

THE QUICKEST WAY TO GET ON YOUR FEET IS TO GET ON YOUR KNEES.

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

The Baptist Examiner

The Paper With a National Circulation

"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).

Devoted to Evangelism, Missions and Bible Doctrines.

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

WHOLE NO. 368

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The Work Of The Holy Spirit In Salvation

ONE UNUSUAL EXPERIENCE

It was Charles G. Finney who told this story. He was holding a revival in Detroit. One night as he started to walk into church, a man came up to him. "Are you Dr. Finney?"

"Yes."

"I wonder if you will do me a favor. When you get through tonight, will you come home with me and talk to me about my soul?"

"Gladly. You wait for me." Finney walked inside and some of the men stopped him.

"What did the man want, Brother Finney?"

"He wanted me to go home with him."

"Don't do it."

"I am sorry, but I promised and I shall go with him."

When the service was over, Finney started out the door. The man was waiting, took his arm and said, "Come with me." They walked three or four blocks, turned into a side street, walked down an alley, and at the second house the man stopped. "Stay here a minute, Brother Finney." He reached into his pocket, pulled out a key, unlocked the door, turned to the preacher and said, "Come in." Mr. Finney walked into the room. There was a carpet on the floor, a mantle-piece, a desk, a swivel chair, two arm chairs. There was nothing else. There was a kind of thin board partition all around the room except where the fireplace was.

Finney turned around. The man had locked the door, had reached into his back pocket, had pulled out a revolver, and was holding it in his hand. "I don't intend to do you any harm," he said. "I just want to ask you some questions. Did you mean what you said in your sermon last night?"

"What did I say? I have forgotten."

"You said, 'The blood of Jesus Christ cleanses us from all sin.'"

Finney said, "Yes, God says so."

The man said, "Brother Finney, see this revolver? It has killed four people. It is mine. Two of them were killed by me, two of them by my bartender in a brawl in my saloon. Is there hope for a man like me?"

Finney said, "The Blood of Jesus"

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IF --

If you are not saved—you are lost.

If you do not pray—you have no power.

If you are not meek—you are naughty.

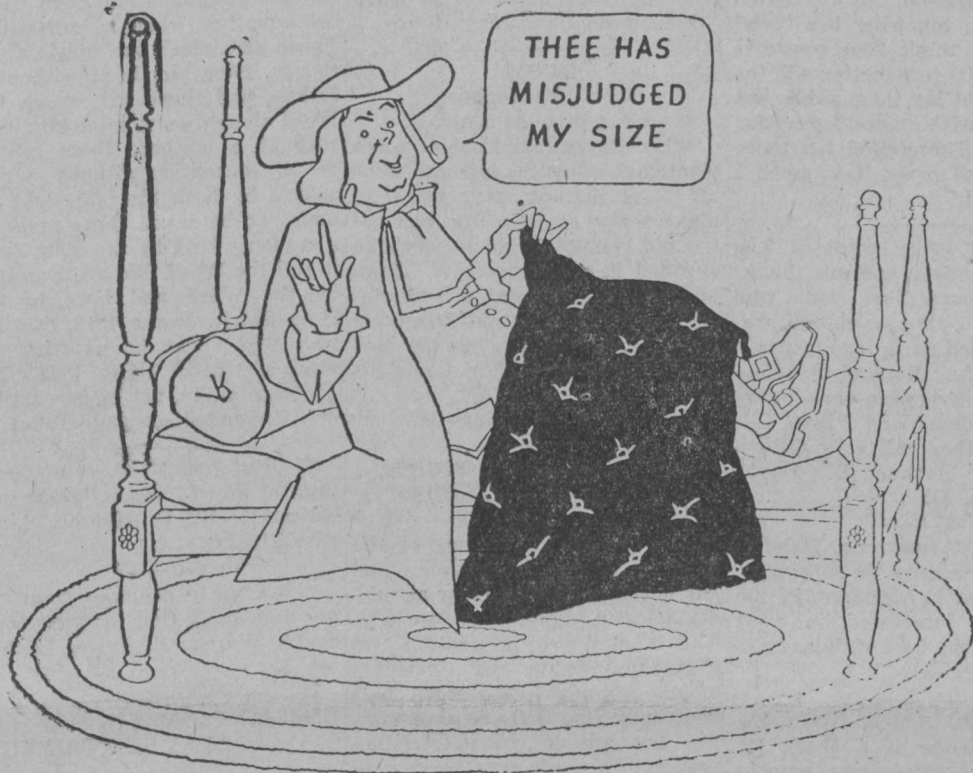
If you are not humble—you are proud.

If you have no peace—you have no rest.

If you have no rest—you have

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INSUFFICIENT RELIGION



"For the bed is shorter than a man can stretch himself on it: and the covering narrower than he can wrap himself in it." (Isaiah 28:20).

Our sufficiency is in Christ. He washes us from our sins. "Unto him that loved us and washed us from our sins in his own blood."—Rev. 1:5 He clothes us in His righteousness. "For he hath made him who knew no sin to be sin for us, that we might be made the righteousness of God in Him."—II Cor. 5:21. Woe be to the man who preaches an insufficient religion. "If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:9.

"UNCONDITIONAL SURRENDER"

"Sometime ago the leaders of the Allied nations agreed that there could be no lasting peace apart from the unconditional surrender of Germany and Japan and that every effort to bring this about would be exerted by the United States and her allies.

Unconditional surrender implies four great facts for the enemy.

1. He must come to the end of himself.

2. He must lay down all arms of resistance.

3. He must offer no conditions for surrender.

4. He must accept the peace terms offered."

The above paragraphs are part of an article which appeared in a factory paper. The two words in the heading are familiar in these days of war but the implications of unconditional surrender are the same for an individual as for a nation.

