

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).

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

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Devoted to Evangelism, Missions and Bible Doctrines.



What Constitutes N. T. Baptism

A. M. OVERTON
Fulton, Miss.

Frequently we have the question asked: "What does it take to constitute 'New Testament baptism'?" We would like to give a brief outline here of what the Word clearly teaches as the answer to this question.

1. The one who is baptized must be one who believes in Jesus Christ as Saviour. (Matt. 28:19, Mark 16:16, Acts 2:41, 8:36, 37, 18:8, etc.)

2. The one who does the baptizing must be one who has been ordained, or authorized, by an individual New Testament church, the body of Christ, acting at the command of the Head of the church, Jesus Christ. He baptizes every one who is truly baptized, doing it with His body, the church. (Matt. 28:18-20, John 4:1, 2, Acts 10:47, 11:12, I Cor. 12:27, etc.) No one baptized, so far as is recorded by the New Testament, except those directly commissioned by the Lord Himself, or ordained by a church.

3. The purpose for which it is administered must be in harmony with the gospel of Jesus Christ. To make baptism a sacrament, or saving ordinance, is to void it absolutely, for in no wise does baptism have anything at all to do with one's salvation from sin. (Compare Acts 26:18 with I Cor. 1:17) Baptism declares our dependence on the death of Jesus Christ for salvation (Rom. 6:3, 4), is the request of a good conscience toward God (I Pet. 3:21) and declares that we are "dead to sin" (therefore buried), and "alive in Jesus Christ," (therefore raised up). (Rom. 6:5-10)

4. The act of baptism must be in harmony with the five New Testament marks:

- Much water. (John 3:23)
- Going down into the water. (Acts 8:38)
- Coming up out of the water. (Matt. 3:16, Acts 8:39)
- Picturing a burial. (Rom. 6:4, 5, Col. 2:12)
- Picturing a resurrection. (Rom. 6:4, 5)

(Continued on page four)

Mused Uncle Mose

"Pahson Samuels died 'fo' he time. Peoples say hahd work is what killed 'im; but Ill tell yuh whut it wuz: hit wuz h'aht work."

How Far Should Our Tolerance Extend Toward Other Denominations?

T. P. SIMMONS,
Ashland, Ky.

In the Moody Monthly of November, 1945, there appeared an article on "Christian Intolerance" by Briggs P. Dingman. He used his text (or rather his preface) that much overworked passage: "John said unto him, Teach us to say, 'Lord, thou art the Christ, because he followed not us.'" (Mark 9:38, R. V. The article is a plea for unionism (not unity). The author of this article uses the Editor of The Baptist Examiner as an example of the intolerance that he opposes. This is because the editor opposes unionism among Baptists.

First of all, in his criticism of the editor, he makes at least two untrue statements. He says that the editor believes that

members of other denominations are unscriptural, he teaches that "members of his faith should have nothing to do with them." This is false, wholly false. The editor has never taught that Baptists should have nothing to do with individuals of other denominations. Again the author says: "If a pastor from his denomination accepts an invitation to preach a single sermon in a church or another religious body, he becomes what the editor terms a 'unionist.' This to him is heresy of the gravest sort." This also is false in toto. The writer once preached in a Freewill Baptist service. But he preached the truth and welcomed the opportunity to do it. The editor would do likewise and perhaps has done it. But neither the editor, nor the writer, would reciprocate with preachers of other denominations. If Mr. Dingman thinks this is unchristian intolerance, then he can thrash the matter out with the Apostle Paul when he gets to (Continued On Page Four)

Trust

"Lord, my weak thoughts in vain would climb
To search the starry vault profound;
In vain would wing their flight sublime
To find creation's utmost bound.

"But weaker still those thoughts must prove
To search thy great eternal plan;
Thy sovereign counsels, born of love,
Long ages e'er the world began.

"When my dim reason would demand
Why this or that thou dost ordain,
By some vast deep I seem to stand,
Whose secrets I must ask in vain.

"When doubts disturb my troubled breast,
And all is dark as night to me;
Here, as on a solid rock, I rest:
That so it seemeth good to thee.

"Be this my joy, that evermore
Thou rulest all things at thy will;
Thy sovereign wisdom I adore,
And calmly, sweetly trust thee still."
—Ray Palmer.

What Does The Bible Teach As To The Use Of Profane Language?

ROY MASON
Tampa, Florida

One of the most common things of this day is the use of profane speech. And this is not merely confined to men, but to children and to women. JUST WHY DO PEOPLE USE PROFANITY? Note some reasons:

1. Utter Rebellion Against and Contempt for God. Because their hearts are at utter enmity against God, and because they rebel against him, some want to show their contempt — and do show their contempt by abuse of his name.

2. Desire to Appear "Big" and "Smart" and "Brave." Many a man who is at heart a coward, camouflages his cowardice with big cuss words. Many think that this makes them appear important and big in the sight of others. Especially is this true of boys about the age they are sprouting a mustache.

3. Just Habit.— Some people cuss out of habit—reflexly. They

let their mouth run while their brain is out of gear.

