mark the distinction between what we might call "ordinary prayer" and "the prayer of faith." The difference is that in ordinary prayer we want a thing enough to ask for it, but the prayer of faith wants a thing enough to not only ask for it but to keep on asking until either the answer is received or the assurance comes that the answer is on the way. Ordinary faith believes God can do what is asked. Prevailing faith believes God will do what is asked.

In a word, ordinary praying asks, the prayer faith asks and takes. And as S. D. Gordon has said, "In prayer do less asking and more taking."

We shall state our subject under three headings: What is the Prayer of Faith? What does it accomplish? How may we obtain Prevailing Faith?

What Is the Prayer of Faith?

Well, what is faith itself? J. C. Conant has pointed out that there are two kinds of faith—natural and spiritual faith. There are two pairs of eyes—natural and spiritual eyes. There are two classes of facts—natural and spiritual facts.

Natural faith—all have it. You

can trust a chair when you sit on it. You trust the pillar box with a letter. Our modern business is run upon a basis of faith. Natural faith looks through natural eyes at natural facts and acting upon them, natural faith becomes a reality.

Spiritual faith—Christians only have it. Spiritual faith looks through spiritual eyes, perceives spiritual facts unseen to the natural eyes, and acting upon them, spiritual faith becomes a reality. It is not a human capacity, it is a divine gift. It is not inherent, it is imparted. It cannot be worked up. It must be sent down. Faith comes

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MOCKING ISHMAELITES

Abraham made a feast for his young son Isaac. "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking" (Gen. 21:9). The mocker and his mother were cast out of the Abrahamic household.

"Which things are an allegory," says Paul (Gal. 4:23-31). Hagar stands for the regime of law or works and trying to be saved thereby. Sarah stands for the covenant of grace and the grace plan of salvation "through faith... not of yourselves... not of works" (Eph. 2:8, 9). Ishmael, son of Hagar, stands for those who are trying to be saved

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VALUABLE DOCTRINES

1. Individual liberty in matters of religion.
2. Christ's blood the only hope of salvation.
3. Repentance and regeneration before church membership or the ordinances.
4. Obedience to Christ rather than compromise.
5. The New Testament churches models for all times, everywhere, until Jesus comes.
6. The ordinances are declarative and not procurative.
7. The church a pure democracy, of the people and by the people, with none to lord over them in the teaching or practice of their religion.

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John R. Gilpin—Editor

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WORLDLINESS OF THE CHURCHES AND HOW IT IS DAILY MANIFESTED

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be in accord with Christ is to be in discord with the world. The antagonism between the people of God and the world is deep, fundamental, and perpetual. Christ informed His disciples at the very beginning that they might expect the hostility of the world. Our Lord is here speaking with special reference to His apostles, and if we may trust tradition, everyone of that little company, with the possible exception of John, died a martyr's death. But, be that as it may, our Lord here lays down a universal statement of the permanent condition of things; and there is no more reason to restrict the force of the meaning of these words to the original hearers than to restrict the force of the meaning of the rest of this beautiful discourse to them. Let us raise this question: What is the explanation of so little hostility from the world toward the churches of today? Can it be that the carnal mind has ceased to be at enmity with God? Can it be that the world has become a friend to God? No, a thousand times, no! It is because there is so much conformity to the world in our churches.

I. The cause of this hostility. "Because ye are not of the world." The people of God and the world are very unlike, and so far as eternal things are concerned, have nothing in common. The world loves his own. The need of God's people is to recognize the difference between them and the world, and to practice a separated life.

II. How to escape the hostility of the world. If you want to escape the hostility of the world, drop your flag, button your coat over the badge that shows you belong to Christ, and do the things the world does, and so far as the world is concerned, you will have an easy and undisturbed life. Christ was talking about out-and-out Christians being the object of the world's enmity. Of course the Christianity that does not bother the bootlegger will not have his enmity. Of course a Christianity that winks at legalized vice will get along well with the crooked politicians. Of course a Christianity that does not disturb worldly church members in their career of dancing, card playing, theater going, and other worldly pleasure will have no opposition from the worldly bunch. Any Christian who crosses the spirit of this world is certain to have the bitterest kind of opposition. To be worldly is to be like the world in thought, in purpose, and in conduct. It is to set our affection on things above. It is to unite and agree with the world in its

attitude towards God.

III. Any effort to do away with the distinction Christ made between His people and the world is a spirit of worldliness. The Bible represents worldliness under some very ugly figures.

1. James calls it rebellion against God. (Jas. 4:4). God hates worldliness among His people and regards it as a spirit of insubordination.

2. Worldliness is adultery. Worldliness in the spiritual realm is called by the same name that unfaithfulness to the marriage vow is in the moral realm. If God's people were not so worldly they would not have so much time and money to spend in the adulterous embrace of the world. Worldliness is a robber of both time and money. Worldliness is expensive—it saps the financial as well as the spiritual strength of our churches.

