

"TIME SPENT IN PRAYER IS NOT WASTED, BUT TIME INVESTED AT BIG INTEREST."

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).

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

Whole No. 462

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The Seminary Plays The Harlot Again!

The Name Of Jesus

That Name I just heard is delightfully sweet!
Jesus is Christ! and Him you must meet;
Now He is meeting poor sinners in grace,
He knocks at your heart. Oh, give Him a place!

He hears you blaspheme; but oh, if you knew
How much He loves sinners, how much He loves you,
You would fall at His feet and adoringly sing,
Jesus! my Saviour! my Lord! and my King!

'Twas for this that He died on Calvary's tree,
That sinners, the chief, might from judgment be free;
He's now up in glory—a Man on God's throne,
But He's coming again—it may be quite soon.

He left us this message, while He is above,
A message of mercy—a message of love:
Tell sinners I love them—tell Adam's whole race,
That this is the day of My patience and grace,

Yea, more—go, beseech—beseech them for Me,
Beseech by My blood, by My death on the tree,
It cleanses from sin and fits them to be
At once and forever in glory with Me.—J. H. Wilson

In the Louisville Times of February 11, 1947, there appeared an article supporting church unity whereby it was said that Henry Smith Leiper, who is Secretary of the World Council of Churches, addressed the students of the Southern Baptist Theological Seminary.

His theme was "The Urgency of Church Unity." Among other things, he said, "Right now our purpose is promoting greater church cooperation. If they, the churches, want to marry later on, fine!"

BLAME THE FLU

We are sorry to be late in mailing the last few issues of our paper. All subscribers will receive each issue as none will be skipped. Bear with us in the light of Rom. 8:28.

These statements indicate that church truth means but little to Mr. Leiper. The very fact that he has held pulpits for both the Presbyterians and the Congregationalists would likewise indicate the same.

Mr. Leiper also said, "The Council believes that by contacting the student ministry, it will have a good chance of planting the seeds of greater church cooperation. Harvest is to come in the future." In this, Mr. Leiper was correct and no place is more fertile for his heresies and heterodoxies than the Seminary at Louisville. It was concerning the ignorance of these students that Mr. Freeman wrote, when editor of the Western Re-

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Mused Uncle Mose

De deacons all prayed 'tel dey foun' de Lawd's will, but w'en deacon Brown git home he wife shiwd 'im wha' dey wuz wrong.

I Should Like To Know...

1. I have read a few of your remarks alluding to Masonry. I do not wish to defend the Masonic Lodge of which I am a member, but will say that I have found nothing therein that is opposed to God and His Christ. What Scriptures do you offer as showing the Masonic Lodge as being contrary to God's Word?

Masonry and all the lodge system is a unitarian religious system claiming to be Christian which welcomes into its membership those who are not even professing Christians. The Bible is frequently quoted, but always without any mention of the blood of Christ. The primary principle of every lodge is the Fatherhood of God—namely that all are God's children—which is plainly contradicted by Jesus in John 8:44. The very fact that a Christian cannot pray in the name of Christ is enough proof that it is Christ dishonoring. Mackey in his lexicon gives upwards of 30 prayers to be used in the Masonic lodge, and yet the name of Christ does not occur in any.

For your benefit, I might say

that since writing editorials contrary to lodgism for the past few years, I have heard from 33 Masons who have taken a demit from their lodge, one of these being a 32nd degree Mason. This in itself is evidence that some men who have compared what we have written along with the Bible and their lodge, have found it impossible to continue therein, and at the same time be loyal to Jesus.

Finally, for a Christian to enter into a lodge or to remain within one is to disobey the plain Word of God against wearing the unequal yoke as shown by 2 Cor. 6:14-7:1.

2. If one has been a Christian for a number of years, say 25 years, and is still unbaptized, should he have it done?

Yes, and he ought to ask God to forgive him for his carelessness and negligence in having displeased the Lord so long by his disobedience.

3. Will you please pray with me that God will show me the proper mode of baptism—whether

(Continued on page four)

Why Doesn't God Answer All Of Our Prayers, All Of The Time?

ROY MASON
Tampa, Florida

Here we have a question that troubles a great many people. Often they pray, and earnestly, but do not get the thing asked for. Sometimes such persons come to feel, "Oh what use is there to pray?" In our church life, we have seen many people who were in a seemingly hopeless condition, raised up to health as we believe through prayer, while others earnestly prayed for, died. This presents a hard problem to many.

Some reasons as to why all of our prayers are not answered:

1. Sometimes it is because we are not right with God ourselves. Sin breaks fellowship with God and interferes with prayer life.

See the following Scriptures: I John 3:20,21; Psa. 66:18; also James: "The effectual fervent prayer of a righteous man availeth much."

A disobedient child is not on "asking terms" like one who is obedient.

