

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8:20)

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LITTLE TOTS OF BAPTIST ORPHANS' HOME, LOUISVILLE, KENTUCKY



Each year a Thanksgiving offering of money, edibles, and clothing is taken all over Kentucky in behalf of the two Baptist Orphans' Homes located at Louisville and Glendale. We urge every Baptist Church in Kentucky to make such an offering. We earnestly request our friends especially from outside the state who wish to have a part in this offering, to send whatever you may wish to the editor of this paper, and it in turn will be forwarded immediately to these two orphans' homes.

All Plans Now Complete For Annual Thanksgiving Services At Russell

Since the Pilgrims of Plymouth Rock set apart a day after their first harvest, Thanksgiving has been an American institution. It is the day which we specifically set aside to give thanks to God for the benefits received during the past year. But to us at Russell, Thanksgiving has yet a deeper meaning. It has come to be a season of rich fellowship, and a time when we especially enjoy the blessings of God in our great annual Thanksgiving service.

For several years the interest in this Thanksgiving service has grown, until now it is attended not only by the members of our own church, but by many others, some of them driving great distances to attend. Last year numbers attended the services who drove as much as thirty, fifty, and a hundred miles. With fifteen preachers present and participating in the service, it was a season never to be forgotten.

This year we have made our plans for our service with a sincere prayer that it shall be the greatest Thanksgiving service we have ever yet experienced.

It is our plans to conduct services each evening of the week preceding Thanksgiving. Elder Sam Sloan of Catlettsburg, Kentucky, will preach for us on Monday evening. Elder W. K. Wood, of the Pollard Baptist Church, of Ashland, Kentucky, will preach for us on Tuesday evening. Elder Bert Caldwell, of Sandy Hook, Kentucky, will preach for us on Wednesday evening. In addition, each evening there will be a message delivered likewise by Brother Nelson Webb, of Vanceburg, Kentucky. Then on Thursday morning, aided by other ministers, and with special messages in song to augment

(Continued on Page Two)

AN INTERESTING TRAIN JOURNEY

By DR. A. T. SCHOFIELD

In the Franco-Prussian War, which culminated at Sedan, there was then a great International Hospital in the town, at the head of which was a distinguished doctor from St. Bartholomew's Hospital. He died there from confluent smallpox caught from a patient, and was so much beloved that he was given a military funeral, which was followed by the troops of both armies, and headed by the Mayor of Sedan. This distinguished physician was Dr. C.

J. Davis, generally known as "The Good Black Doctor."

He was a Barbarian, born of a white father and a black mother, and while his brothers and sisters were but slightly colored, he was ebony, though a tall and distinguished looking man. A few days before his death, he sent me the following account of his last journey, one week before he succumbed to the fatal disease.

He had been staying with friends in Yorkshire, and came up to London to cross over by the tidal express

from Folkestone harbour, there being then no pier.

At Charing Cross he walked slowly along the platform, looking for a seat, for the train was very full. At last he found one next the platform and facing the engine in a first-class coach. Opposite to him sat a little old lady with very bright eyes, busily engaged in knitting. Next to her was her somewhat stolid and burly husband. In the far corner a gentleman sat reading *The Times*, while at Dr. Davis'

(Continued on Page Four)

Decaying Civilization

Edward Gibbon, in the "Decline and Fall of the Roman Empire," gave five reasons for the collapse of that civilization which plunged the world into the Dark Ages.

First, the rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

Second, higher and higher taxes and the spending of public monies for bread and circuses.

Third, the mad craze for pleasure; sport becoming every year more exciting and more brutal.

Fourth, the building of gigantic armaments when the real enemy was WITHIN, in the decadence of the people.

Fifth, the decay of religion, faith fading into a mere form, losing touch with life and becoming impotent to guide it.

Surely in the light of this present age, these five reasons should give us something to think about, for they truly look like an untouched photograph of our present day.

The First Baptist Pulpit

"CAN GOD MEET OUR NEEDS IN THIS PRESENT CRISIS?"

(Read Isaiah 6:1-8)

I do not believe that there is any man or woman of normal intelligence who will deny the fact that we are passing through a definite crisis. This is true not only locally, but nationally and unto the ends of the earth. Surely the most casual reader of any of our hundreds of daily papers, or even the most careless observer of the current events of the world, must admit that we as a nation, are facing a definite crisis today.

I

First of all, it is an industrial crisis which confronts us, with labor being divided into two hostile and belligerent camps. As perhaps most of you know, I live in a town which is highly organized so far as the various trade unions and labor organizations are concerned. I have had ample opportunity to observe conditions as they exist not only locally, but in this entire tri-state area. I am thoroughly convinced that growing out of the war-like tactics of the leaders of the various labor organizations, that both the American Federation of Labor and the C. I. O. are weaker today, and each has been the loser so far as public opinion is concerned, as a result of the embittered disputes which have grown out of the labor

(Continued on Page Two)

Cletus Wiley Ordained

On Sunday afternoon, November 3, with a council of eighteen preachers present, Brother Cletus Wiley was ordained and set apart to the gospel ministry by the Leach Station Baptist Church of Catlettsburg, Kentucky.