3. Worldliness is wearing an unequal yoke (2 Cor. 6:14). This is a call to godly separation. In each dispensation this demand has been made. To Abraham Jehovah's command was, "Get thee out of thy country, and from thy kindred, and from thy father's house." To Israel He said, "After the doings of the land of Egypt wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances" (Lev. 18:3). The Saviour announced that, "He calleth his own sheep by name, and leadeth them out" (John 10:3). On the day of Pentecost the word to believers was, "Save yourselves from this untoward generation" (Acts 2:40).

In Romans 16:17 it is said, "Mark them which cause divisions and offenses contrary to the doctrine which we have learned, and AVOID them." 2 Tim. 3:5 speaks of those "having a form of godliness, but denying the power thereof," then it is added, "from such turn away".

IV. SOME OF THE WAYS IN WHICH WORLDLINESS IS MANIFESTED.

1. Worldly Associates. "Bad company is the ruin of good character" (1 Cor. 15:33, Moffatt's translation). Temptations to dance, and other worldly indulgences come through worldly associations. Jehu the seer met the good king Jehosaphat coming from the tragic battle of Ramoth-Gilead where he had been in an unholy alliance with wicked king Ahab, and rebuked him with these words, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord." (2 Chron. 19:2).

2. There is worldliness in the way we try to get things—our daily bread, etc. (Jas. 4:1-3). The way to get things is to ask God. Lack of prayer is worldliness.

3. Failure to recognize God's Providence in our lives is worldliness, Jas. 4:13-15.

"God holds the key of all unknown.

And I am glad,

And I am glad.

If other hands should hold the key,

Or if He trusted it all to me,

I might be sad,

I might be sad.

What if tomorrow's cares were hers

Without its rest,

Without its rest?

I'd rather He'd unlock the day,
And, as the hours swing open,
say:

My will be best,

My will be best.

The very dimness of my sight
Makes me secure.

Makes me secure.

For, groping in my misty way,
I feel His hand; I hear Him say,
'My help is sure,'
'My help is sure.'

I cannot read His future plan.
But this I know,
But this I know:

I have the smiling of His face,
And all the refuge of His grace,
While here below,
While here below.

Enough; this covers all my need
And so I rest,
And so I rest;

For, where I cannot, He can see,
And, in His care I safe shall be,
Forever blest,
Forever blest."

4. Luxurious living is a very common form of worldliness among God's people. Gaudy dress and sumptuous fare, even among the poorest of God's redeemed is the order of the day. We should cultivate simplicity of living while passing through this world that we might have more to spend on the bride of Christ.

V. AS A RULE THOSE WHO ARE THE LEAST WORLDLY ARE THE FIRST TO CONFESS THEIR WORLDLINESS. It has often been our experience, when engaging in the ministry of rebuke, that the most godly have felt the sting of God's Word and have confessed their sins, while the most worldly and ungodly have manifested the spirit of persecution. It is interesting and heart-searching to read the diaries of men like Jonathan Edwards, Andrew Fuller and Adoniram Judson. Fuller wrote in his diary, under date of July 1, 1780, as follows: "My soul has been dejected today in thinking on the plague of the human heart. Had a sweet time in prayer tonight. Through the glass of my depravity I see, oh I see, the preciousness of the blood which flowed from Calvary! Oh that the ideas I have had tonight were indelibly written on my heart! But alas! one hour of sin will, I fear, efface them all." In a letter from Rangoon to Mrs. Judson, who had gone to America for her health, Adoniram Judson uses these words: "I hope you enjoy more religion than I do. This heavy affliction does not have the salutary effect on my heart which I had anticipated. Mercies and judgments seem to be thrown away on me, and I am afraid that I shall never make much advance in the divine life. I had such a view and sense of my depravity this morning as made me ready to give up all for lost—not, I mean, as it regards my interest in Christ—there I feel strong—but as regards any attainments in holiness, while remaining in this state of sin."

MOCKING ISHMAELITES
(Continued from Page One)
ed by works and whose religious profession and life are produced on that basis. Isaac stands for those who are saved by grace and whose religious life and profession are produced on that basis. Ishmael mocked Isaac and the order of things represented by Isaac. His successors still follow this sorry business. "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now" (Gal. 4:29). Just observe the works-for-salvation people and see how mockingly, how sneeringly, how scornfully they deal with the plan and people of salvation by grace! They are ignorant of regeneration, for a real experience of saving grace puts a quite different spirit in one.

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"Nevertheless what saith the

The Query Box

Readers are urged to submit questions to be answered in this department. However, anonymous questions and those intended as a personal thrust at any individual whatsoever will not be considered. Every answer will have careful study and years of Bible research back of it. Please do not ask or expect personal replies. The time of the editor of the Query Box is too much limited to permit him to write personal replies. All correspondence intended for the editor of the Query Box should be addressed: The Query Box, c/o The Baptist Examiner, Russell, Ky.