There is a condition of hostility existing between man and God because of man's rebellion. God's Son came down to Calvary to pay man's debt in full, to make peace and satisfy the just demands of a holy God who has decreed "the wages of sin is death."

Now we read in 2 Corinthians 5: 18, 19: "And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit (which is), that God was in Christ reconciling the world unto Himself, NOT IMPUTING THEIR TRESPASSES UNTO THEM." The good news of the Gospel is that God has nothing against the sinner—all his wrath against sin was

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-- The First Baptist Pulpit --

"CHRIST AND HIS SHEEP"

"My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10: 27-29.

Perhaps Jesus never spoke greater words than these concerning Himself as the Good Shepherd. The little child as it goes to sleep, lisps a simple prayer,

"Jesus, tender Shepherd, hear me, Bless thy little lamb tonight."

The old gray-haired saint lies down to die, comforted because, "The Lord is my shepherd . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psalm 23:1, 4). And all in between these two extremes of life, the thought of Jesus as our tender Shepherd appeals to all.

No greater figure of speech could be used to describe the relation between Christ and the saved:—He, our Shepherd, and we, the sheep of his pasture.

I

First let us notice the characteristic of a sheep. A sheep is helpless. Nature didn't endow sheep with weapons of defense nor of attack. A believing child of God is equally helpless. As Jesus said, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide

(Continued on page two)

By A. M. Hawley
Murray, Kentucky

In the 18th chapter of Acts, we learn that when the Apostle Paul came to Ephesus he asked some disciples, "Have ye received the Holy Spirit since ye believed?" And they said, We have not so much as heard whether there be a Holy Spirit or not." Sad to say, history has repeated itself. Without doubt, if hundreds of members of churches that are filled with modernism and worldliness, if they were asked the same question, they would have to answer the same thing.

No doubt, these disciples were baptized by Apollos who at the time knew only the baptism of John, and did it without church authority. Because we find Aquila and Pricilla taking him apart and teaching him the way of the Lord more perfectly. Acts 18:26.

The reason we have so many of them today is because the preachers who preach to them are silent as to the great work of the Holy Spirit in conviction and conversion.

Neither is it much better with lots of the churches that count themselves orthodox. Though the person of the Spirit may not be repudiated, and though his name may be occasionally mentioned, yet, with only rare exceptions is there any definite scriptural teaching given out concerning the office and operations of the Divine Comforter. As to his work in salvation, this is very little understood, even by professed Christians.

In the majority of places where the Lord Jesus is still acknowledged to be the only Saviour for sinners, the current teaching of the day is that Christ has made it possible for men to be saved, but they themselves must decide whether or not they shall be saved.

The idea now so widely prevailing is that Christ is offered to man's acceptance, and that he must surrender, "give his heart to Jesus, Take his stand for Christ," if the blood of the cross is to avail for his sins. Thus, according to this conception, the finished work of Christ, the greatest work of all time, in all the universe, is left contingent on the fickle will of man as to whether it shall be a success or failure.

Another view is that the Holy Spirit has a mission in connection with the gospel. The general idea that prevails there, is that

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SOUL-WINNERS' RULES

Rev. Charles G. Finney, the noted evangelist of a century ago, proposed the following rules by which his students in training for the ministry in Oberlin College might make their way into useful centers as soul winners. He said:

"See that you have a heart-call, and not merely a head-call, to undertake the preaching of the gospel"

(Continued on page four)

THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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RAMBLIN' WITH THE EDITOR

One of the most appreciated letters we have received in a long time came recently from Elder Joshua Gravett, for many long years, pastor Galilee Baptist Church, Denver, Colo. He says, "I am debtor to someone who subscribed for THE BAPTIST EXAMINER to be sent me" Brother Gravett celebrated his 60th spiritual birthday on February 15. May God give this grand old Bible preacher many years yet in His service.

Once again, we hear from Bro. Oscar Carter, Valley Oak, Kentucky, who encloses an offering and says, "Your paper has been a real blessing to me".

From Swiftdown, Mississippi, comes a letter from Millie Allen saying, "I would not be without THE BAPTIST EXAMINER. It is the best paper I ever read." Thank you beloved for these kind remarks and for the offering you enclosed.

"I sure do enjoy your paper very much. I feel that I could not do without it. There is so much compromising and worldly programs in our south-wide work. I fear the Lord has a greater whipping for Baptists in this campaign than He gave in the other man-made program a few years ago" so says E. B. Nall, Paducah, Ky. Thank you beloved; I rejoice that thousands of Baptists feel as you.

"... we haven't been taking your paper long, but it certainly is a good one. One couldn't go wrong if he followed the advice given in it."—Mrs. Stanton Dowdy, Jr., Batavia, Ohio.

"I have been receiving your paper for some time and enjoy it very much. I think it speaks when and where it should."—Eld. D. W. Billington, Murray, Ky.

We have some unusually dear friends in the city of Grand Rapids, Michigan. One of these is Mrs. Bouma, who sends us a fine offering and says, "I enjoy THE BAPTIST EXAMINER very much and look forward to it each week." The ten dollars she enclosed indicated the same to the editor.

Mrs. Dawn Pack, Chillicothe, Ohio sends us twenty dollars, just as she has sent us other gifts often before, and says, "I am not very good at expressing myself but I wish you knew how much your paper meant to me and what it has meant in all these years since it was first

sent to me". Testimonies like this gladden the heart of this editor.

Elder Robert G. Lowe, Fresno, California renews his "sub" and asks that his address be changed saying, "Please make the change as quickly as possible. I don't want to miss a copy of your paper."