Brother Wiley, who was converted and who received the call to the ministry under the influence of the teachings of the Leach Station Baptist Church, passed a most creditable examination. His answers were clear, Scriptural, and to the point. In the light of his examination, and knowing him as we do, it is our prediction that the Lord will richly bless this dear young man as he begins his life's work in the ministry, pastoring the Geigerville Baptist Church, of Rush, and the Wurtland Baptist Church of Wurtland, Kentucky. (Continued on Page Two)

The Baptist Examiner

JOHN R. GILPIN.....Editor

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CLETUS WILEY ORDAINED

(Continued from Page One)

With Brother W. C. Pierce acting as questioner, Brother W. K. Wood giving the charge to the church, Brother M. C. Denny, the charge to the candidate, Brother Bryan Porter presenting the Bible, and Brother L. A. Music leading in the ordination prayer, it was truly an occasion of rich fellowship. Each of these brethren taking an active part in the service, seemingly were physically, mentally, and spiritually fit for the occasion. Never has it been the privilege of this editor to witness an ordination service when a better spiritual program was carried out than this one. Each one who had a part on the program was at his best. Particularly do we wish to mention the brief charge to the candidate which was given by Brother M. C. Denny. Undoubtedly it was the very best ever presented to any candidate for the ministry.

It was an occasion of gratitude to all those present, but possibly the one who got the greatest blessing from the afternoon's service, was Brother Forest Sparks, who sacrificially has pastored this small church at Leach Station for over five years, during which time the church has grown in every respect. Truly it was a joy to him to see the fruits of his labors in the life of this young man now beginning to preach the same doctrines which Brother Sparks has taught him for the last five years.

It was the largest ordination council of preachers the editor has ever seen assembled. In addition to this scribe those present were:

Elder W. K. Wood, Ashland, Ky.
Elder M. C. Denny, Ashland, Ky.
Elder V. N. Maggard, Ashland, Ky.
Elder Cameron Welch, Ashland.
Elder Frank Adkins, Rush, Ky.
Elder Lum Terry, Rush, Ky.
Elder D. E. Clay, Rush, Ky.
Elder Alfred Banks, Rush, Ky.
Elder J. C. Hager, Louisa, Ky.
Elder L. A. Music, Raceland, Ky.
Elder W. C. Pierce, Catlettsburg, Ky.
Elder Sam Sloan, Catlettsburg, Ky.
Elder Bryan Porter, Catlettsburg, Ky.
Elder Forest Sparks, Catlettsburg, Ky.

Elder E. T. White, Russell, Ky.
Elder J. R. Dorrah, Grayson, Ky.
Elder Ralph Webb, Fullerton, Ky.
May God's blessings ever rest upon the Leach Station Baptist Church, the two churches who have called this young man as pastor, and especially upon Brother Wiley as he begins his ministerial service for God.

I WOULD LIKE TO KNOW

1. If one of the churches of the Greenup Association should call an associate pastor who was a member of another denomination, namely, a Presbyterian, what would you do if the association should receive that church?

Any church by doing so becomes an heretical church. Such a church should be dealt with the same as any heretical member of that church. If the church, after a second admonition by the association, continued with a Presbyterian for its associate pastor, then that church should be excluded from the association. In fact, such a church is a disgrace to the Baptist cause in general, and ought not only be excluded, but should be branded publicly as an heretical, heterodoxical organization.

2. Will anyone who commits suicide be saved?

Suicide is no greater sin than any of the sins of the flesh. If God saves us after we have committed other sins, surely suicide would be no exception. Of course, if one believes in salvation by works, then naturally he would believe that any one committing suicide was lost in view of the fact that his last work, that of his self-destruction, was a work of sin. Yet, we believe in salvation by grace, and we believe that God's grace is able to save in spite of all sin, and it will keep saved regardless of all sin.

In the Bible, there are four examples of suicide. Doubtlessly three of them were unsaved. The fourth was Samson. In Heb. 11:32-34 he is mentioned as one of the heroes of faith. I am positive that Samson, who was a suicide, is in Heaven today.

3. Please explain Rev. 22:18-19.

These verses declare that the Bible is final. It isn't to be added to, and neither is to be taken from. If any one adds to the Bible, God will add to him the plagues of the book of Revelation, which means that if he is a saved man, God will chasten him right here in this life. If such a saved man takes away from the Bible, then God takes away his reward. There isn't any question of him losing his salvation, but he can lose his reward. Cf. Col. 2:18; 2 John 1:8. Hence you see it is mighty important the way in which we treat the Bible. We ought to be mighty certain that we do not add to it nor take from it.

4. After knowing the facts by being personally acquainted with J. Frank Norris, and intimately acquainted with R. E. White, do you think that the latter was justified in going to law against Norris?