1. Please explain 1 Pet. 3:19, 21.

I believe the phrase "which sometime were disobedient" should be rendered "when formerly they were disobedient" according to the Greek rule for clauses thus constructed. The preaching alluded to was that done by Christ in spirit through Noah, "a preacher of righteousness" (2 Pet. 2:5) while the ark was in preparation. I could write much upon this matter, but this brief explanation must suffice because of limits of space and time.

2. One says: "Christ is the second person in the Trinity." Another says "Christ is not the second person in the Trinity. Christ is the Holy Trinity manifested in the flesh." Which is right?

It is perfectly correct to say that Christ is the second person in the Trinity. It is also perfectly correct to say that Christ is the Trinity manifested in the flesh. The two statements, when properly understood, are not contradictory. In office and in the order in which the members of the Trinity are named (Matt. 28:19), Christ is the second person; but in essence the Trinity is one and fully resided in Christ. When we speak of the three persons of the Godhead we use the word "persons" figuratively as the only way we know to represent the plainly revealed distinctions and offices of the one divine essence, and not as we use the term for different human beings.

3. Was the ordinance given—touch not, taste not, handle not? Col 2:20, 21.

Paul wrote his epistle to the Colossians in part to combat Gnosticism with its ascetic practices. The words in question epitomize that asceticism, which Paul condemns. We have here no divine command, and to quote it as such with reference to anything whatsoever is a gross misapplication of scripture.

4. What became of the tree of life that God planted in the Garden of Eden?

I do not know. Rev. 22:2 speaks of the tree of life in heaven, but this evidently is to be taken figuratively. I presume that as God had no reason to preserve the tree of life indefinitely, he allowed it to go the way of all trees and perish with age.

5. Did God create the serpent

scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with her son of the free woman" (Gal. 4:30.) Only as people are saved by grace and are utterly humbled thereby can they get to heaven at all. The tables will be turned between Isaac and Ishmael some day.—Baptist and Reflector.

that tempted Eve?

Yes. He created every thing. But that does not make God responsible for the fact that the devil used the serpent.

6. Is Satan a fallen angel? Luke 10:18.

Yes.

7. Is an undertaker defiled preparing the dead for burial?

No. Jewish ceremonial respecting defilement touching dead bodies has no place in the New Testament dispensation. Those who do such are grossly ignorant of scripture.

8. What do you think of Raphael's Madonna as the cover for Life Magazine December, 1942? I consider it an insult.

This is in line with all worldly pretended honor paid Christ at Christmas time to those whose hearts are far from him. I am persuaded that whole religious observance at Christmas is a stench in the nostril of the Almighty. Made of the babe of Bethlehem while the Christ of Calvary crucified afresh. But as for various Madonnas, I am concerned. They are the spring of Maryolatry.

9. As Mary wrapped her in swaddling clothes, should mothers have their helpless infants' pictures taken in nude?

No. Nudity at any age is neither decent nor beautiful.

10. Will Jesus reign on earth with his people a thousand years and when will it take place?

Yes, Jesus will reign on earth a thousand years with his people. The fact that Jesus reign on the earth is made plain in Luke 1:32; Zech. 14:9; 72:11; Isa. 24:23; Jer. 23:5; 3:4, 5. The fact that his people will reign with him is plain in Matt. 5:5; 1 Cor. 6:2; Rev. 2:26, 27; 3:31; 5:10; 20:4. This latter message is one that gives us the length of this reign of Christ with his people on the earth. All passages supplement and reinforce one another. The time of the beginning of that reign will be immediately following judgment of the nations declared in Matt. 25:31-46, which will come to pass when Christ comes to the earth in fulfillment of the promise of Acts 1:11.

11. Is it right to have a children's choir of mixed voices, including both saved and unsaved in church services?

This question is asked in light of Rom. 8:8—"So they that are in the flesh do not please God." And in light of this passage I must answer this question for myself the negative. Singing is a part of the worship of God. The cannot worship God sincerely if we put them through outward form, we only make sham of worship. Besides, less there is a very careful selection of songs, lost children be found singing a falsehood in God, who "desireth truth in inward parts" (Psa. 51:6). I once heard a choir of mixed voices sing a hymn which I know not why God's grace to me he has not known," etc., and then I've heard us: "I know whom I've loved and am persuaded that I am able to keep that which I committed unto him that day." I know that children are encouraged to sing junior choirs as a means of interesting them in their education and winning them to Christ, but I do not believe we can achieve truly spiritual results by unsupervised means. This raises other questions. If so, them in.

"THE PRAYER OF FAITH"

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from God, the Giver of every good gift.