From Cannelton, Indiana comes a very deeply appreciated letter from Jacob Seibert, who says, "Every man who loves the truth should love your paper". Thank you my brother for these words of encouragement and for the new "subs".

Our beloved and aged sister, Mrs. J. L. Grissom, also of Burnside, Ky., in renewing her "sub" says: "I do think your paper is wonderful. It gets better all the time. I do not lay them aside, but share them with others. I pray for you daily." Thank God for those who give and pray. How much I do need both!

"We read every word of The Baptist Examiner and are thankful for a man like you who preaches it. In our church women are called on to lead in prayer and testify. Recently I refused to do so. Everyone here knows that my husband and I are 'Gillpinites' as they call your followers."—Mrs. Arthur B. Davis, South Point, Ohio.

And J. J. Armstrong, Henderson, Texas, speaks in a similar manner when he declares, "I am very much interested in your paper. It is the best religious paper that I know of."

Elder J. R. Smith, LaGrange, Kentucky, sends us a check for \$3.00, saying, "For many months your paper has been coming to my home, and I wish to add that it has met with a welcome. I did not subscribe, and I don't know through whom God has worked in getting this paper to me..." Thank God, someone was interested enough in getting our paper into our brother's home. There are thousands of homes who need this paper every week. Why not send us the names of several of YOUR friends, to whom we may send the paper? Remember \$5.00 will pay for 10 "subs" for a year.

Miss Norma Ruth Carberry, Jonesboro, Arkansas says, "My S. S. teacher had a copy of your paper with him the other Sunday. I became interested in it. I think it is a fine paper and is really strengthening spiritually. I am enclosing 50 cents for a year's subscription." This proves the editor's contention: all you need to do to get new "subs" is show it to your friends; it sells itself.

BOOK REVIEWS

VISIBILITY ZERO

Bernard Palmer

140 pages, price \$1.25.

This is a timely story bringing a message to those who are engaged in this great war and also those who are waiting and praying at home. It is a story of those engaged in aerial warfare yet is not intended to be authentic. The story is woven about the life of Rex Madden, pilot on a great airship, and who is taking part in the European bombing missions. As a result of an accident killing several of his crew, Rex loses courage and confidence in himself and even doubts his love for his young bride back home. Not until he felt the need of Jesus and ac-

cepted Him as his Saviour did he regain his confidence and find a source of strength that never failed him.

—Zondervan Publishing House.

THE ADEQUACY OF CHRIST

Clarence E. Mason, Jr.

26 pages, price 25 cents.

The author reveals in this booklet how only through Christ and the Bible can we have a lasting comfort and a "peace that passeth understanding." This is written for the purpose of cheering those who are believers in Christ and who may be burdened because of loved ones overseas. By word of Scripture given, he shows that the believer should prayerfully commit all to Him, that nothing can harm those who trust in Him unless He so wills.

—Zondervan Publishing House.

RUSTY

Frank Vandenburg

88 pages, price 60 cents

When Rusty found out he wasn't wanted at school he left and went off to a distant city, there to make a new start in life. Not being old enough to go to work he enrolled in another school. There he made many real friends including Mr. Cross and "Grandpa Martin," the janitor, but the best of all he came to know Christ as a loving Saviour.

—Eerdman's Publishing Co.

SONGS IN THE NIGHT

Mrs. Gordon H. Smith

102 pages, price \$1.00

This book relates some of the experiences of the author and her husband as they labor as missionaries in French Indo-China. The stories are interesting in that they bring us incidents which actually occurred. This book should not only be entertaining but arouse every Christian reader to a greater realization of the need for missionaries in foreign lands.

—Zondervan Publishing House.

MENDED WINGS

J. R. Turnbull

172 pages, price \$1.25.

When young Mark Renton became assistant paymaster of the Stanford Construction Company, he found himself in a worldly atmosphere. Being a Christian he was often ridiculed by his fellow workers but Mark stood the test and remained firm in the things in which he believed. Mark became an inspiration to many but he had a profound influence in the lives of Katherine Carson and Will Scott, and by the help of God he was able to lift them up and show them the way to a loving Saviour and to happiness.

—Zondervan Publishing House.

CHRIST AND HIS SHEEP

(Continued from page one)
in me... without me ye can do nothing" (John 15:4,5).

Also a sheep is gentle. There is nothing so tame and gentle as a sheep. Even a child will approach one without fear. This characteristic of gentleness should ever distinguish God's own. "Gentle, and easy to be entreated, full of mercy and good fruits" (James 3:17). "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22,23).

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THE WORK OF THE HOLY SPIRIT IN SALVATION

(Continued from page one)
when the gospel is faithfully preached, the Holy Spirit convicts men of sin and reveals to them the need of a Saviour. The theory

prevailing in these places is that the sinner has to cooperate with the Holy Spirit, that the sinner himself must yield to the Holy Spirit's striving, or he will not and can not be saved.

But this pernicious and God-insulting theory denies two things: To argue that the natural man is capable of co-operating with the Spirit is to deny that he is dead in trespasses and sins. For a dead man is incapable of doing anything. Second, to say that the operations of the Spirit in a man's heart and conscience may be resisted or withstood, is to deny His Omnipotence.

There are two different theories taught in this world by two different sects. One of them has a sinner born without a father, and the other has him born without a mother, which is impossible. Those who teach the Spirit alone theory, have him born without a father, and those who teach the Word alone theory, have him born without a mother. There cannot be a conception without a response by both the male and female. To be saved there must be a response both by the Holy Spirit and the Word. We are begotten by the Word and born by the Holy Spirit. James 1:18, "Of his own will begat he us with the word of truth." 1 Pet. 1:23, "Being born again, not of corruptible

(Continued on page four)

"I think more of your paper than of any of my religious periodicals."—W. O. Hopson, Little River, Texas.