4. Human Depravity. Nothing is a better sign of human depravity than people's misuse of the name of their Maker.

What Does The Bible Say About Profanity?

1. It Says Don't Do It. (See Ex. 20:7 and Deut. 5:11) The plain teaching is that God will not let the fellow off who is guilty of this sin.

2. It Says For Us Not To Use Any Substitute Cuss Words. (Matt. 5:37) It says for us to use a simple "yes or no" and that ANYTHING in excess is evil. A person's word is worth mighty little when they have to bolster it up with a cuss word.

3. It Says Not To Swear By Anything. (James 5:12) Since we didn't make heaven or earth it is futile to swear by these things. All swearing is arrogant and conceited presumption. Fancy a little insect of a two legged man (Continued on page four)

THE SIN OF GOSSIP

Gossip is the tool of the coward. Christian courage never resorts to the baseness of gossip to achieve its end.

Gossip is the product of shallow minds. They try to impress others with what they pretend to know.

Gossip is the diversion of the fool. Wisdom is gainfully employed in the application of knowledge.

Gossip is like a muddy stream that seeks to find its own level. Sincerity and love will have no part of it.

Gossip is really lower than a viper; only it strikes without warning.

Gossip associates itself with lying; and thrives on half truths. (Continued on page four)

-- The First Baptist Pulpit --

"What Prayer Can Do"

Or the Miraculous Power of Prayer When Put to The Test

By Mueller, Spurgeon, Moody, Murray and others.

Psa. 18:3. Prov. 15:8, Psa. 55:22. Prov. 28:9.

"Knowing the time, that now it is high time to awake out of sleep" (Rom. 13:11).

"When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

"More things are wrought by prayer than this world dreams

of." Queen Mary declared she feared the prayers of John Knox more than all the armies of Europe, and well she might. It yet remains to be seen what great things God will do in answer to the prayer of faith.

The purpose of this tract is to start a Spirit-energized revival of prayer that will arouse and inspire recruits for God's army of prayer warriors. There is a mighty revival of prayer now overdue. The call of prayer to every Christian is now the Spirits' loudest and most urgent call. The Lord

teaches His people to pray for what He soon means to work. A work of the Holy Spirit is before us, absolutely unparalleled in the history of the human race.

How little we know of those infinite resources that belong to the kingdom of prayer. Prayer is the mightiest force in the universe. One praying man or woman, shut up with God, will shake Satan's kingdom. "The people that do know their God shall be strong, and do exploits" (Dan. 11:32). If there would arise one ut-

(Continued on page two)

ON PREACHING

We must throw all our strength, judgment, memory, imagination, and eloquence into the delivery of the gospel, and not give the preaching of the Cross our random thoughts while wayside topics engross our deeper meditations. Depend upon it, if we brought the intellect of a Locke or a Newton and the eloquence of Cicero to bear upon the simple doctrine of "believe and live," we could find no surplus strength. Brethren, first and above all things keep plain, evangelical doctrines; whatever else you do do not preach; be sure incessantly to bring forth the soul-winning truth of Christ and Him crucified.

I know a minister whose shoe-

(Continued on page four)

THE BAPTIST EXAMINER

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WHAT PRAYER CAN DO

(Continued from page one)

terly believing man, the history
of this world would be changed.

Prayer succeeds when all else
fails. Where is the God of Elijah?
He is waiting for some Elijah to
call upon Him. Prayer can do all
that God is able to do (Mark
9:23; 10:27). The man who can
really pray has nothing to fear.
Satan trembles when he sees the
weakest saint upon his knees.
When we feel least like praying,
that is when we need to pray
most.

Prayer is the greatest privilege
of a redeemed soul. Prayer is a
weapon in the hour of conflict;
a defense in the moment of peril;
a retreat in the season of ex-
haustion. "The effectual fervent
prayer of a righteous man avail-
eth much" (Jas. 5:16).

PRAISE pleases God. Right
prayers are usually sugared with
thanksgiving (Psa. 50:23). The
children of God should maintain
a thankful heart. How much of
thanksgiving and praise has your
heart rendered to God lately?
God created and commanded man
to praise Him. "Let everything
that hath breath praise the Lord"
(Psa. 150:6). The more praise we
offer, the more fruit and glory
God gets. Psa. 100:4 says that
praise is the royal password by

which we may enter His courts
and have audience with the King.
Psa. 22:26 tells us the way to
seek God is to praise Him. Try
David's remedy; change from
begging to perpetual praise. Read
2 Chron. 20. How much must I
praise Him? Psa. 34:1 says,
"Continually." Psa. 35:28 says,
"That is too much." Can God
ask too much of those He has
created and redeemed? (Psa. 68:
19).

God rewards so richly when we
praise His name! See how He
showed His presence "at mid-
night", as Paul and Silas "pray-
ed, and sang praises unto God"
(Acts 16:25). They were set free,
prisoners were loosed, souls saved,
and joy given, "Judah"
means praise, and Jesus
came from the tribe of Jud-
ah. He will never fail to come
to those who truly praise Him.
"Hallelujah" means "Praise God."
Jesus said, "Were there not ten
cleansed? but where are the
nine?" Only one returned to give
thanks. Are you yearning for
God to answer your prayer? Try
thanksgiving. Our praise will still
open fountains in the desert,
when murmuring will bring only
judgment. If we would praise
more, we would have more to
praise for (Heb. 13:15).