What is the basis of faith? Faith must have evidence to support it, whether natural or spiritual. The basis of natural faith is the strength of the chair, the stability of the Canadian Government is behind the pillar box. In business the basis of faith is the moral integrity and financial assets of the customer. And spiritual faith must have a sufficient foundation. Faith is reasonable. It deals with facts, but they are spiritual facts not evident to the natural man. Faith is "the evidence of things not seen."

I want to mention some things that do not constitute a sufficient basis for the prayer of faith. It is not outward circumstances and appearances. These things we can see, and sight is the very opposite of faith. It is when sight brings no helpful vision that there is a first-class chance to exercise faith. The darker the outlook, the greater the difficulty; the more impossible the situation, the more opportune the time for faith. A certain engineering firm advertised in these words:

"Got any rivers you think are uncrossable?"

Got any mountains you can't tunnel through?"

We specialize in the wholly impossible,

We do the things that no one can do."

And that is exactly the realm in which faith works—in the realm of the wholly impossible. Man's extremity is faith's opportunity. Child of God, have you set your heart on asking something from God? Be sure that you have sufficient ground beneath your feet when you present your prayer to God and expect an answer. Do not look to outward appearances for confirmation of faith. Believe God despite appearances. He is far greater than appearances, and is Lord over circumstance.

The basis of faith is not in feelings. Feeling is no more the basis of faith for the Christian than for the unsaved. No man is saved because he feels saved, but because he believes he is saved. He may be saved without feeling. Faith has nothing to do with feeling. So it is with a Christian praying the prayer of faith. A pastor has asked on Saturday night for the salvation of a soul on the Lord's Day following. He has received the assurance from God that some soul will be saved. His faith is on wings. His feelings are exhilarated. But next morning he awakes with a big headache. It is pouring rain outside. He knows there will be only a handful in church. Where are his feelings? In the cellar. Where is God? On His throne! Feelings are as changeable as the wind. They have nothing whatever to do with God's faithfulness. Faith can believe God in spite of feelings.

Moreover, the basis of faith is not signs. We say, God gave Gideon a sign to enable him to exercise faith. That is the very thing a sign does not do. God has sometimes condescended to give His unbelieving people signs, but signs are not a help to faith. They are a hindrance to faith. They are a concession to unbelief. Gideon received God's assurance of victory. It was not enough for him. He wanted a sign—something he could see and feel. He looked for confirmation of faith in the natural realm. It is not found there. Jesus said to Thomas, "Because thou hast seen thou hast believed. Blessed are they that have not seen and yet have believed."

A sign is something we can see, and there is no faith where there is a sign.

What, then, is the basis of faith? It is two things taken together, not one without the other. It is the naked Word of God applied on the believer's heart by the Spirit of God. When the Holy Spirit of God takes a promise from the Word, presses it upon your heart, leads you to plead that promise before God, imparts to you faith to believe God has heard and has answered or will answer that prayer, then you are praying the prayer of faith. Jude speaks of "praying in the Holy Ghost." He is referring to prayer inspired by, directed by, and energized by the Holy Spirit. The prayer of faith is a divinely given intuitive knowledge that God has granted your request. Whenever He burdens you to pray for a certain person or a certain thing, and imparts to you the faith to believe, that is the only sufficient and all-sufficient basis for faith. Someone may ask, How can we distinguish between the prompting of the Spirit and the mere human desire? I cannot tell you. Praying in the Spirit is not an explanation. It is an experience. One cannot explain it, but he can know it. You cannot pray on explanations, praise God! you can pray on the experience. It is sufficient to say that the Spirit bears witness with our spirit that our prayer is of God. Moreover, we can test it by the Word. There is no prompting by the Spirit of God in the realm of prevailing prayer that is not in harmony with the revelation of the Word. Our definition of the prayer of faith is this: The Holy Spirit moving us to ask and to receive from God what we have Scriptural evidence to believe He means to give.

What Does the Prayer of Faith Accomplish

IT IS HEARD. Not all so-called prayer is heard. We speak of our prayers not being answered. Beloved, often they are not even heard. "If I regard iniquity in my heart the Lord will not hear me." "Use not vain repetitions as the heathen do, for they think they shall be heard for their much asking." I am afraid that much of the vain repetitions of Christians that is called "prayer" is not heard. The same old prayer night after night, when we are half asleep and tired, our thoughts often far away from God—that kind of praying I am not sure God will hear. But the prayer of faith He always hears.

IT IS ANSWERED. The prayer of faith is always answered. The answer depends upon God's faithfulness to His Word, and bless God; there is no peradventure about that.