"I certainly do enjoy your paper and thank God for your courage."—Walter K. Price, Lexington, Ky.

ONE OF FINNEY'S GREAT EXPERIENCES

(Continued from page one)

Jesus Christ cleanseth us from all sin."

The man said, "Brother Finney, another question. In the back of this partition is a saloon. I own it. We sell every kind of liquor to anybody who comes along. Many, many times I have taken the last penny out of a man's pocket, letting his wife and children go hungry. Many times women have brought their babies here and plead with me not to sell any more booze to their husbands, but I have driven them out and kept right on with the whiskey selling. Is there hope for a man like me?"

Finney said, "God says, 'The blood of Jesus Christ his Son cleanseth us from all sin'."

"Another question, Brother Finney. In back of this other partition is a gambling joint, and it is as crooked as sin, as crooked as Satan. There isn't a decent wheel in the whole place. It is all loaded and crooked. A man leaves the saloon with some money left in his pocket, and we take his money away from him in there. Men have gone out of that gambling place to commit suicide when their money and perhaps entrusted funds were all gone. Is there any hope for a man like me?"

Finney said, "God says, 'The blood of Jesus Christ his Son cleanseth us from all sin'."

"One more question, and I will let you go. When you walk out of this alley you turn to the right toward the street and you will see a two-story brown stone house. It is my home. I own it. My wife is there, and my eleven-year-old child, Margaret. Thirteen years ago I went to New York on business. I met a beautiful girl. I lied to her. I told her I was a stock broker, and she

married me. I brought her here, and when she found out my business it broke her heart. I have made life a hell on earth for her. I have come home drunk, beaten her, abused her, locked her out, made her life more miserable than that of any brute beast. About a month ago I went home one night drunk, mean, miserable. My wife got in the way somehow, and I started beating her. My daughter threw herself between us. I slapped that girl across the face and knocked her against a red-hot stove. Her arm is burned from shoulder to wrist. It will never look like anything decent. Brother Finney, is there hope for a man like me?"

Finney got hold of that man's shoulders, shook him, and said: "O son, what a black story you have to tell! But God says, 'The blood of Jesus Christ his Son cleanseth us from all sin'."

The man said, "Thank you very much. Pray for me. I am coming to church tomorrow night."

Finney went about his business. The next morning about seven o'clock, the saloon man started across the street out of his office. His necktie was awry. His face was dusty and sweaty and tear-stained. He was shaking and rocking as though he were drunk. But let us go back to that room. He had taken that swivel chair and smashed the mirror, the fireplace, the desk, and the other chairs. He had smashed the partition on each side. Every bottle and barrel and bar mirror in that saloon was shattered and broken up. The sawdust was swimming ankle-deep in a terrible mixture of beer, gin, whiskey, and wine. In the gambling establishment, the tables smashed, the dice and cards were in the fireplace smoldering. He staggered across the street, walked down the stairs of his home, and sat down heavily in the chair in his room. His wife called the little girl, "Maggie, run upstairs and tell Daddy breakfast is ready." The girl walked slowly up the stairs. Half afraid, she stood in the door and said, "Daddy, Mamma said breakfast was ready; to come down."

"Maggie, darling, Daddy doesn't want any breakfast."

That little girl didn't walk; she just flew down the stairs. "Mamma, Daddy said, 'Maggie, darling, and he didn't'—"

"Maggie, you didn't understand. You go back up stairs and tell Daddy to come down." Maggie went back upstairs with the mother following her. The man looked up as he heard the child's step, spread his knees out, and said, "Maggie, come here."

Shyly, frightened, in a tremble, the little girl walked up to him. He lifted her, put her on his knee, pressed his face against her breast and wept. The wife standing in the door, didn't know what had happened. After awhile he noticed her and said, "Wife, come here."

He sat her on his other knee, threw his big man's arms around those two whom he loved, whom he had so fearfully abused, and he sobbed until the room almost shook with the impact of his emotion.

After some minutes, he controlled himself, looked up into the faces of his wife and girl, and said: "Wife, daughter, you needn't be afraid of me any more. God has brought you a new man, a new Daddy home today."

That same night that man, his wife, their child, walked down the aisle of the church, gave their hearts to Christ, and joined the church.—The Contender.

IT ISN'T YOUR CHURCH, --- IT'S YOU!

"If you want to work in the kind of a church,
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You need not run to a far a-way church,
With your mind and feelings all ajar;
Just yield your will to His grace and power, and
Enjoy true fellowship where you are.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself, when you knock your church,
It isn't your church—it's YOU.

Real churches aren't made by folks afraid,
Nor by those who refuse to be led;
When everyone works, and nobody shirks,
You can raise a church from the dead.

But your church fellowship, the kind you like,
If you have the Master's view;
You can find in the church where now you live;
It isn't your church—it's YOU.

It isn't your church or your pastor, friend,
That's obstructing your clearer view;
But the secret sin deep down in your heart,
That's really hurting YOU.

If you'll yield your will, and your grouch let go;
Enthroning your Saviour anew,
The church you've sought through the long, long years,
Will suddenly rise to view.

Surrender your selfishness, love of self,
And follow His footsteps true,
You'll find the kind of a church you like;
It isn't your church—it's YOU.

When you've died to self, your vision free;
The church which long you've wished to see,
You'll find in the church where now you be;
And it's just the church for YOU and ME.