2. Sometimes it is because people do not ask in the name of Jesus.

That is, they ask as if the answer should be granted upon their own merits. Asking in our name is like writing a check when we have no money in the bank. Listen to the Scripture instructions:

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STOP FUSSING

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting and beautiful region. She had looked forward to this trip with great pleasure. She was to see so much and enjoy it all so greatly. But it took her so long to get her basket and parcels adjusted, her seat comfortably arranged, the shades right, that she was only just settling down to enjoy her trip when the conductor called out the name of her station, and she had to get up and hustle out. "Oh, my!" she said, "if I'd only known that we wouldn't have been here so soon, I wouldn't have wasted my time fussing."

Dear friend, the wheels of time are flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life. Live as you would wish to have lived when the porter calls out the last station and don't waste any more time "fussing." — A. B. Simpson in The Alliance Weekly.

-- The First Baptist Pulpit --

"The Wind, An Emblem Of The Holy Spirit"

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."—John 3:8

This Word of God, beloved, was written for one particular purpose—to reveal God. If, this morning, you would like to know the God after whom the heathen have searched, you will find Him plainly revealed within the pages of the Holy Scriptures.

One interesting thing about the God who is revealed in the Scriptures, is that He is a triune God—that is to say, a God of three persons—one as to substance yet three as to personality. If you

will turn through the Word of God, from beginning to end you will find many, many references to the trinity of the Godhead. In fact, beloved, in the very first verse of the Bible, God is revealed as a triune God. We read:

"In the beginning God created the Heaven and the earth."—Gen. 1:1. That word "God" in itself carries in it a latent reference to the trinity. In the English language we have two numbers—singular and plural, but in the Hebrew language, there are three numbers—singular for one, dual for two, and plural for three or more. The little word "God" of Genesis 1:1 has a plural prefix,

which would indicate that God is thus spoken of as a God of three persons. Thus, you see, beloved, we have a reference to the trinity in the very first verse of the Bible.

If you will come a little farther in the Old Testament, you will find Isaiah had a remarkable experience in the temple of God when he saw the Lord high and lifted up, and the seraphim, which means "burning ones" standing in the presence of God. They cried, saying "Holy, holy, holy is the Lord God of hosts." Notice when the seraphim would adore and praise God, they did it three times—holy, holy, holy—

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STUDY GOD'S BOOK

The majority of Scripturally informed Christians realize that it is a well known fact that much of the Bible is never studied nor even hinted at in the Sunday school quarterlies. However, if you wish to know just how little the Word of God is really studied, then note this information which was furnished by the International Council of Religious Education:

"From 1872 to 1917, the Union Lesson Outlines used NOT AT ALL 87% of the prophetic material in the Old Testament, and used an additional 8% only in these 46 years.

"During this same period, these outlines used NOT AT ALL 87% of the Wisdom literature.

"During this same period, these outlines used NOT AT ALL 87% of the poetry.

"During this same period, these outlines used NOT AT ALL 68% of the Epistles, and used an additional 12% only once in these 46 years.

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THE BAPTIST EXAMINER

JOHN R. GILPIN-EDITOR

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THE SEMINARY

(Continued from page one)

order, apologizing for their Bible ignorance, in that he said in substance that the students of the Seminary did not have time to learn all the great Bible doctrines when in school. Pray tell me what is the school for, and for what purpose does it exist, if it isn't to teach the great doctrines of God's Word to young preachers?

God's Word says much about unionism and condemns it in no uncertain terms. Listen:

"Can two walk together, except they be agreed?"—Amos 3:3

"Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17.

"Having a form of godliness, but denying the power thereof: from such turn away."—2 Tim. 3:5.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."—2 Thess. 3:6, 14.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."—2 John 1:10, 11.

When President Fuller of the Seminary was contacted as to the appearance of Mr. Leiper before the Seminary, he denied that he spoke to all the students, but rather, to a group of them. So far as I'm concerned, this is a distinction which does not "distinct." I can't see any difference between allowing him to speak to a portion of the students and to all of them.

I realize that the president of the Seminary, who seems to be an unusually high type Christian gentleman, has indeed a problem on his hands. Yet, I, for one, would be happy to see him take a clear cut course and renounce all allegiance and alliances with these heretical and unorthodox visitors who have been coming to the Seminary through the years gone by. The columns of this paper are open to President Fuller at any time he wishes to make such a statement.

A question comes to my mind: How long will Kentucky Baptists allow their money to be wasted and squandered by providing a breeding place for heretics who wish to espouse their heterodoxy of church union.

Just remember that of every dollar contributed to the Cooperative Program, a portion of it is thereby used. If you don't want your money used for the training of heretical young preachers in an heretical school where the most of the professors are rotten to the core on the Word of God, then you had better designate your funds for mission purposes where you know the Word of God is being preached. If there were no other argument against the Cooperative Program of Southern Baptists, this in itself is sufficient to keep me from supporting it.

May God send a new day among Kentucky Baptists!

I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God.—A. Lincoln

WHY BAPTISTS CANNOT UNIONIZE WITH OTHERS

This is the title of a tract written by Elder B. H. Kazee of Morehead, Kentucky, which was printed originally in the columns of this paper and which has been reprinted twice since in tract form.