FAITH yields positive results.
To walk by faith brings highest
glory to God. The beginning of
anxiety is the end of faith, and
the beginning of faith is the end
of anxiety. God never overtakes
our faith (Phil. 2:27). Faith in
God is the most practical thing
in the world. There is no such
thing as chance in the faith
realm. The man of faith is stand-
ing on the most solid ground in
the universe and need not be pit-
ied. God is looking for somebody
to trust Him. "This is the vict-
ory that overcometh, . . . even our
faith" (1 John 5: 4). "Whatso-
ever is not of faith is sin" (Rom.
14:23). "Without faith it is im-
possible to please Him" (Heb.
11:6).

God often encourages the weak
in faith by giving speedy an-
swers to prayer; but the strong in
faith will be tested by God's de-
lays. Delayed answer to prayer
are not only trials of faith, but
opportunities of honoring God,
by our steadfast confidence in
Him. (Dan. 10:12, 13). Satan de-
layed Daniel's answer three full
weeks. He nearly succumbs, but

God will not suffer anything to
come to us above that we are able
to bear (1 Cor. 10:13). Hell does
its worst with the saints, but
Heaven will not desert them.
Trials and difficulties may pile
up mountain high, but they drive
us to the bosom of God (Psa. 46:
10). Let the testing time be the
trusting time.

Faith, which always acts ac-
cording to the mind of Christ,
stoops to no unworthy device for
deliverance from trial (Rom. 8:
28). "Hope thou in God." Faith
stirs God to do wonders for us
(1 John 3:22). We cannot be los-
ers by trusting God. A stead-
fast purpose to trust God, when
He seems to be breaking prom-
ise, betokens a growth in faith
(Job 13:15). Faith must undergo
fiery trials (1 Pet. 4:12, 13).
Trials are the food of faith. Our
faith is strengthened greatly
when we are brought to see that
no arm but God's can help. God's
method of developing faith is by
peculiar testings, and unheard of
trials. The next test must be more
severe than the last. Are we go-
ing to break with God, or will
our faith stand the test? Faith
must grip the faithfulness of
God (Hab. 2:4). Abraham, over
twenty-four long years believed
Him "faithful that promised"
(Heb. 10:25).

Affliction coming upon God's
people is no proof that they are
displeasing Him. Is God with
them or not is the test? (Gen.
39:21; Jer. 38). The clinging hand
of a child of God makes a desper-
ate situation a delight to Him.
Difficulty is the very atmosphere
of miracle. In great miracles, the
condition is not difficulty, but im-
possibility. When we depend upon
organizations, education, or men,
we get what they can do; but
when we depend upon God, we
get what He can do. Read Heb.
11.

God never says to us, "Stand
still," "Sit still," or, "Be still,"
unless He is going to do some-
thing. Tarry at a promise until
God meets you there. Why is it
we find so few believers who are
believing, believing God for
great things? "Command ye Me,"
God is saying today.

"The Lord is my portion, saith
my soul; therefore will I hope
in Him" (Lam. 3:24). Very few
of us can enter into the full
sorrow of Jeremiah. Almost all
the Jews had fallen victims to

war, famine, or pestilence, or had
been carried away as captives.
Jerusalem and the temple had
been burned. The walls around
the city had been broken down.
But Jeremiah is not overwhelm-
ed. There is yet hope. Hope in
the living God. Keep your fears
to yourself, share your courage
with others.

"He hangeth the earth upon
nothing" (Job 26:7). It hangs all
right, doesn't it? A God who can
make an earth, sun, moon, and
stars out of nothing can supply
all your needs (Phil. 4:19). He
that trusts Him wholly finds Him
wholly true.

Why did Christ use so trifling
a symbol of faith as the mustard
seed? Because He is contrasting
faith and God. The emphasis here
is not on the "Have faith," but
on "Have faith in God" (Mark
11:22). Faith insures every attri-
bute of God in my defense. It
helps me defy the hosts of hell.
To come to the place of faith, we
must pass from the place of ef-
fort to the place of helplessness.
Faith may be cultivated by med-
itating upon the ways and the
works of God.

Geo. Mueller rested on the sim-
ple promises found in the sixth
chapter of Matthew. He believed
the Word, and practiced it. He
began in a little way. "At first
I was able to trust the Lord for
ten dollars, then a hundred, then
a thousand, until with the great-
est ease I would trust Him for
a million dollars, if there was
occasion. But first, I should
quietly, carefully, deliberately ex-
amine and see whether what I
was trusting for was something
in accordance with His promise
in His written Word." No one
will get great achieving faith by
waiting for it. Faith comes by
using what you have. We oft times
wait for the obstacle to be re-
moved, when we ought to go for-
ward as if there were no ob-
stacles (Josh. 3:15-17).