So, when you've made your surrender true,
You'll influence others the same to do;
And your church will be what you really like;
Without your taking a long, long hike.
For it isn't your church—it's YOU."

"There's never a heart-ache and
never a groan
Never a tear-drop and never a
moan;
Never a danger, but there on his
throne
Moment by moment he thinks of
His own."

Since He knows His sheep then
Heaven is our home and He will
take us to it by and by. "For our
citizenship is in Heaven; from
whence also we look for the Sav-
iour, the Lord Jesus Christ; Who
shall change our vile body, that
it may be fashioned like unto His
glorious body, according to the
working whereby he is able even
to subdue all things unto himself"
(Phil. 3:20-21). What a blessed
future each of God's children has
before him. How wonderful to
know that God who has provided
saving Grace, keeping Grace, and
protecting Grace will also pro-
vide dying Grace, when He makes
ready to take us to Heaven. Poss-
ibly the experience of no one bet-
ter illustrates this than that of
Roland Hill of Surrey Chapel,
London, who when he lay dying
raised himself and repeated a
poem which he had often quoted
from his pulpit:

"And when I am to die, receive
me I'll cry,
For Jesus has loved me I can not
tell why;
But this I do find, that we two
are joined,
He'll not be in glory and leave me
behind."

In closing we ask, "Are you
one of His sheep; are you sure
of it?" I imagine that many of
the hearts of my listeners must
answer in the negative, and say,
"I wish I were a sheep." Then if
you sincerely wish to be one of
His sheep listen to His words, "I
am the door: by me if any man
enter in, he shall be saved" (John
10:9). There are no difficult walls
to scale to get to God; there is
only one step, a step of Faith.
There is only one door. "Jesus
said unto them, I am the way,
the truth and the life; no man
cometh unto the Father but by
me" (John 14:6). Today that door
is open. "Behold, now is the ac-
cepted time; behold, now is the
day of salvation" (II Cor. 6:2).
In view of the fact that some day
this door will be closed, then
make your calling and election
sure today.

In the hills of West Virginia, a
miner attended some evangelistic
services and became deeply con-
victed. One night he started to
talk to the evangelist after all
had gone home, but he couldn't
seem to grasp the Truth. At 10:30
o'clock the preacher proposed
that the man go home, but to re-
turn to talk about the matter the
next night. The man said, "Sir,
it must be settled tonight or never."
At twelve o'clock the man
jumped to his feet and cried, "I've
got it." "Got what?" asked the
evangelist. "The peace that Jesus
made," was his reply. He went
down in the shaft at 6 o'clock
the next morning to work. Two
hours later, there was a terrible
explosion and he was pinned into
a corner by a huge piece of coal.
One man put his ear against a
crack in the coal and heard him
say, "Thank God, it was settled
last night."

"It must be settled tonight.
I can no longer wait,
Peace with my God I now must
have.
Tomorrow may be too late."

"Tomorrow's sun may never rise
To bless my long deluded sight,
This is the time. O, then be wise.
Thou wouldst be saved, then
why not tonight?"

CHRIST AND HIS SHEEP

(Continued from page two)

A sheep is dependent. This is
noticeably the case in the Orient,
for there the sheep must look to
the shepherd for protection and
for guidance to and from the pas-
ture. God's people ought thus to
depend upon the Lord. The great
Mueller of England said, "If you
lose a door-key, don't do anything
to find it until you pray." May
God's sheep be cast back more
and more upon God!

A sheep is ever characterized
by a proneness to wander. If
there is a single gap anywhere in
the fence, he will get out. How
sadly true this is of God's dear
sheep!

"O to grace how great a debtor,
Daily I'm constrained to be!
Let thy goodness like a fetter
Bind my wandering heart to
thee!

Proned to wander, Lord, I feel it,
Proned to leave the God I love;
Here's my heart, O take and seal
it;
Seal it for thy courts above."

A sheep is harmless. Who ever
saw even a child that was afraid
of a sheep! God's people are thus
exhorted to be harmless. "Be-
hold, I send you forth as sheep in
the midst of wolves: be ye there-
fore wise as serpents, and harm-
less as doves" (Matt. 10:16).

A sheep doesn't like filth. It is
the cleanest domestic animal
known. Although God's people
have a proneness to wander and
quickly go astray, they do not
like filth, nor love sin. The world
gets a wrong impression when it
sees sinning church members wal-
lowing in sin. They are not God's
sheep; they are either the Devil's
hogs that have rooted under the
fence, or the Devil's goats that
have climbed over the top.

When Noah sent forth the raven
and the dove from the ark, the
dove came back, since there was
no food but rotting carcasses
and no place for her to alight up-
on except on filth. The raven nev-
er came back. Those putrid car-
casses floating in the water pro-
vided a place for his feet to stand
and food for his stomach. Thus
the nature of each manifested it-
self. There is a lot of old raven
unconverted nature in our church-
es. God's sheep are like the dove;
they don't like filth.

As a boy I grew up on a stock
farm, where we raised lots of
sheep and hogs. It was my busi-
ness to get the hogs ready for the
show circuit and fairs. The Devil
always told me that there was no
time like Sunday morning to do
this, and usually I believed him.
Accordingly, on Sunday morning,
I gave Mr. Hog his weekly bath,
trimmed his toe-nails so he would
stand up well on his feet, and pol-
ished his bristles with oil until
they shone in the sun-light. Then
I would say, "Now, Mr. Hog, stay
clean." Instead of walking around
to the front porch and seating
himself in an easy chair, he
would make a bee-line to an old
mud-slough back of the barn and
would roll over on one side. As I
watched, I would say, "Good-bye,
50 per cent of my work is gone al-
ready." As if not content, he would
roll over on the other side to fin-
ish his task of spoiling my morn-
ing's work. Why did he do it? Be-
cause he was a hog and it is a
hog's nature to like filth. One day
I saw a pet sheep walking across
the old pond dam of this mud-
slough and when some dirt slip-
ped beneath her, she fell in. She
got out at once, looking very
much ashamed of herself for hav-
ing soiled her pretty white wool.
Why didn't she wallow there like
the hog? It was her nature to be
clean. In our churches, we have a
lot of the old hog, un-regenerate
nature, which manifests itself, but
they are not God's people. His
people may fall in sin, like the
sheep, but they will not wallow
in it like the hog.