Undoubtedly this is one of the finest little pamphlets ever printed against Unionism. It will be a blessing in any community wherever it is distributed. If you care to distribute them, they will be mailed to you in limited quantities free for the asking.

Write Elder Buell H. Kazee, Morehead, Kentucky, for the tract. I would suggest that the Christian thing to do would be to enclose postage.

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"THE WIND, AN EMBLEM OF THE HOLY SPIRIT"

(Continued from page one)

once for the Father, once for the Son, and once for the Holy Spirit—referring to the trinity of the Godhead.

On the day that our Lord was baptized, He came to John the Baptist and sought baptism at the hands of this first Baptist preacher. We read:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the Heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:16, 17.

Jesus was there in person—he was the one that was baptized; the Holy Spirit descended upon him like a dove; and God the Father broke the silence of four hundred years—from the day that Malachi was written, down to that time, the voice of God had never been heard,—by speaking from the skies concerning His own Son. Notice: You have the Father speaking from Heaven, the Son baptized, and the Holy Spirit descending like a dove upon Him,—all three persons of the trinity present at the baptism of the Lord Jesus Christ.

Beloved, I want you to see that all three persons of the trinity work in our salvation. The Father predestinates our salvation, the Son propitiates, and the Holy Spirit regenerates. The Father chose us, the Son died for us, and the Holy Spirit quickens us. Or we might say it in this manner: The Father is concern-

NOT OF WORKS

A friend of mine, whom I met in England in 1918, said to me: "I am coming to England again next year, and I am going to bring my wife with me; and what is more, it will not cost me anything." "That is interesting," I replied, "how are you going to manage that?" He said, "I am buying up German marks; and by next year they will be at par. I am getting them cheap now, and I expect to make sufficient." (Continued on page four)

ed about us, the Son shed His blood for us, and the Holy Spirit works within us. Or, to state still differently, the Father's work was eternal, the Son's work was external, and the Holy Spirit's work is internal. I say to you, my beloved friends, all three persons of the trinity who manifested themselves in Genesis 1:1 in creation, have manifested themselves in all periods of earth's history down to the present time, and even in the salvation of every sinner today—all three persons of the Godhead work in our behalf.

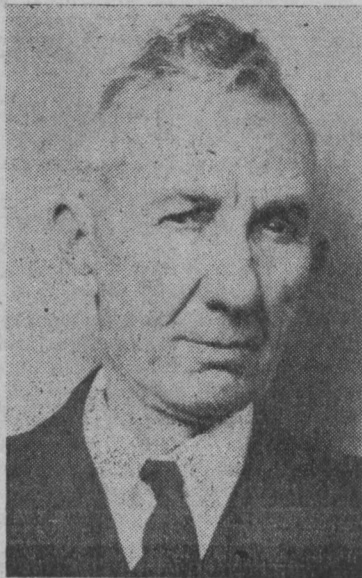
This morning I want us to particularly notice the work of the Holy Spirit as revealed in our text, for the wind that Jesus spoke of was merely a typical reference to the work of the Holy Spirit. He said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Thus, you can see that the wind is emblematic and is a symbol of the Holy Spirit.

I
IN THE FIRST PLACE, I WANT YOU TO NOTICE THAT THE WIND IS SOVEREIGN. That is to say, the wind is beyond man's control. I'm talking now about the natural wind that you and I feel as it blows upon our faces. It is sovereign—it is beyond man's control. It can never be regulated by man's devices. I'll give you two illustrations of that respect.

When Columbus set sail in 1492 to discover a new continent, he sailed directly west, and if Columbus, sailing directly west, had not had his course altered by the wind, he would have landed on the shores of New Jersey. However, God saw to it that a wind ever, God saw to it that a wind blew Columbus' little vessels on their course so that the Roman Catholic flag of Spain was never planted in a colonization attempt in America. Had the wind not blown as it did in a sovereign way this country would have been subject to England, but it would have been in the early days, a vassal state of Catholic Spain. I say that in the wind would show us that the wind is beyond man's control. The wind, beloved, cannot be regulated by man's devices—it is sovereign in the way in which it blows.

Let me give you another illustration: Some of you folk can remember those dark days of World War I, and some of you can possibly recall how the German army first unloosed a deadly wave of poisonous gas on April 22, 1915 at Ypres, France. The German meteorological department, working in conjunction with the German army, decided to turn loose that wave of poisonous gas on that particular day. The German meteorological department reported a few hours in advance that the wind was fixed, and that it was settled for thirty-six hours time. Accordingly, on that momentous day of April 22, 1915, that first deadly wave of poisonous gas was released by the Germans. It was, of course, an attack which was unexpected by the allies, and the German officials were all set for a tremendous celebration. The word was passed along the line that the hour would be over in a few hours time, and that the Allies would soon be on their knees suing for peace. However, no sooner had that wave of deadly poison gas been released, than the wind suddenly changed in a right about face, and flung that poison gas back upon the German army. The man who was the head of the German Meteorological Department (Continued on page three)

A HELPER TO THE TRUTH



W. B. CURNUTTE
Louisa, Ky.

Favorite Verse

"And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

—John 6:39



I love The Baptist Examiner. It examines us so closely sometimes it pinches our toes, and causes us to look and see if we are walking straight in the path. It's a silent messenger going through our nation. Many people young and old read it and pass it on to their friends. It is doing a great work and I thank God for the work it is doing; also for the editor who is not afraid to speak the truth.