"Faith is the substance of
things hoped for, the evidence of
things not seen" (Heb. 11:1).
Many people are willing to be-
lieve regarding those things that
seem probable to them. The prov-
ince of faith begins where proba-
bilities cease, and where sight
and sense fail. Oft times to look
is to fail. When Peter looked at the
waves, and took his eyes off
Jesus, he began to sink.

When nothing whereon to lean

remains,
When strongholds crum-
ble,
When nothing is sure but
God still reigns,
That is just the time to

Violent faith, prayer and
termination to conquer are
ed (Matt. 11:12; Gen. 32:
"According to your faith
unto you" (Matt. 9:29). "O
little faith, wherefore didst
doubt" (Matt. 14:31)?
digs the grave of faith.
sealed the doom of the Isra-
in the wilderness. "Lord, in-
our faith" (Luke 17:7). The
er showed them that it was
quantity they needed, but
ity. Jesus could do "not
mighty works there because
their unbelief." "If Thou
do any thing . . . help us" (L-
9:22). See how a doubter
to the mighty Lord, who
all men and demons. Jesus
"If thou canst believe"
father, seeing that his son's
vation was thrown back
him, cried, "Lord, I believe;
Thou mine unbelief" (Mark
Trust God to have mercy
you.

"With God all things are
sible," is the clear statement
our Lord (Mark 11:23; 1 John
4, 1 Tim. 6:12). Take the
of faith and with it quench
the fiery darts, doubts, and
tions of Satan. A crisis is
calamity to faith, but a glori-
ous opportunity (John 11:4; II
4:18). Jesus, at the right
of God, counts all my trou-
His own. Then away with all
fears? It is tomorrow that
man with dread. All the
rows of our lives have to
God before they can get to
God does not promise to help
fore help is needed.

Faith looks beyond the humps
and beholds Him who sits
the throne. Faith makes the
look good, the outlook bright,
inlook favorable, and the future
glorious. Faith sees something
God's hand, and says, "I
have it." The Syrophenian
woman cried, "Lord, help
The cry of distress always
relief.

Christians who never men-
their temporal needs to God
not learned the care of
Heavenly Father.

The moment the Holy Spirit
stamps the promise upon
heart, we can grasp it. At
moment of faith, God makes
the title deed for what we
for, and records it; but He
for the opportune moment to
it. The problem of getting
from God is being able to
on for the last half hour. It
sad that the disciples said,
trusted," instead of, "We
trust." This is lost faith. We
afford to lose everything, just
we do not lose our faith in
living God. Let us ever say,
am trusting." God's promises
as good as ready money (Mat-
17:20). Faith is an everlasting
gain (Heb. 11:6).

"Thou hast caused me to
in Thy Word, wilt Thou
point the hope which Thou
Thyself begotten in me?"
is always on time Abraham
ed not so much on the prom-
as the Promiser (Rom. 4:3).
"God, that cannot lie, promise-
Quiet tension is not trust,
compressed anxiety. If,
committing anything to Go-
can come away and have
minds no more sad, then we
prayed in faith. Faith is tak-
hold of Christ, keeping hold,
not letting go.

Faith steps on seeming
and finds the rock beneath (No-
23:19; II Chron. 16:9). Some-
us feel our fleece, like Gideon
and, if it is wet, we are will-
(Continued on page three)

"HELPERS TO THE TRUTH"

"We have been subscribers to
the Baptist Examiner for five or
six years, and like it very much
as it has a great value in our
home, because in its contents is
spiritual food—food for the soul.

"If you are a Christian, a re-
generated one, we recommend it
for study next to the Bible.

"While reading the sermons
found in the paper, the Lord
seems to pass his blessing on to
the readers.

"We like the paper so well,
we have subscribed for it, for
many friends, loved ones, soldiers
and sailors.

"We just pray God that they,
and each subscriber, may share
the blessings as we have."



Mr. and Mrs. Thaddaeus Strunk
Huntsville, Tenn.

Favorite Verse

"For God sent not his Son
into the world to condemn
the world; but that the
world through Him might be
saved."—John 3:17.



Sound As Old Wheat In The Mill



"If any man teach otherwise, and consent not to **WHOLESOME** words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; . . ."—I Tim. 6:3.

"Hold fast the form of **SOUND** words, which thou hast heard in faith and love which is in Christ Jesus" — II Tim. 1:13.

"Preach the word; be instant in season, out of season; reprove, exhort with all long-suffering and doctrine. For the time will come when they will not endure **SOUND** doctrine; but after their lusts shall they heap to themselves teachers, having itching ears; . . ."—II Tim. 4:2, 3)

WHAT PRAYER CAN DO

(Continued from page two)

Trust God. This faith is imper-
It always looks for some
besides the Word of God
20:29). We can trust the
not who died for us. If we
not trust Him, whom can we
4:11? Claim your share of the
victory.
the promises of Hab. 3:17, 18
for times of tempest and to-
God's promise is, "I will be
him in trouble; I will deliv-
him, and honor him" (Psa. 91:
He must be with you in the
able, then He will take you out
it. When God tests you, then
a good time to test Him, by
His promises to the proof.
PRAYER brings victory. They
more for the Lord's cause who
precede like Moses on the
than they do who fight
Joshua in the thick of bat-
The one concern of the devil
keep Christians from pray-
Prayer means that, in the
of the Calvary-torn Jesus,
take what our Master bought.
There is no fellowship with God,
through the blood of His Son.
is by this He calls us children;
we cry "Abba, Father." It is
the Spirit of sonship that dis-
guishes prayer from beggary
2:18). A child of God
locks at His Heavenly Father's
with boldness. He knows the
of a child through Christ's
nment, and takes no denial.