A sheep is a useful animal.
Each year it produces a crop of
wool and mutton. God's dear
sheep are useful also. The daily
attitude of every believer should
be, "Lord, what wilt thou have
me to do?" (Acts 9:6).

I used to have an old gentle-
man in a church of which I was
pastor who was perfectly happy
whenever I preached from either
one of the texts: "Feed My
Sheep," or "By grace are ye
saved." If I used them each Sun-
day morning and evening, this
dear old soul would go into ecst-
atic jubilation. Now, these are
good texts, but any text or
subject used to an extreme will
kill any church. One day I preach-
ed on "Missions" and at the close
of the service he came to me with
a look on his face as though he

had been eating sour-kraut and
drinking lemonade for the past
six months, saying, "O, Brother
Gilpin, why didn't you feed the
sheep?" Having heard that same
plaintive note and having seen
that dejected face often before,
I said: "Look here, Brother, if I
had a sheep as onery as you, I'd
send him to the stock yards to-
morrow morning." Beloved, there
are many church members just
like that, good—but good for
nothing. A genuine sheep is real-
ly useful in Christ's Kingdom.

II

It is interesting to notice the
mark of ownership which God's
sheep carry. Every good farmer
will mark his livestock or poultry
with either an ear-mark or a foot-
mark. God's dear sheep carry His
brand in both the ear and the
foot.

First there is the mark of the
ear. Jesus said, My sheep hear
my voice" (John 10:27). God's
sheep have a hearing ear. They
will hear Christ and His Word.
They are like Lazarus, who
though dead for three days, re-
sponded to the voice of Jesus
(John, 11:43, 44). Any church
member who is not willing to lis-
ten to God's Word and who will
not accept His Word, thereby
proves that he is not one of God's
sheep. In fact one of God's sheep
won't hear anything else but His
Word. Whereas one may be sat-
isfied with the "Discipline," or
with the findings of the "Pres-
bytery," or with the teachings of
his church fathers, the moment
he is saved, he will have a taste
then for nothing but the Word of
God.

Not only do God's sheep carry
a mark in the ear, they also carry
a foot-mark. They have more than
a hearing ear; they have follow-
ing feet as well. Jesus said, "My
sheep . . . follow me" (John 10:27).
They may rebel or delay follow-
ing some of Jesus' teachings, but
if saved, eventually the "follow-
ing foot" will manifest itself.
Those who never follow Him, thus
say to the world that they know
not the Lord Jesus.

III

This text further declares that
Christ knows His sheep. He says,
"I know them." I am sure that one
way whereby he knows His sheep
is by their imperfections. A
preacher friend traveling in Pal-
estine said to a native shepherd,

"Is it true that you actually know
each sheep?" By way of answer
the shepherd lifted his voice. No
sooner had he done so than a
sheep lifted his head from graz-
ing to answer. He called again
and another looked up, and on
and on he called various ones of
his flock. When asked how he
could tell them apart he said,
"This one has a squint; this one's
toes are in a little; this one has
a black spot; another, some wool
off; and another has a piece out
of his ear." Thus he remembered
his sheep by their imperfections.
Possibly Christ remembers us in
like manner, for surely no one of
His sheep is perfect.

Since He knows us then each of
His sheep are secure. At the Judg-
ment, Christ will say to the lost,
"I never knew you." (Matt. 7:23).
If one of Christ's sheep could be
lost then Christ would falsify at
the Judgement when He says, "I
never knew you." In view of this
spotless character of our Lord,
then none of us can believe that
he would thus speak. Therefore
only one conclusion remains:
since he knows us, we are secure
in Him. "My sheep hear my voice,
and I know them, and they follow
me: and I give unto them eternal
life; and they shall never perish,
neither shall any man pluck them
out of my hand. My Father which
gave them me, is greater than all;
and no man is able to pluck them
out of my Father's hand." (John
10:27-29). "For I am persuaded,
that neither death, nor life, nor
angels, nor principalities, nor
powers, nor things present, nor
things to come, nor height, nor
depth, nor any other creature,
shall be able to separate us from
the love of God, which is in
Christ Jesus our Lord." (Rom. 8:
38, 39).

Since He knows His sheep then
all is well even in the midst of
danger. "And we know that all
things work together for good to
them that love God, to them who
are the called according to his
purpose" (Rom. 8:28). "Behold, he
that keepeth Israel shall neither
"slumber nor sleep" (Psa. 121:4).
"I looked on my right hand, and
beheld, but there was no man
that would know me: refuge fail-
ed me; no man cared for my soul.
I cried unto thee, O Lord: I said
Thou art my refuge and my por-
tion in the land of the living"
(Psa. 142:4, 5).

THE WORK OF THE HOLY SPIRIT IN SALVATION

(Continued from page two)
seed, but of incorruptible, by the word of God, which liveth and abideth forever." It takes the gospel, accompanied by the Holy Spirit, to produce a new birth. Apart from these, you have no birth.