"Only A Little Longer!"

"The Night is far spent, the Day is at hand."

"Only a little longer" to tread the desert sand,
In Christ's deep love abiding, supported by His hand,
"Only a little longer!" Old Time speeds on his way.
The night, so long, is ending; soon comes the glorious day.

"Only a little longer!" The Savior waits on high!
For Him our hearts are longing; His advent draweth nigh.
We hail the hallowed meeting, to see Him face to face,
To dwell with Him for ever—the trophies of His grace.

"Only a little longer" our loins to gird about,
To watch for Him, the Master, for His returning shout;
Our lights for Him still shining, responsive to His Word,
Like men who are expecting the coming of their Lord.

"Only a little longer" to serve Him here below,
To tell the sweet sad story of all His grief and woe
To sound His fame all-glorious, His Name of saving power,
While lingers still God's mercy, in this glad gospel hour.

"Only a little longer" for succoring "His own,"
For comforting His tired ones, the weary, sad and lone.
In loving service ever, above in heav'n He lives,
But here to help and cherish, the task to us He gives.

"Only a little longer!" O Savior, quickly come
To gather all Thy pilgrims, to fill Thy Father's home!
Then, then, the path retracing, while in Thy love we dwell,
In praise and adoration our ceaseless songs shall swell.
—Ingles Fleming

THE WIND, AN EMBLEM OF THE HOLY SPIRIT

(Continued from page two)

ment said this: "In forty years of meteorological records of the German government, the wind never acted so peculiarly before." Let me say this, the wind is sovereign. You can't control it. It isn't subject to man's devices and whims—the wind is sovereign.

Beloved, if that be true of the wind that blows upon our bodies, how much more so is that true of the Holy Spirit which is symbolized by the wind. Surely, beloved, the Holy Spirit is sovereign in the way in which, and whereby He works. When the Holy Spirit works, where He depends upon the Holy Spirit—He is sovereign. The preacher can't force the Holy Spirit to work. As the wind blows in a sovereign manner, so the Holy Spirit works in just that same way.

I have held revival meetings when I have prayed earnestly and have done everything within my power as to my work, hoping for a great revival of the saints and a large number of sinners to be saved, yet have closed meetings many times without seeing one single outward manifestation of the Holy Spirit at work.

Why? Beloved, He is sovereign. Where He works, when He works, how He works all depends upon Him—the Holy Spirit is sovereign.

I WANT YOU TO NOTICE ALSO THAT THE WIND IS IRRESISTABLE. When the wind blows in all the fulness of its power, it sweeps everyone and everything before it.

I knew of a Holiness preacher who did not believe that. He had read in the Bible how the Lord Jesus rebuked the winds and waves, and believing the winds were of the Devil, when he saw a cyclone bearing down upon him, and heard the rumble of the wind as it came in the distance, he decided to rebuke the wind

and stop it, although others sought for storm shelter. He stood his ground and held up his hand to rebuke the wind, and commanded it to cease in its blowing. That was the last he knew for about three days, and when he came to, he was in another county, a full fledged believer in the fact that the wind is irresistible.

Listen, beloved, that which he learned, all of us know: I say this morning the wind is irresistible when it blows in all the fulness of its power. Man can't resist it.

I have seen at least twice in my life, the devastation that falls in the wake of a tornado, when buildings are blown down, and parts of buildings are carried great distances. I have seen gigantic buildings that were leveled to the ground as a result of the forces of the wind.

Whenever the Holy Spirit comes with the fulness of His power, He breaks down man's prejudices, subdues man's rebellion, and overcomes all difficulties. Beloved, the Holy Spirit, symbolized by the wind, is just like the wind in this respect. As the wind is irresistible, so the Holy Spirit is irresistible when He comes in the fulness of His power.

The Apostle Paul of the New Testament serves as a good illustration. Paul was prejudiced against the Lord Jesus. He was a firm believer in God the Father, as are all Jews today, but he denied that Jesus was the Son of God. On the way to Damascus, riding along upon his horse, he was suddenly stricken by the Lord, and when he arose, the first thing he said was: "Lord, what wouldst thou have me do?"

Notice: One moment he was riding along with hatred in his heart against Jesus Christ, and the next minute he was calling Him Lord. Why? Because the Holy Spirit is irresistible when He operates in the fulness of His power. Every bit of rebellion was gone, and all his prejudices against Jesus Christ were gone.

Why? Because the Holy Spirit had operated in the fulness of His power.

As the wind is irresistible, so is the Holy Spirit irresistible. Haven't you gone to church and heard preachers talk about individuals sinning away their day of grace? It is a lie from beginning to end, for the Holy Spirit, when He works, works just as the wind, irresistible, and everyone whom God has elected from the foundation of the world is going to be saved. Listen:

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37

Oh, beloved, I thank God this morning that as the wind is irresistible, so the work of the Holy Spirit is irresistible, and everyone that God has chosen before the foundation of the world, —everyone of them eventually will be saved.