THE ANSWER IS RECEIVED. The prayer of faith prays through until the answer comes and we know we have the petition that we desired of Him. A little boy ran home from Sunday school one afternoon and, bursting into the house, cried out, "Mamma, I have got a book." "Where is it?" "I haven't got it." A gentleman addressing the school that afternoon had asked a question. Willie had answered it and had received from the visitor the assurance that that day he would mail to him as a reward for his cleverness a book. "Mamma, I have got a book." "Where is it?" "I haven't got it." But he knew it was on the way. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Let me mention some triumphs of the prayer of faith. When the late A. C. Dixon commenced his ministry in Spurgeon's Tab-

ernacle, after he had won the confidence of the people he told them this story: A student for the ministry working his way through college decided to stay out for a year and preach because of a shortage of funds. He took the pastorate of a country church. There was one church in the village and a meeting-place on the country road five miles distant. When he had been there three months and had nine months of his pastorate to go, one day on his knees in prayer it was borne in upon his heart by the Holy Spirit that he should ask and receive from God during his pastorate there 100 people converted and baptized. Not one less and not one more. He waited until he knew that the assurance was of God. He began to work and preach with that in mind. Souls were converted. Believers were baptized, and when he came to the last day of his ministry, ninety-four people had been received into the membership of that church on profession of faith and baptism. He was walking out to the country appointment to hold final service. Baptism had been arranged for and five candidates had applied making ninety-nine. As he walked along the road he lifted his heart in prayer to God something like this: "Heavenly Father, I thank Thee that Thou didst put it into my heart to believe for 100 conversions and baptisms. I thank Thee that many more than 100 have been saved, but I asked for 100 converted and baptized. Although at this late hour I cannot see where the last one is to come from, I believe Thee and I thank Thee now again for 100 souls converted and baptized and I promise Thee this afternoon that I will tell this story for the glory of Thy name as long as I live." With that he came to the church. The first person to address him was a young married man. He said, "Sir, could I be baptized?" The student said "Are you a Christian?" He replied, "I gave my heart to God last Sunday while you were preaching in the church." The student's heart was overflowing with joy. Just to test the man he said, "It is late for examination and arrangement for baptismal robes. What shall we do about that?" The man answered, "My wife is one of the five waiting down at the creek to be baptized. I would prefer to be baptized in my Sunday - go - to-meeting clothes." And he was. And that day God gave that student one hundred people converted and baptized. Not one more and not one less. Dixon then said, "My friends, I know that story is true, because I had the honor of being that young student."

A student for the ministry in McMaster University read that story in The Christian Herald. God laid the message of it upon His own heart. He was in his first year and had no pastorate, but had asked to preach at a country church the next Sunday thirty miles away. He was praying about that service when God gave him the assurance that he would have a soul saved on the coming Sunday night. He believed God and decided to burn his boats and commit himself to God's faithfulness. He wrote a letter to the deacons of the church, telling them what God had promised to do, asking them to believe also for at least one soul. On the Sunday night in that church the student had not been preaching five minutes when a person sitting in the front seat burst into tears. The student hurried through with his simple sermon and then said, "How many people here are ready to turn from sin and yield to God?" Nine men and

women rose to their feet. One of them was the worst woman in the village. The deacons at the close thought she could not be saved. Her life however, was completely revolutionized. She was baptized a year later in the waters of Lake Ontario, before the whole village, and is today a faithful Christian and member of that church. The writer knows that story is true. He had the honor of being that student.

An evangelistic pastor went to help a church in evangelistic meetings. After preaching four days without results he became burdened, and in prayer before God received the assurance that that evening someone would be saved. Good news is hard to keep. On the way down to church with the deacon with whom he was being entertained he asked the deacon if he believed the truth of this passage: "If two of you shall agree on earth as touching any thing that they ask, it shall be done for them." The deacon said he did. "Let us both pray then that God will save someone tonight and believe that God will do it." The deacon consented. After preaching the sermon and making the appeal, there was no response. The congregation was dismissed. The preacher and the deacon walked home together. The deacon said, "We did not get anyone tonight, did we?" "How do you know, deacon," said the preacher. "Well, no one raised their hand." "We did not ask for that. We asked and believed that God would save a soul." The deacon was puzzled. Finally he said, "If God does not save someone tonight, we shall ask him for two tomorrow night to make up for it." The preacher quietly replied, "Brother B—, God gave the assurance this morning that at least one soul would be saved tonight. We may not hear tonight of God having done so, but we may hear tomorrow or during the meeting, but even if we don't God is faithful, and when you and I reach the glory and ask the Saviour if He saved someone tonight He will tell us that He did." By this time they had reached the deacon's house. The door was opened by his wife. Her face was bathed in tears. She said, "I thought you would never come. Our son, Arthur, was at service tonight. God convicted him of sin. He is in his room all broken up. He wants to be a Christian." The deacon stood speechless. He finally said, "Shall I ask Mr. — to lead him to the Saviour?" His wife replied "No, Arthur is crying and says, 'I want my daddy to lead me to Jesus!'". God was dealing with that godly deacon, trying to show him in His own wondrous and tender way that "What things soever ye desire, when ye pray believe that ye receive them and ye shall have them."