"Now unto Him that is able to
exceeding abundantly above
aid, that we ask or think" (Eph.
2:20). The word "exceeding" is
the farthest stretch of the
human imagination. The power of
is simply unlimited when the
Christian prays, for prayer knows
no limitations. Nothing can long
withstand the mighty break-down
of real Holy Ghost prayer.

It is a high place that is given
the prayers of saints (Rev. 5:
I Tim. 2:1, 2). If Christians
knew how their prayers for
kings and governors are heard in
heaven, they would not be med-
dling with this world's politics
(1 Pet. 2:11).

If we have not the spirit of
prayer and thanksgiving, let us
begin with the spirit of confes-
sion. When we pray, let us be
aware that God is hearing. A guilty
conscience stops prayer, but a
flowing conscience makes pray-
ing come when our patience is
worn (Psa. 57:2; James 1:4). If
we are our Captain, what is the
battle but an occasion for
victory (Psa. 37:5)? Jesus has

said, "I will never leave thee, nor forsake thee" (Heb. 13:5).

A failure to watch and pray gives the devil a place in us. He is so set on our destruction that he never sleeps, or neglects to follow hard after us. Satan is employed for the sifting of God's people, but not for their destruction. We are not safe from his attacks without the blood of Jesus. Cry for the protection of the blood continually. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance" (Eph. 6:18). "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God" (Eph. 6:12, 13). When we neglect prayer, we are less likely to be on the victory side. Hence, we are too weak to resist the devil.

Prayer and reading of God's Word are His peculiar way of feeding the soul. There is nothing in life so urgent or important that we should lessen the time to pray. If Jesus prayed so much, we cannot afford to pray less. A prayerless life is a powerless life. Postponing prayer becomes so natural and easy that it creeps on us all unawares. God has nothing worth having that is easy. We can have all we want of God, if we let Him have all He wants of us.

The Bible reveals a tender, loving God who is delighted to hear and answer prayer. If we ask anything in Jesus' name, God has obligated Himself to answer every prayer (John 16:23, 24). God is not wanting great men but men who will dare to prove the greatness of their God. God would answer more prayer, if there were more prayer for Him to answer. Beware in your prayer, above everything, of limiting God, not only by unbelief, but by fancying that you know what God can do. Expect the unexpected. Daily prayers are the best remedy for daily cares. If trouble drives you to pray, prayer will drive trouble away.

Jesus never taught His disciples how to preach; only how to pray. "Deliver us from evil," we pray. How much evil are you against? All that God is against. By prayer pull down the strongholds of Satan (I John 3:8). "Behold, I give you authority . . . over all the power of the enemy" (Luke 10:19).

Elijah prayed earnestly (I Kings 18:42). Six times Elijah received a discouraging report.

The second or third time most people would have stopped. The fifth time nearly all would have forsaken the place of prayer. Not so with Elijah. He refused to give up or be discouraged even with seeming failure. Not until after he had prayed the seventh time was his faith rewarded with even the smallest indication of a rising cloud, and that not bigger than a man's hand (Jer. 29:13). God has never pledged to answer cold or half-hearted prayers. Jesus "being in an agony . . . prayed more earnestly." Soul earnestness in prayer is always rewarded.

Fasting has a real place in the ministry of prayer when God puts it on us (Mark 9:29).

Fervency is the most important factor in the ministry of prayer (James 5:16). Fervency is not boisterous praying. The heart must blaze, burn, glow, for fervency in prayer is one step beyond earnestness and importunity. Jesus urged that we should become desperate in prayer like the man asking for three loaves of bread, or the widow troubling the unjust judge.

So many fumble around, hit or miss; stumble on, but rarely, if ever, pray through. How often we are on the verge of receiving an answer to prayer, and just then let go, get drowsy, and quit! The devil is tricky; let us be on the alert and not let him make us believe we have prayed through when we have not. Pray "always with all prayer"; "Pray without ceasing"; "Pray and not faint". Do these expressions admit of a sleepy, half-awake condition of the heart? We must stay at it, hold on, never stop, but keep right on praying (Heb. 4:16; II Kings 13:18, 19). Why is this constant, persistent, sleepless, overcoming prayer so needful? Because if the child of God relaxes in prayer, the devil will ensnare him.

Let us advance on our knees. Prayer meeting rooms and secret prayer closets need to be reopened. The paramount need of the hour is to get back to God. Some of us let the hurry of our lives crowd prayer out, and resort to worrying. Worry is sin. Time spent in prayer is not wasted, but time invested at big interest (Psa. 139:23, 41). The heaven-creating, devil-conquering, dead-raising God is the very God who says, "If ye ask, I will do." God says to us weaklings, "All power is mine." Since God's all-power is at our disposal, we are as responsible for its exercise through prayer as though we possessed it ourselves.