III

THE WIND, BELOVED, IS INVISIBLE. Most things of nature can be seen, but the wind is one of the elements of nature that is invisible. You can see the rain, you can see the snow, you can see the lightning as it flashes through the skies, but, beloved, you can't see the wind. That's certainly true of the Holy Spirit. You can see the evidences of the work of the Holy Spirit, but you can't see the Holy Spirit Himself. Here's a man that has been a terrible sinner and has lived a life of outbroken sin against the laws of God. When that man is saved, there's a difference in his life, there's a change in his way and manner of living. You can see the evidences of the work of the Holy Spirit, but you can't see the Holy Spirit. As the wind is invisible so, beloved, the Holy Spirit is likewise invisible.

IV

NOTICE ALSO, BELOVED, THAT THE WIND IS IRREGULAR. Sometimes the wind blows so softly that it scarcely rustles a single leaf. You would have to look closely to even notice that a leaf was stirring; and then again, at other times the wind blows so that its roar can be heard miles and miles away. Sometimes the wind blows a gale, and at other times it is very gentle.

They tell me that the town of Beaumont, Texas, is the windiest town in the whole world. The velocity of the wind there is at a greater record all the time than any place else in all the world. They say it is so windy out there that whenever a man's hat blows off, he doesn't think about running for it, he just waits until the next fellow's hat blows off and takes it. Yet, even in Beaumont, sometimes the wind becomes a calm.

Listen to me, beloved, as the wind is irregular, so it is with the work of the Holy Spirit. The Holy Spirit works in an irregular manner. Sometimes He saves one or two, and at other seasons He will save a tremendous multitude so that we have a veritable Pentecost. I remember in the church of my first pastorate, one summer, beginning along in the early part of the spring, God saved one and two and three people in every service of that church. It was a little country church in an isolated community, and every Sunday during that summer somebody was saved. Finally I held a revival meeting along in September, and a number of folk were saved in that revival, and on one Sunday afternoon, I baptized 52 individuals who had professed faith in the Lord Jesus Christ. When I baptized that 52, I went back to the church that night and preach-

ed, but I did not feel in any wise at all the presence of God in the service, and it was six months before another person was saved. I can account for it only on one basis—the Holy Spirit, like the wind, works in an irregular manner.

That gives me lots of comfort; it gives me lots of assurance in my preaching, for it helps me to know that He is working sometimes irregularly, but my business is to go on faithfully serving God and wait on the Holy Spirit to do His work. That's why I never get discouraged in the Lord's work. That's why I go on and serve Him every day to the best of my ability, for I know that as the wind is irregular in its blowing, so is the Holy Spirit irregular in His working.

V

AGAIN, I WANT YOU TO NOTICE THE WIND CANNOT BE CONFINED. You can't confine the wind and cause it to blow in any manner that pleases you. You can't make the wind blow upon the street that you live on, or not blow upon it. The wind can't be confined.

In like manner, you can't confine the Holy Spirit and say to Him, "You work in this particular program." As the wind cannot be confined, so the Holy Spirit can't be confined. That's why it is that I'm definitely opposed to the Cooperative Program of mission work carried on by Southern Baptists. You can't confine the Holy Spirit to a definite program. Most churches have today in their Sunday Schools, what they call a Standard of Excellence, some ten points that are held up before the Sunday School all through the year, and their constant aim is seemingly not to teach the Word of God, but to meet the Standard. Listen, you can't confine the Holy Spirit to any Standard of Excellence. He is just like the wind, which cannot be confined.

In our Sunday School lessons of recent date we studied that when the Tabernacle was built, a brazen laver was constructed. That brazen laver was different from all the rest of the pieces of furniture of the Tabernacle. Of everything else that you read about concerning the Tabernacle, there was a shape, a size, and a dimension given, and yet when you read in the book of Exodus, you find no shape, no size, and no dimension given of the brazen laver. I remember the first time I read through the book of Exodus and noted this, I thought to myself, here's an oversight. Then I came to realize that the brazen laver, which held the water whereby the priests were to wash their hands after they had offered sacrifices, was a type of the Holy Spirit whereby we are cleansed after we have received the sacrifice at Calvary, and when I saw this, I said to myself, "I see now why the laver has no shape, size, nor dimension. You can't confine the Holy Spirit—He is not to be confined."

VI

AGAIN: THE WIND CANNOT BE EXPLAINED. That's what Jesus said to Nicodemus—you can't tell where it comes from, and where it's going. You can't explain the wind. You can't explain its activities, for they are beyond man's comprehension and understanding, and if you can't understand the wind, in like measure, the Holy Spirit can't be explained either.

Listen this morning, beloved, His operations are mysterious and they cannot be explained. Can you tell me why it was that God led you to come into this church? Can you tell me why it was the

Lord ever directed you to the house of God to hear His word that you might be saved? You can't explain the wind, and in like manner, you can't explain the work of the Holy Spirit.