How Do We Obtain Prevailing Faith

Since this kind of faith is not worked up but sent down how may we obtain it?

GIVE UP YOUR OWN FAITH AND TAKE THE FAITH OF GOD. Stop trying to work up faith by gritting your teeth, setting your will and saying, "I will try to believe." Stop trying to have faith in your own faith. You are as helpless to believe as you are to love or to overcome, or to do any act in the new life apart from Divine grace. Die to your own faith as you die to your own righteousness and look up and claim the faith of Jesus Christ.

USE THE FAITH GOD HAS ALREADY GIVEN YOU. You have faith, or you could not be a Christian. Use your little

faith and it will increase by use. Plant a few grains of it and you will find it will grow and multiply. George Muller said when he began his ministry it was as hard to believe for a pound as it was forty years later to believe for one thousand pounds. He was like the Thessalonians to whom Paul wrote, "Your faith groweth exceedingly."

NOURISH YOUR FAITH BY KNOWLEDGE. "Faith cometh by hearing and hearing by the Word of God." The more we get to know God, the easier it is to believe Him, and to know God, let us read the Word of God wherein His will is revealed and by which He speaks to our soul. —Evangelical Christian.

WHY A. C. GAEBELEIN, OF NEW YORK, QUIT THE METHODIST CHURCH

(Continued from Page One)

es (Baptist churches) are being sold out for pay and popularity, it behooves us at least occasionally to look at things as they are. There is no more dangerous heretic in New York than A. C. Gaebelin. Here are some of the heresies he espouses and defends.

1. The universal, invisible church.
2. He denies the identity and perpetuity of the Baptists, the only church which Jesus built.
3. He perverts the truth and dishonors the Lord Jesus by substituting Spirit baptism for Baptism.
4. He preaches the apostasy of the New Testament churches.
5. He denies by lip and life the headship and authority of the Lord Jesus over Baptist churches.
6. He unionizes with the harlot daughters of Rome.
7. He is a party to all the heresies of all the unionists that he cooperates with.
8. He is an open communionist.
9. He is an alien immersionist.
10. He jumped out of the frying pan into the fire when he left the Methodist and became a unionist. He is now the enemy of all organized churches and the friend of lawless guerrillas. We pity him when he stands before his Lord and sees all his unionistic work go up in smoke and ashes. Here is what the Master says of his kind: "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19.

The Masons and the Rotarians and all false churches will all fare like Mr. Gaebelin. What a disappointed set all that bunch will be when they get to heaven—if they get there.

Editors of religious journals are frequently asked: "Why can't we have a religious paper that leaves out controversy?" We can have such papers and we have them in many denominations. They are the dullest and altogether most useless periodicals in existence. The outstanding religious journals today are without exception journals which deal with controversial issues. They have become the best journals largely because of this fact. In a day when mental ferment is a characteristic of all departments of life, when religious issues are widely discussed in the secular press, he is indeed a short-sighted person who would ask the religious press to avoid those issues, carried into every home by secular papers inadequately equipped to discuss them intelligently.—The Churchman.

"Kind words are the music of the world."

IS MODESTY DEAD?

(Continued from Page One)

lived. She looks at the inscription and says, "Huh, never heard of her!"

Is it true that modesty is dead? Sometimes we are almost led to think so. On every hand one sees such a display of semi-nudity as to cause one to wonder if many have ever heard of modesty. Undoubtedly styles are more shocking today than ever before in the life of our nation. If a woman had appeared on the streets two dozen years ago dressed as they commonly dress today they would in all probability have been arrested.

And the sad thing is that Christian women and girls are just as extreme in the matter of dress as are the women of the world. It is hard to make any distinction at all. Should this be? Should Christians be so conformed to this world's evil way that they cannot be distinguished from the world's own?

Is Leading to Loss of Virtue

But it is not the styles in and of themselves that we are calling attention to primarily, but to what they lead. Desire to be up-to-the-minute in the matter of dress has led to the destruction of modesty such that immodesty is practiced today without even a blush.

Modesty and virtue go hand in hand, and with loss of modesty in many cases there is loss of virtue. If the reader of these lines is honest, he will admit that there is more immorality today than was ever known before in the history of our nation. We hear of it on every hand, and our newspapers reek with their stories of immorality and scandal. Relations between the sexes are far more loose and careless than in the past, and conditions are such that many of the most serious minds of our nation are viewing the situation with alarm.

Where Are We Headed For?

Will our nation descend to the level of ancient Greece and Rome? Will we become so loose, so immoral, so corrupt, that God will have to wipe us off the face of the earth as He did wicked Sodom of long ago? Without being unduly pessimistic, facing the facts as they are, the outlook is certainly not promising.