Let's notice these passages of Scripture before we advance any farther: Gen. 6:3, "My Spirit shall not always strive with man." Acts 7:51, "Ye stiffnecked and uncircumcised in heart and ears ye do always resist the Holy Spirit as your fathers did, so do ye." We believe that these passages refer to the external work of the Holy Spirit—that is, to his testimony through the preached word. 1 Pet. 3:18-20. There are two interpretations of this passage by commentators: (1) Christ actually went to Hades and preached to the lost spirits there who had lived during Noah's day. (2) That the spirit of Christ preached through Noah to those who lived in Noah's day, who were in prison at the time of the writing of this epistle. It was the spirit of Christ in Noah who strove with these antediluvians as that patriarch preached to them. 2 Peter shows that he was a preacher of righteousness. So, in Acts 7:51, the very next verse explains: "Which of the prophets did not your fathers persecute?" As Nehemiah said, "Many years didst thou forebear them, and testifiest against them by Thy Spirit in Thy prophets." Neh. 9:30.

The external work of the Spirit, his testimony through the Scriptures, as it falls on the ear of the natural man, is always rejected and resisted, which only affords solemn and full demonstration of the awful fact that the carnal mind is enmity against God. Rom. 8:7. But what we would now point out is that the Scriptures reveal another work of the Spirit, a work that is internal, imperceptible, invisible. This work is always efficacious. It is the Spirit's work in salvation, begun in the heart in the new birth, continued or sustained throughout the entire course of the Christian life on earth, and concluded and consummated in heaven. This is what is referred to in Phil. 1:6, "He which hath begun a good work in you will finish it." This is what is in view in Psalms 139: 8, "The Lord will perfect that which concerneth me." This work wrought by the Holy Spirit.

The work of the Holy Spirit in salvation is to: (1) Quicken heirs of glory with spiritual life. (2) Enlighten their minds to know Christ, reveals Him to them, forms Him in their hearts and brings them to build all their hopes upon Him alone. He sheds abroad the Father's love in their hearts, and gives them a real sense of it, an experience of His great effectual work in their souls. They are made to say with the Psalmist: "Blessed is the man whom thou chooseth, and cause to approach unto Thee, that he may dwell in the courts." Psalms 65:4.

The delusion of the day is that an evangelical believing in Christ lies within the power of the unrenewed man, so that by performing what is called "a simple act of faith" he becomes a renewed man. In other words, it is supposed that man is the beginner of his salvation. He takes the first step and God takes the rest. He believes, then God comes in and saves him. This is a bold denial of the Spirit's work altogether. If there is any time more than another that the sinner needs the Spirit's power, it is at the beginning. If he can get by that part

without His power, he can get by all the rest. If he doesn't need Him to help him believe, he doesn't need Him to help him to love.

They err greatly who think that after the Spirit has done His work in the conscience, it still remains for man to say whether he shall believe or not. The Spirit of God does not wait for a sinner to exercise his will to believe. Instead, He works in him both to will and to do of his good pleasure. Phil. 2:13. Therefore, doth Jehovah declare, "I was found of them that sought me not. Rom. 10:20. To believe in Christ is a supernatural act, a product of supernatural grace. The Spirit's work is to apply the redemption which the Lord Jesus purchased for His people, and the children of God owe their salvation to the one, equally as much as to the other.

In Titus 3:5, the salvation of the redeemed is expressly attributed to God the Spirit: "Not by works of righteousness which we have done, but according to His mercy He saves us, by the washing of regeneration and renewing of the Spirit." When the salvation is in Christ, the answer is obvious: There is a series of truths to which no link can be wanting. We are saved by the Divine purpose, for God has chosen us to salvation. We are saved by the atonement, as the meritorious ground of all. We are saved by faith as the bond of union with Christ. We are saved by grace as contrasted with works done. We are saved by the truth as conveying God's testimony, and as here we are saved by the renewing of the Holy Spirit as producing faith in the heart.

REGENERATION IS BY THE HOLY SPIRIT: "And you hath He quickened who were dead in trespasses and sins." Eph. 2:1. The quickening of those who are dead in trespasses and sins is the work of the third person of the Trinity. "That which is born of Spirit is Spirit." John 3:6. The natural man is spiritually dead. He is alive sinward and worldward, but dead Godward, alienated from the life of God, Eph. 4:18, "Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart." If this solemn truth were really believed, there would be an end to controversy on your present sub-

As God Wills!

Pains furnace heat within me quivers,
God's breath upon the flame doth blow,
And all my heart in anguish shivers
And trembles at the fiery glow.
And yet I whisper: AS GOD WILLS
And in His hottest fire stand still.

He comes, and lays my heart, all heated
On the hard anvil, minded so,
Into His own fair shape to beat it
With His great hammer, blow on blow:
And yet I whisper: AS GOD WILLS
And at His heaviest blow, hold still.

He kindles, for my profit purely,
Affliction's glowing, fiery brand;
And all His heaviest blows are surely
Inflicted by the Master's hand:
So I say praising: AS GOD WILLS
And hope in Him and suffer still.
Unknown.

He takes my softened heart and beats it,
The sparks fly off at every blow;
He turns it o'er and o'er and heats it
And lets it cool, and makes it glow:
And yet I whisper: AS GOD WILLS
And in His mighty hand, hold still.

Why should I murmur? for the sorrow
Thus only longer lived would be;
Its end may come and will tomorrow,
When God has done His work in me.
So I say trusting: AS GOD WILLS
And trusting to the end, hold still.

A dead man cannot co-operate with the Spirit, nor can he accept Christ. In 2 Cor. 3:5, we read, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." That is said of Christians. If the regenerated have no capacity to think spiritually, now can the unregenerated think differently?