I had a man to come into a service one night for the express purpose of giving me a whipping. I didn't know anything about it though for six months later. One of the deacons of the church happened to get in touch with this fellow on the outside and said to him: "Come on in and wait until after the service is over and then talk to Brother Gilpin." He came in and sat down. God strangely got hold of him, and he made an appointment with me to meet him the next Sunday night before the services began. I was there, but he had a flat tire and was delayed and did not get there. That Sunday night, which was the second Sunday night, one member of his family was saved, and on the third Sunday night another member of his family was saved, and on the following Sunday night he was saved. Yet he came with the express purpose four Sundays before he was saved—he came with the express purpose of giving me a whipping. Listen to me, you can't explain how the wind blows, and you can't explain how the Holy Spirit works. He works in a mysterious way.

VII

AGAIN: THE WIND IS INDISPENSIBLE. Do you know what would happen if an absolutely dead calm were to continue indefinitely? Scientists tell us if the wind were to stop blowing and were to come to an absolutely dead calm, and that condition were to continue indefinitely, that all vegetation would die and this world would be turned into a desert. It is the wind which causes the respiration of plants, animals and human beings. The wind is indispensable. You know how quickly we ourselves wilt when there is no wind. The wind is therefore indispensable, and so is the Holy Spirit. There would not be any life without the wind in this world, and there could not be any spiritual life without the Holy Spirit. As the wind is indispensable to life within this world, so the Holy Spirit is indispensable to spiritual life. Listen:

"Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5

You could never be saved without the work of the Holy Spirit.

"It is the spirit that quickeneth."—John 6:63

I tell you, beloved, all the preaching in the world would never save a soul unless the Holy Spirit works within the heart. You can pray, and you can work to the best of your ability, but unless the Holy Spirit works there is no salvation. Oh, listen to me this morning, the preacher is the most helpless person in all the world. All he can do is preach the Word and then wait on the Holy Spirit to apply that word unto the heart of the lost. The wind is indispensable in the realm of salvation.

Let me ask you a closing question: Has the Holy Spirit ever worked in your heart? I'm not asking if you are a church member. Has the third person of the trinity—has the Holy Spirit of God ever worked in your heart to bring salvation to you and to make Jesus Christ real in your experience? If not, may this morning the Holy Spirit open your heart and may you receive Jesus as your personal Saviour. May God bless you!

STRANGE HAPPENINGS IN WEST VIRGINIA

(Continued from page one)

cil of the Association concurred and published throughout the entire state that he had been unfrocked and was no longer a Baptist minister. Mr. Johnson, thinking that he had been ordained to the Gospel ministry, naturally objected to this. The Permanent Council, however, evidently held that he had been ordained to the Northern Baptist Convention, to preach its inclusive gospel and support its inclusive practices. They exercised the prerogative of an autocratic ecclesiasticism and suspended him from the ministry.

On January 3, 1947, delegations from several states and all over West Virginia assembled in Clarksburg and ordained Mr. Johnson to the GOSPEL MINISTRY, which is much superior to an ORDINATION TO THE PROGRAM OF THE NORTHERN BAPTIST CONVENTION which had been revoked. This ordination would derive its validity from the faithful ministry of the Word of God rather than from the favor of centralized ecclesiasticism.

Some Novel Features in this Strange Procedure

1. Mr. Johnson was no longer a member of the church which asked for his credentials. They, in effect, asked the pastor of another church to surrender his ministerial standing because he could no longer support the modernism in the Northern Baptist Convention. This is a violation of time-honored Baptist procedure. A Baptist minister is a Baptist minister in any Convention in the United States. A minister leaving the Northern Convention to go to the Southern Convention does not lose his standing.

Furthermore, according to recognized Baptist authorities (Hiscox) the only church which has any authority over a minister is the church to which he belongs. After Mr. Johnson ceased to be a member of the Barnes Memorial Church, they had no authority over him. For the Association to concur in this illegal action is to aid and abet tyranny and persecution.

2. We are informed that Mr. Johnson was not notified, invited, or given occasion to answer charges against him. He had no opportunity to present witnesses on his own behalf. It is a fundamental in law and ethics that a man has a right to be heard in his own behalf before drastic action such as this is taken, but evidently this is not true among West Virginia Baptists.

A Vicious Ending

In the January number of the "West Virginia Baptist" the resolution revoking the ordination of Mr. Johnson was published, saying, "The attention of the Baptist churches of West Virginia is called to the revocation of ordination of Mr. Johnson."

It is said that this action was taken after "a full consideration of evidence relative to Mr. Johnson." Yet Mr. Johnson insists that no evidence was asked from his side, neither was he invited to appear to show cause why this action should not be taken. A worldly court would not have acted thus. Evidently ecclesiastical courts are not bound by the laws of justice.