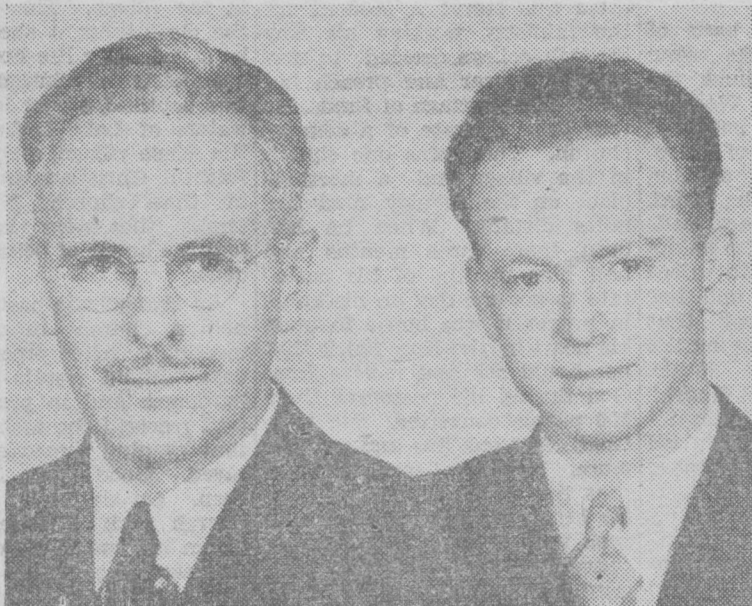
How Did We Get This Way?

Why such moral looseness and laxity? Why such clothing today as would have shocked people two dozen years ago. Well, there are a number of things that have contributed. THE BATHING BEACH has had a lot to do with it. Decent attire was first cast aside at the bathing beach, and it was only a step from that to the discarding of proper attire away from the beach. THEN the MOVIES produced largely by those who are of loose morals have been educating our people, to be morally careless for years. Again, QUESTIONABLE MAGAZINES and reading matter have contributed. Then we must face the fact that PARIS SETS THE STYLES. And anything emanating from the fountain-head of impurity would hardly be expected to contribute towards morality.

And Churches Are Partly to Blame!

Too many of our churches make no protest against the things that are demoralizing our people. In craven cowardice they fear to speak out against worldly things and worldly ways. How indeed can they, when many church members are just as careless in the matter of dress and just as worldly in practice as the people who are out and out for the world? Any many preachers seem to go on assum-

RETURNING TO KENTUCKY



Brethren Spencer and Graves are returning to Kentucky after a very successful winter season of evangelism in Florida in order to plan and conduct evangelistic meetings in Kentucky during the spring and summer.

It is amazing as to the good reports which come from the work of Evangelist Spencer as to his faithfulness in preaching the Word of God. It has been most interesting to the editor of this paper in recommending Brother Spencer to our readers, to note the good reports which come as to the meetings which he holds. The following are samples:

"Without a doubt, Dr. Spencer is the greatest GOSPEL preacher on the American continent today."—H. M. Herron, Pastor First Baptist Church, Loyall, Kentucky.

"I have never heard the GOSPEL more clearly and fearlessly declared than by Dr. Spencer."—Roy O. Beaman, Pastor Calvary Baptist Church, Tampa, Florida.

"Dr. Spencer is positive; he favors no factions, preaches no foreign doctrines, is never neutral, but is dogmatic and direct,

tion that "Whatever is, is right." They say, "Times have changed. We must modernize our conception of right and wrong." But God's standard of right and wrong does not change.

It is the business of church people to live above the world's standard both as regards suggestive, immodest dress, and as regards worldly practices. It is our business to "cry aloud and spare not." No matter if we are called "old fogey", no matter if we sound sometimes like a "voice crying in a wilderness," God does not expect us to live amid a situation without a protest on our part against it.

What is the Remedy?

The remedy is for Christian people to return to the teaching of the Word of God. The Word of God says for us not to be conformed to this world. It says for us to come out from among the people of the world and "be separate." It says in the matter of dress, "I will therefore—that women adorn themselves in MODEST APPAREL." Such attire as is seen in the cartoon—such attire as is seen many times at church—such attire as is seen on the streets of the average town every day, can by no means be construed as "modest" apparel.

These words are written with the realization that they will not meet with the approval of many, but we know that they meet with the approval of Him, who in His Word has told us "SHUN THE VERY APPEARANCE OF EVIL."—Roy Mason.

with a message that convinces, convicts, and converts." — Rev. W. S. Newburn, C. M. A., Portland, Maine.

"Never has a WORD been more faithfully preached, or the way of salvation made more plain to our people than by Dr. Spencer."—Frank A. Keene, Pastor Central Baptist Mission, Miami, Florida.