Hear Christ speak, "My child, you know not how to convict of sin; but I, who work as you pray, can bow down that soul in the every agony of conviction." Jesus Christ, through every second of His eternal Heavenly Life, is pouring out his soul in asking "He ever liveth to make intercession." What an honor that God should call us to the same ministry to which His Son so unceasingly gives Himself! Do we realize that everything needs to be saturated with the spirit of prayer, that God, may be the real worker (Heb. 10:23)? "Lord, help us to accomplish the greatest possible good in the shortest possible time," is a worthy prayer.

Prayer is the language of my helplessness (Psa. 34:15, 17, 19; Joel 2:32). Prayer is a weapon of warfare. A praying soul is a conquering soul. God gave America to praying Columbus. Washington was on his knees in the snow at Valley Forge. Lincoln said, "I have been drawn many times to my knees by the overwhelming conviction that I had nowhere to go but to God". If

you want to serve your generation—pray.

"I will be inquired of." "Ye have not, because ye ask not." Jesus shortened the hours of needed sleep, that He might give Himself to more sorely needed prayer. "He went out into a mountain to pray, and continued all night in prayer to God." He withdrew Himself and His withdrawing made Him the drawing man (Mark 1:35). Jesus chose the early morning hour for prayer. In the morning hour the mind is fresh and at its very best. Furthermore, when the early hours are spent in prayer, the whole day is sanctified, and power is obtained for overcoming its temptations and trials, and performing its duties. The secret place of prayer is the place to fight our battles and gain our victories. The best way to fight against sin is on our knees. Jesus prayed before and after the great temptations, crises, and achievements in His earthly life. Jesus gave a special time to prayer when life was unusually busy. As He drew nearer the cross, and realized that upon it was to come the great final test of His life, Jesus went into the garden to pray.

It was a master stroke of the devil when he got the church to generally lay aside the mighty weapon of prayer. The devil looks at the church today and says to himself; "You can have your societies, as long as you don't bring the power of the Almighty God into them by earnest, persistent, believing prayer." We are now on the eve of Jesus' coming, and our Master bids us watch and pray (Psa. 119:126). God is getting ready to work; and now He is listening for the voice of prayer. Will He hear it from you? I believe He will.

No one with sin permitted can

prevailingly pray (Psa. 66:18; Ezek. 14:3; Mark 11:25). Any one nursing a grudge against another has fast closed the ear of God against his own petition (Matt. 5:23, 24). Any person whose prayers seem to bring no answer should spread his whole life before God, and ask Him to put His finger upon anything that is displeasing in His sight.

It takes only a little of self-glory and the sense of our own importance to befog the heavens above us. The secret things of the home, disputes, sharp words, and unkind looks — these often hinder the prayer life. Another hindrance—Mal. 38-40: "Will a man rob God? . . . But ye say, Wherein have we robbed thee? In tithes and offerings." Here we have God's eternal promise, which cannot be broken. If bringing the tithes into the storehouse will open the Heavens for us, then neglecting to do so will close the Heavens over us. Let us bring in the tithes, and it will help us to get our prayers through. There must be nothing between our prayers and the Saviour.

If we were like Elijah in our humility, obedience, and self-denial, it would be perfectly possible for God to trust us with the key to unlock Heaven. "No good thing will He withhold from them that walk uprightly." Of what use is it to fret when we have access to the throne of God, and He can change people and things? Having promised, God must make good His promise, or falsify His own character" (Isa. 41:10).

Prayer is the pulse of the life. By it God, the Doctor, can tell what is the condition of the heart. The sin of prayerlessness is a proof that the soul is sick (James 4:17). Ask often, "Father, what hast Thou to say to Thy

(Continued on page four)

God Holds The Key

"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 to me,
I might be sad,
I might be sad.

"What if tomorrow's cares were here
Without its rest,
Without its rest?
I'd rather He'd unlock the day,
And, as the hours swing open, say,
My will is best,
My will is 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."

—Author Unknown

"Render Unto Caesar the Things That Are Caesar's . . . And to God the Things That Are God's"

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THE RULE OF GOLD



THE GOLDEN RULE

**THE MORE WE SPENT,
THE LESS WE HAVE**

**THE MORE WE GIVE,
THE RICHER WE ARE**

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What Constitutes "New Testament Baptism"?

(Continued from page one)

Some people measure the validity of their baptism by the way they "feel" about it. It is not a question of how we feel about it, but what God thinks about it. The only way we can know what He thinks about it is to compare what we have with what He sets forth in His Word.

WHAT PRAYER CAN DO

(Continued from page three)

child?" We are urged to be free with God. God reproved men because they asked too little, and did not persevere. How sad that men have to be urged to pray!

The prayers Moses records may be short, but Moses prayed to God with fastings and mighty cryings forty days and nights. The verbal brief of Paul's prayers is short, but Paul prayed "night and day exceedingly." Lukewarm Christians are loath to pray because it is taxing work, which flesh and blood do not relish.