Worst of all, this resolution in the State Convention paper does not state the reason why Mr. Johnson's credentials were requested, thus leaving the reader to come to the natural conclusion that he may have been guilty of conduct unbecoming to a minister.

ter. It is a tragedy that a man convicted of nothing more than being a conscientious objector to apostasy, should be pilloried before the Baptists of West Virginia as guilty of unnamed offenses. The West Virginia Baptist Convention and the State Secretary, as editor of the paper, must share the responsibility with the Judson Association for this most un-Baptistic and tyrannical deed.—News Letter

I SHOULD LIKE TO KNOW

(Continued from page one)

sprinkling, pouring or immersion—I'm confused.

I will not. There is no need in insulting God by asking Him to show you what He has already shown you within the Bible. Jesus was immersed. Cf. Matt. 3:13-17. John used "much water" for his baptism. Cf. John 3:23. The Ethiopian eunuch was immersed. Cf. Acts 8:38,39. Paul declared that baptism was a burial. Romans 6:4. This could only mean immersion.

In the light of these plain statements, for anyone to pray for a revelation from God as to baptism, is rank hypocrisy. Quit insulting God and take what He says in His Word as final.

4. Is Charles Fuller a safe religious leader to follow?

On the doctrines of grace and second coming, Brother Fuller is sound. He doubtlessly reaches many for Christ through his weekly messages. However, much of his work is unscriptural. He is heretical on many doctrines and therefore is a dangerous leader.

He believes in and preaches the universal church. He practices open communion. He accepts alien immersion. He uses the mourner's bench in his services. His workers "button hole" those suspected of being under conviction in the audience and drag them to the front seeking a profession. Women violate the Scripture as to their place of worship.

In view of this, while he preaches the truth as to salvation, his ministry is exceedingly dangerous to New Testament Baptist churches.

STUDY GOD'S BOOK

(Continued from page one)

"In summary, 68% of the Bible was not used at all, 10% was used only once, 7% twice, and only 15% three times or more during the forty-six year period.

"During 1918-25, the Improved Uniform Lessons used NOT AT ALL 81% of the Prophetic Material, used an additional 13% only in rapid historical and biographical surveys, and used only 6% for study of its own message.

"During this same period, these outlines used NOT AT ALL 98% of the Wisdom literature.

"During this same period, these outlines used NOT AT ALL 95% of the Poetry.

"During this same period, these outlines used NOT AT ALL 69% of the Epistles.

"In summary, 60% of the Bible was not used at all, 15% used only in rapid historical and biographical study, and 25% used for careful study.

"In preparation for this report, a hurried survey was made of the most recent complete cycle of the Uniform Lesson Outlines for purposes of comparison.

"During the cycle of 1932-36, 66% of the entire Bible was used NOT AT ALL in the total passages given for lesson study. A book by book comparison shows the narrative portions far more completely used than the other

portions. For example, out of the 28 chapters of Acts, there were used 1930 verses, while out of the 121 chapters of the Epistles, there were used just a trifle over half so many verses, 1042. Out of the 90 chapters in Genesis and Exodus, there were used only 387 verses. In the Wisdom literature, none of Job nor Ecclesiastes was used, and only 26 verses of Proverbs; in the poetry books, only 94 verses from the Psalms were used."

Is it any wonder that many of our churches are living at a dying rate of speed in view of the meager amount of God's Word which they study?

What a blessed day it will be for the cause of truth when Baptists turn back to the study of the Word of God alone, thus discarding all lesson helps and thereby study the entire Bible instead of a mere fragmentary portion of it.

A Conglomeration

Following the pattern of union and cooperation that religion has borrowed from the world, Dr. A. Herbert Haslam, pastor of the Ashland Avenue Baptist Church of Toledo, Ohio, and professor of Religion at the University of Toledo, announced his departure for Philadelphia, to begin what The New York Times calls, "a movement unique in the country's church history." Dr. Haslam's new Fellowship Church, whose church staff is to include a Jewish rabbi and a Negro Protestant minister, will have a congregation of about 1,000 to begin with, Jews and Christians!

"Fellowship Church," says Haslam, "will be a re-emphasis on what is central in both Christianity and Judaism. It will provide a place for those ready to go a step further in the brotherhood of man. Basically, it will be a laboratory in inter-racial and inter-cultural faith and understanding." To that end Dr. Haslam will "hold Friday night services of Jewish character, Sunday morning services of Christian character, and Sunday afternoon services of inter-faith character." If necessary, he says, he will formulate new rituals for baptism and other religious institutions.

Amazing conception, and deception! According to the Bible, that which is central in Christianity is that which Judaism denies: the Person and Work of our Lord Jesus Christ—that He is the Son of God, and the only Saviour from sin; that His blood, shed on the Cross, is the incorruptible provision of God for the remission of sins; that He arose from the grave; and that there is none other name under Heaven among men, whereby we must be saved.—Our Hope.

"WHY GOD DOESN'T ANSWER SOME PRAYERS"

(Continued from page one)

John 14:13; 15:16; 16:23.

3. Sometimes it is because we ask foolishly.

Often people ask for things, which if granted would mean their own destruction. Such things are not in accord with the will of God. (I John 5:14,15). Occasionally however the Lord grants a thing, just to show us that we are wilful and to teach us a lesson. (Psa. 106:15).