Let me make a suggestion to any church which is planning a revival meeting in the near future that you write Evangelists Spencer and Graves for a possible engagement. Please tell them the kind of work that is needed and first and second choice as to dates. They place no fixed price on their labor, but expect a free-will offering to be taken at the close of the meeting. Of course, each church anticipates this, realizing that the workman is laborer of his hire.

Their entertainment is greatly facilitated in that they pull behind their automobile a pullman-like trailer which becomes their living quarters in any community.

This editor believes in Brethren Spencer and Graves as he believes in very few individuals today. They are to be our guests this year and we are looking forward with a great deal of joy and expectancy to their meeting with us.

Any correspondence relative to them, should be addressed in care of Elder Charles E. Graves, Monticello, Kentucky.

ARE THE BAPTIST MASONS TRAITORS TO CHRIST?

(Continued from Page One)

to Christ or blasphemy of His worthy name can any man be guilty of than that.

2. The Mason is not only a traitor to Christ, but he is a traitor to the Bible. Masons are whittlers of the Bible. They cut out all reference to the name of Jesus when they quote the Scriptures, at least in their lower degrees. In Jer. 36:14-26 God gives very clear and plain testimony as to the character of all whittlers of the Word. From Bernard's "Light on Masonry and Oddfellowship," pages 28, 48, 102, 107, 109, 112, 124, 136, in the opening of a chapter of Royal Arch Masons, the so-called high-priest reads 2 Thess. 6:18. In verse 6 he mutilates the Bible by omitting "By our Lord Jesus Christ" and in verse 12 he whittles out the words: "By our Lord Jesus Christ." That is being a traitor both to Christ and the Bible. Here is what the Lord Jesus says to all whittlers of His Word and that includes all Masons, Odd-fellows, and all other members of oath-bound fraternities. "For I testify unto every man that heareth the words of the prophecy of

this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book." Rev. 22:18-19. That applies to all Masons and lodge men throughout the whole world.

3. Baptist Masons are traitors to Baptist churches. We do not say that of any other churches but Baptist churches. All lodges are human institutions and so are all other churches, except Baptist churches. They are all founded by men, whether lodges or churches, and the plain command of the Bible is for God's people to come out of them. Read 2 Cor. 6:14-18. All Baptist Masons and other lodge men are not only traitors to the Lord Jesus and traitors to the Bible, but they are traitors to the body of Christ to which they belong and traitors to the Lord Jesus the Head of each local church of His. Here is what the Bible has to say about their treason to the church. "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God him will God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16-17. It is but fair to say that the words "defile" and "destroy" are the same words in Greek. If you defile God's church, God will mar, defile, destroy you. Every lodge man on earth is guilty of defiling the church of the Lord Jesus, if he is a Baptist. He treats the church of God just like a man treats his wife, who keeps a concubine. But worse than that. Every Baptist Mason is "equally yoked together" with his lodge, whose worship is idol worship, for all worship in which the name of Jesus is left out is idol worship.

VALUABLE DOCTRINES

(Continued from Page One)

If these doctrines are not worth more than your life or mine, the martyrs of the ages have died in vain and religious conviction is an empty worthless conceit. If they are valuable, beware of federation.—F. M. McCollum.

"Honorary" Church Members

We have found somewhere the following story, which is both illustrative and suggestive: Bobby was boasting to Bobby and saying, "My papa belongs to the church."

Mine does, too," answered Bobby.

"He does not, either. My papa says your dad don't never come an' even if he does he don't put nothing in the collection box."

"Is that so? Well your dad ain't nothin' but a common member. My dad is an honorary member. Honorary members get to belong to everything, but they don't hafta pay for nothin'."

—Watchman-Examiner

A scientist of Columbia University, not long ago, touring Colorado found what he supposed was the missing link. He wrapped the bones up carefully and was about ready to deposit them when some cowboys came up and informed him that they were bones of their pet monkey. Near New Orleans was found a skull estimated by scientists to be 57,000 years old. Upon further investigation, they dug up the gunwale of his Kentucky flatboat, and his age was changed to fifty years. Many other illustrations like this could be cited and much disagreement occurs among their biggest scientists. Yet we are supposed to accept the deductions of such not only from their observations but they even expect us to follow their imagination as meanders where observed facts are missing.

Baron von Webz, who renounced his title and estates and went as a missionary to Dutch Guiana, where he filled a large grave, said as he gave up the title: "What to me is the title, 'well-born' when I am again in Christ? What to me is the title 'lord' when I desire to be a servant of Christ? What is it to me to be called 'your Grace' when I have received God's grace, help and success? All these vanities I will leave with, and all else I will leave the feet of Jesus, my dear Lord, that I may have no hindrance in serving him."

"All the troubles of a Christian do but wash him near heaven."