Missionaries have often suffered because of the faithlessness of Christians. Shame on all of us. Let us be inspired to pray more for missionaries everywhere. Have I prayed for Missions today? If we cannot go, or give, we can pray. We desire to encourage prayer circles, prayer leagues, and prayer bands everywhere. The world is dying for the Gospel, while the careless Church fools her time away in her playhouse (Isa. 50:11).

If we follow our Lord's directions carefully, we have a guarantee of success in prayer (John 14:13; John 15:7). Two vital facts to be observed: I Thess. 5:22; I John 3:20, 21. The heart should be trained to definite prayer (James 1:17).

The "O" cry of the soul is an expression when no other word can be found to express the depth of anguish.

A man filled with the Holy Spirit is a man at his best (Eph. 5:18). It is the prayer that God the Holy Spirit inspires that God the Father answers (Eph. 6:18; Jude 20). The Father understands the Spirit's groanings and wordless prayer (Rom. 8:26).

We are often called upon to fight and wrestle in order to obtain a "mind stayed on God" (Isa. 26:3). When the devil tries in every way to hinder prayer, we ought to resolutely persevere in the path of duty. No one ever won any considerable victory without having first a great

struggle against some hindrance when he began to pray (2 Tim. 1:6). Is there a dearth? Take time to pray, or make time for it; stop all else, and attend to it.

Sinners pray when they think God is their only help. Believers pray because they are of the household of faith. Since prayer is partnership, God requires that something shall be done, and so do we; He calls, and so do we; He helps and so do we. Our petitions are endorsed with the Name of Jesus. There is power in His Name.

We are responsible for the things over which we have not prayed (James 4:2). How much have you prayed (James 4:2). How much have you prayed for Christians who are sidetracked by demons today? Prayer is of special importance today; for, in this closing age, God has foretold some things that are to come to pass. He needs those who will read His Word to "understand the will of the Lord," and then pray that His plans be worked out. All through the ages God had some souls watching unto prayer, at the time foretold for the fulfillment of God's purposes. When the time is at hand for the Lord Jesus to come again, an oppressed church will be crying, "Avenge us of our adversary."

God's standing challenge to His people is, "Call unto Me, and I will answer thee." If God gave up Christ for the world, what will He not give us (Psa. 84:11)? Man can live as well physically without breathing as spiritually without praying. If we omit praying and reading God's Word in the morning, nothing goes well that day.

Kneeling has the advantage of humility in form. The Jews lifted up their hands in praying.

Jesus' great prayer of John 17 was for the Church. Jesus knew the cunning of the devil to divide Christians redeemed with the same blood, that He might destroy them.

Heb. 7:25. As soon as we are saved we become intercessors with Christ. We stand with Christ in the gap, to help everyone possible into the flock of Christ our Lord. Hallelujah! (Isa. 62:6, 7). It is a pretty good sign of being backslidden in heart, when you do not look forward for an opportunity to get alone with Jesus. The devil may tell you that you have so much to do for the Lord that you cannot afford to spend so much time in prayer. We all commune with God too little. By prayer we have personal interest in the affairs of three worlds.

Tell God everything. The secret of happiness is to have no

secrets from God. Bramwell almost lived on his knees. David Livingstone lived in the realm of prayer, and died on his knees.

The man who begins, and does not pray a thing through, has formed the habit of failure. To faint is to fail. Very few people realize that the master tool of the devil is discouragement. "Is there anything too hard for Jehovah?" No! God wants people who will depend upon Him, for He can be depended upon (Prov. 3:5, 6; Luke 18:7). "Now shalt thou see what I will do." The object of asking is to receive. The aim of all seeking is to find. The purpose of knocking is to arouse attention and get in. Our Lord is the Helper of the helpless. Let us be continually "looking unto Jesus the Author and Finisher of our faith."

Determine by the help of God to pray some things to pass ere Jesus comes. A few things to add to your prayer list: a Spirit-energized revival of prayer, the present world crisis, the rulers of this and other nations, foreign missions, lost souls, our own spiritual welfare (Psa. 122:6), and whatever the faithful Holy Spirit may burden you to pray about. Let us all unite in praying this scriptural prayer, "Come, Lord Jesus; come quickly."

Prayer makes us overcomers, and overcomers win crowns. If you walk after the flesh, do not expect to overcome anything. If you live in the Spirit you can overcome everything (Phil. 4:13). Calvary spells victory. Why not be an overcomer (Rev. 2:7, 11, 17, 26; 3:5, 12; 21:7)? Lay just claim to your five crowns. Crown of Life (James 1:12). Crown of Rejoicing (I Thess. 2:18-20). Crown of Mastership (I Cor. 9:24-27). Crown of Glory (I Pet. 5:2-4). Crown of Righteousness (II Tim. 4:7, 8). "Hold that fast which thou has, that no man take thy crown."

These are perilous times, days that try men's souls. Let us be faithful to the end (Mark 14:8). Can our Master truly say of us, that we have done all we could (Matt. 25:21; Psa. 119:89; Mark 13:31)?