4. Sometimes it is because we ask selfishly. See James 4:3.

Often it is "me, me, me" as we pray. If we desire financial prosperity, why do we desire it? If we desire health, why do we desire it? Does God come in for any part of giving or service? If

When The Bee Stung Mother

A young boy was once asked how long he had known his Saviour, and if he knew that all his sins were forgiven.

"Oh, yes," he replied; "I know that they are all forgiven; I am sure of that."

"When did you first come to know and understand that?" asked the minister.

"When the bee stung Mother," said the boy quickly.

"When the bee stung mother? Tell me what you mean, my boy."

"Sir," said the boy, "I have a mother who for some years told me what Jesus had done for me; but I never really understood and realized how He had taken my place and died in my stead until one summer afternoon when I was playing at the door of our cottage. Mother was ironing in the kitchen, at the door, with her sleeves turned up upon her arms. Suddenly, while I was playing around the doorstep, a large and much-excited bee came buzzing round my head. It no doubt had been hurt and seemed determined to sting. I was frightened and tried once or twice to flap it away with my handkerchief, but round my head it came, closer each time. At last in despair I ran toward

so, how much? Often people ask us to pray for healing, but if healed they would serve the devil.

5. Sometimes prayer is not answered because we don't keep on praying.

That is, we want something—a little bit—but not enough to cause us to keep on asking for it. (See Luke 11:5-10; 18:1-8).

6. Sometimes it is because people have faith in prayer rather than faith in God.

People think that there is virtue in prayer as such. Just as well have faith in a stick as faith in prayer. Prayer is not magic. Our faith must be in God—not in our prayerful exercise. This is most important.

7. Sometimes it is because of lack of definiteness.

Often people pray all over the world and for nothing in particular. They don't see any results because they haven't gotten down to real things. That is the sort of thing that is practiced in most churches. Many people get in the habit of rambling around, and it is almost impossible to get them to pray definitely. They want to bring in those old worn out practices.

8. Sometimes it is because people merely go through a form.

"Intoned" prayers of liturgy and ceremony are so much pious bombast. They constitute "much speaking." What did Jesus say? (Matt. 6:7).

9. Sometimes it is because there is little earnestness.

The "effectual fervent prayer—availeth much." Fervent means that one is in earnest. Many pray as if it makes little difference to them anyhow—"if you want to Lord, grant this, but don't bother about it—I'm not very much concerned about it one way or another." That's the way many seem about their praying. Of Jesus it is said that "He being in AGONY prayed more earnestly."

Prayer is one of the greatest of all privileges.

The real test of praying is whether or not we get what we ask for.

God has provision for answer to prayer—despite predestination.

Prayer is not to be considered as mere auto-suggestion, nor is it to be practiced for the reflex on ourselves. Prayer involves the supernatural.

Mother, who had been watching my efforts to get free from my opponent, and with a cry hid myself under her long white apron. With motherly care she put her arms around me.

"This was hardly done when the bee stung her deeply. She felt the sting sharply, but she thought struck her which was the means of my salvation. She said, 'You may come out now; Mother has received the sting. It can't hurt you now. Its sting is in Mother's arm. It has only one sting!' Sorrowful for my mother, I looked at the sting, explaining to me how it was a picture of what for long she had told me, about Jesus having taken my place and being punished in my stead.

"I had learned and often repeated that very verse, 'With his stripes we are healed,' but I never understood until then, with the bee-sting before me, that it was a picture of what Jesus had permitted to be done to Him—self—to be punished instead of us, who deserved to be punished; and how, if we claimed that fact, that He had taken our place and been punished in our stead, we could not be punished.

"The fact that I could do nothing for myself dawned upon me. I told the Lord Jesus that I trusted only Him for salvation.

"I realized that if I put the whole matter into His nail-pierced hands that He would certainly see that I was saved and be allowed to enter Heaven."

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Peter 3:18).

—The Compass

"NOT OF WORKS"

(Continued from page two)

cient profit to pay for a trip to Europe." He did not go to Europe the next year, for the simple reason that the German mark was not worth anything. I was in an exchange office in London just about that time when a man with a foreign accent came in and inquired what he could get for so many German marks. The man behind the desk said, "They are supposed to be worth so much (naming a certain figure)—if you can find any one in London to buy them, which I very much doubt!" Just a few days—less than two weeks—after the Armistice, I was in Brussels. I went into a store to buy something, and the only money I had was French. I thought it in exchange for what I wanted. The shopman opened a drawer and began to count out a lot of paper. I said, "What sort of money is that?" He said, "That is the German money that was used during the occupation. When I found that was all I had, I asked for the return of my fifty-franc note; for I knew that German money had lost its value in the markets of the world."

Do you know what your works of righteousness are worth? They are like the German money. The kingdom of man's soul is utterly bankrupt; your good works cannot buy anything at heaven's storehouse; the only hope for any of us is to receive salvation by grace. And if that be so, then be grace all the way through.

—Shields