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. What could be plainer? The "natural man" is fallen man in his unregenerated state. Unless he is born from above, he is completely devoid of spiritual discernment. Our Lord expressly declared, "Except a man be born again he cannot see the kingdom of God." John 3:3.

The natural man cannot see himself, his ruin, his depravity, the filthiness of his own righteousness, no matter how plainly God's truth is presented to him. Being blind he cannot discern either its meaning, spiritually, or suitedness to his need. A spiritual understanding of the Gospel is as truly due to the operation of the Holy Spirit, as that He is the Author of Divine revelation. Spiritual life must precede spiritual sight, and the Spirit Himself must enter the heart before there is life. "And I shall put My Spirit in you and ye shall live." Ezek. 37:14.

The work of the Holy Spirit in regeneration is a Divine miracle, which is the result of his forthputting of supernatural power. It is the quickening of a spiritual corpse. It is the bringing of a dead soul to life. The sinner can no more do it by his own will than he could create a universe. This miracle of grace is spoken of in Scripture as, "The exceeding greatness of His power, which He brought to Christ when He raised him from the dead." Eph. 1:19-20. The same power that was put forth to raise Christ from the dead, is put forth in regeneration.

FITNESS FOR HEAVEN BY THE SPIRIT. Col 1:13-14. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even forgiveness of sins. Eph. 2:12.

JUSTIFICATION AND SANCTIFICATION IS BY THE SPIRIT. 1 Cor. 6:11, "And such were

some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

FAITH IS FROM THE SPIRIT. A deeply taught servant of God once wrote a young preacher, "Never represent faith as being an act so simple that the work of the Spirit is not needed to produce it." Yet this is what has been commonly done. In their zeal they have lost sight of the difficulties in the way of salvation. Luke 18:24, "And when Jesus saw that he was very sorrowful, He said, how hardly shall they that have riches enter into the kingdom of God." 1 Pet. 4:18, "If the righteous scarcely be saved, where shall the ungodly and sinner appear?"

They have ignored the fact that none can believe until the Spirit imparts faith. To present Christ to the sinner and then throw him back on his own will is to mock him in his helplessness. The work of the Spirit in the heart is as real and urgent a need as was the work of Christ on the Cross. For the heart to truly believe in and trust Christ, is a spiritual act. And if fallen man possesses inherent power to do good, then to present the Atonement to him is altogether needless.

RULES FOR SOUL WINNERS

(Continued from page one)
pel. By this I mean, be heartily and most intensely inclined to seek the salvation of souls as the great work of life, and do not undertake what you have no heart to do.

"Being called of God to the work, make your calling your constant argument with God for all that you need for the accomplishment of the work.

"Believe the assertion of Christ that He is with you and this work always and everywhere, to give you all the help you need.

"Make the Bible your Book of books. Study it much upon your knees, waiting for divine light.

"Beware of leaning on commentaries. Consult them when convenient, but judge for yourself in the light of the Holy Ghost.

"Give your most intense thought to the study of ways and means by which you may save men. Make this the great and intense study of your life.

"Beware of the error that there are no means of regeneration, and consequently no connection of

means and ends in the regeneration of souls.

"See that you have a special endowment of power from on high, by the baptism with the Holy Ghost.

"Spend much time every day and night in prayer and direct communion with God. This will make you a power for salvation. No amount of learning and study can compensate for the loss of this communion with God; you are 'weak as another man.'

"Watch for souls as one who must give account to God.

"Be diligent and laborious, 'in season, out of season' (2 Tim. 4:2).

"Contemplate much the guilt and danger of sinners that your zeal for their salvation may be intensified."—Selected.

IF

(Continued from page one)
worries.

If you have no joy—you get despondent.

If you have no hope—you are discouraged.

If you are not honest—you are deceitful.

If you lose your temper—you commit sin.

If you are not merciful—you are hard hearted.

If you have not forbearance—you lack patience.

If you are discourteous—you are inconsiderate.

If you use profanity—Satan uses your tongue.

If you have hate in your heart—you are a murderer.

If you don't love your brethren—you don't love God.—Selected

"UNCONDITIONAL SURRENDER"

(Continued from page one)
poured out upon His Son on Calvary—now He offers peace to a lost world, peace of soul. But notice the terms.

1. We must come to the end of be ourselves. Put no confidence in what we are or can do. Realize the truth "not by works of righteousness which we have done but according to His mercy He saves us."

2. All arms of resistance must be laid down. There must be willingness to give up the fight; throw ourselves at the foot of His cross in utter helplessness.

3. The sinner must not offer the conditions of surrender. To often an unsaved person wants to come to God on his own conditions. They want to go to heaven on their own terms. God is the victor; He alone has the right to make the conditions of surrender.

He has laid these down in uncertain terms. He declares (a) that man must recognize that he is a sinner (Rom. 3:23); (b) that man cannot save himself (Titus 3:5); (c) that only Christ can save (Acts 4:12); (d) that salvation is based upon accepting Christ as personal Saviour (Acts 16:31) which means to receive Him into our hearts, trust Him as our Substitute and Sacrifice for sin, commit our soul to His care.

4. The sinner must accept God's peace terms. Many are trying to make peace with God by joining church, being baptized, doing good works, living good lives, or other man-made plans. Peace has already been made between man and God by the Lord Jesus. "Having made peace through the BLOOD OF HIS CROSS" (Colossians 1:20); For He is our peace" (Ephesians 2:14). Do you want peace with God? It is to be found in the Lord Jesus Christ. You cannot reject Him and have peace with God.—Mel Efav.