THE SIN OF GOSSIP

(Continued from page one)

Gossip is best recognized as sham and pretense, and the effort to seem sincere.

Gossip is the cruel enemy of homes, destroyer of self-respect, and lacks every element of Christian faith.

Gossip is the enemy of every Godly, consecrated, truth-seeking preacher. He can feel its slimy

influence, although it may some times be difficult to locate the peddler of its venom.

Gossip is beneath the real Spirit-filled Christian Love and gossip never dwell in the same breast.

Gossip is most productive in the life of the idle. The Gossiper and the goer do not exist in the same body.—Gilead Baptist Bulletin, revised and slightly rearranged.

Additional Word: No gossip is friend of the church, an asset to the pastor, or an honor to God.

Every gossip is an enemy of the right, an ally of the devil, and a foe of Jesus Christ.

—Baptist Witness

A GREAT PREACHER ON PREACHING (Continued from Page One)

latchet I am not worthy to unloose, whose preaching is often little better than sacred miniature painting—I might also say holy trifling. He is great upon the ten toes of the beast, the four faces of the cherubim, the mystical meaning of badgers' skins, and the typical bearings of the staves of the ark, and the windows of Solomon's Temple; but the sins of business men, the temptations of the times, and the needs of the age he scarcely ever touches upon.

Such preaching reminds me of a lion engaged in mouse-hunting, or a man of war cruising after a water beetle. Topics scarcely in importance equal to what Peter calls "old wives' fables" are made great matters by those microscopic divines to whom the nicety of a point is more attractive than the saving of souls. There is such a thing as meanness of mental occupation unbecoming the rank of an ambassador of heaven.

The world needs still to be told of its Saviour and the way to reach Him. If with the zeal of Methodists we can preach the doctrines of Puritans, a great future is before us. The fire of Wesley and the fuel of Whitefield will cause a burning which shall set the forests of error on fire and warm the very soul of this cold earth.—C. H. Spurgeon.

"WHAT DOES THE BIBLE SAY ABOUT THE USE OF PROFANE LANGUAGE?"

(Continued from page one)
ordering God around and telling him to do this or that—!

4. It Says Simon Peter Coupled Denial With Cursing. (Matt. 26:74) Thus we see that cursing is in bad company. And take note that so surely as people get drunk, they nearly always go to cursing. Drunkenness and cursing go together.

5. It Says For Us Not To Curse Back When We Are Cursed. (Matt. 5:44) To do so, is to get down to the same dirty, low, level.

Wretched Substitutes

Some people haven't quite the courage to swear a straight out oath, but they use "Postum." That is—they use a weak substitute. All such abominable language are as "heck", "darn", "by cracky", "by George" "doggone" is in the nature of substitute swearing, and in the sight of God is the equivalent of full-grown cursing. Why do we have to clutter up and define our speech with such drivel?

Profanity and Cursing Not Always The Same

All cursing is profanity, but

not all profanity is cursing. profane the name of God, one only to use his name lightly carelessly and irreverently. HO ROLLERS are among the profane of all peoples. They ler "blessed be God" and the of that sort incessantly. M people—and especially women use such expressions as "goodness" (means my God) "goodness gracious" and some cessantly exclaim "Good L and "Lord amercy" and things that sort. That is a cheap and a profaning of the name God. We have heard Christ women who were guilty of stant profanity.

Second Hand Cussin'

Many who will not curse first hand, resort to the habit of peating other people's cuss words. That is just like endorsing check — you help pass it along. Even an infidel ought to refrain from profanity. It is disgusting and degrading and shows a lack of refinement and common culture. A cussin' woman reminds one of a crowing hen—it coarsens her and cheapens her and makes her appear rude and common. person's vocabulary is made small and mighty poor indeed when they have to use the old cuss words every time they open their mouth. A cusser ought to get a bar of soap and a of concentrated lye—wash out that filthy mouth, and QUIT IT!

HOW FAR SHOULD TOLERANCE GO?

(Continued from page one)
heaven; for whereas Paul preached in Jewish synagogues, yet did not at any time turn his spit over to a Jewish rabbi. even in the case of the Jews (Jews who professed to believe in Christ, but who still preached the necessity of law observance for salvation), Paul says: "To whom we gave place by subjection, not for an hour, that the truth of the gospel might continue in you." (Gal. 2:5).

It is just this that the ed opposes—giving place by subjection to those who would lead.

However, this does not mean that we forbid anybody to curse in their own way, no matter how far wrong we consider it to be. We believe in religious liberty and would not if we could deprive any person whatsoever of believing what he pleases or practicing what he believes. we shall go on bearing protest against the betrayal of the faith on the part of those who offend themselves Baptists and yet misuses. This we shall do that the truth may continue in churches.

"Can two walk together, except they be agreed?" (Amos 3:3) "To the law and to testimony if they speak not according to the word, it is because there is light in them." (Isa. 8:20).

"Buy the truth, and sell it not." (Prov. 23:23).

"Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." (Rom. 16:17).

"If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:9). (Those who work with grace in salvation preach another gospel).

Our position is but the application of the spirit of these other similar passages. And Dingman will continue to about it.