I absolutely do. In fact, there was nothing else to be done. If all the facts of the case could be printed, no one would doubt the wisdom of the policy which Mr. White pursued.

5. Did not the act of Brother White violate the teaching of I Cor. 6:1, 2?

In no way at all. This Scripture was spoken to a local church. It is purely an injunction whereby a local church shall be governed. I think that in the main Christians should avoid trouble, law suits, and legal entanglements, and yet this Scripture does not forbid such except in the case of two who are members of a local church. If both parties are members of the same local body, then let the church settle the difference. Otherwise, there is nothing else that can be done except to allow the court to settle it.

6. Is the soul of the infant inherited from the parents?

Whole books have been written on that subject. We cannot go into the merits of it here. Suffice it to say that the fallen nature in the infant is inherited from its parents. Cf. Eph. 2:3; Psalms 51:5; Psalm 58:3; Job 14:4; John 3:6.

7. Has a pastor the right to take a few of his church members and open the doors of the church for the reception of members at a school house without the consent of the church?

No.

8. How should anyone in debt tithe?

God is the preferred creditor. "Honor the Lord with thy substance and with the first fruits of all thine increase." That is God's command. The first tenth of what you make ought to go into the Lord's treasury, it matters not how much you are in debt.

9. Should he reckon the interest he pays as expense?

No. That should come out of the nine-tenths.

10. If God created the heaven and the earth about 4000 B. C., what was He doing the countless ages before this date?

No one knows. Revealed things belong to us. The balance God keeps within His own all-wise counsel.

11. Is the heaven where God's throne is a spiritual or a material place?

It is the habitation of spirits and is therefore spiritual.

12. Is God the Father always on the throne in heaven ruling the universe, justifying sinners, etc.?

Yes. Christ is sitting at His right hand waiting until His enemies shall be made His foot-stool, etc.

13. Where was the soul of Christ during the three days He was in the tomb?

In Paradise Cf. Luke 23:43.

14. What are the duties of a lady missionary?

House to house visitation working with women and children, teaching them the Bible, etc.

15. Should a Baptist teaching in a Campbellite community take part in their Sunday School?

Not unless they will let him teach the whole truth.

ALL PLANS NOW COMPLETE FOR ANNUAL THANKSGIVING SERVICES AT RUSSELL

(Continued from Page One)

the spiritual atmosphere of the day, the editor will bring his Thanksgiving sermon.

We want to urge all of our readers, at this season of the year, whether you can attend the services or not, to make a Thanksgiving offering in behalf of our mission work. We always expect a large supply of canned goods and other edibles for our two Baptist Orphans' Homes of Kentucky. Furthermore, it is our prayer that God shall give us a substantial sum of money for each of these homes as well as for our radio program and our Brazilian mission work.

Remember this: If you don't attend this service, you'll always wish you had.

He who does not pray when the sun shines, knows not how to pray when the clouds rise.

Reckon him a Christian indeed who is not ashamed of the Gospel nor a shame to it.

"CAN GOD MEET OUR NEEDS IN THIS PRESENT CRISIS?"

(Continued from Page One)

warfare of the last few years. I say that neither of these labor organizations have gained, but rather that each have lost, and that accordingly today with labor conditions as they now exist, the United States faces an industrial crisis.

II

In the second place, it is a financial crisis. There is a lot of difference between financial conditions of today and financial conditions in the days of the depression. Then, the banks were willing to lend, but they had no money. Now, there is plenty of money, but there is no confidence in letting it out. Once upon a time it was considered that a man's word was as good as his bond; but today bankers, building and loan associations, and other lending institutions, are practically demanding gold bond security. With a national indebtedness of more than fifty billion dollars, it is truly a financial crisis with which we are confronted today.

III

In the third place, it is a moral crisis which stands before us. As evidence of this fact, may I remind you that since 1932 the sale of whiskey has increased 248%, and the sale of beer has increased 317%. It now has come to the place that America spends three billion dollars yearly for liquor. In other words, for every dollar which is spent in America for grade and high school education, three dollars are spent for liquor.

That you might know that it is truly a moral crisis, may I remind you that in the first four years of repeal, the liquor interests spent sixty-five million dollars in advertising in order to "educate" the boys and girls who had grown up since the days of the open saloon. Today there are over one million liquor dispensing places in the United States. Far more—in fact, almost twice as many as there ever were in the days of the open saloon.

A few days ago when the various colleges convened for their fall and winter session of school, and the various lads and lassies of teen age went away to college, a startling estimate relative to college girls was revealed as a result of a nationwide survey. It was actually ascertained that there were three bar-maids in America for every college girl. In other words, every time a girl went to college this year, three girls went to work as bar-maids in some liquor dispensing store.

Listen to the Word of God: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:29-32). Surely, in the light of these words, all must admit that it is a moral crisis that the world faces.

As further proof that it is a moral crisis, I offer you the words of J. Edgar Hoover, chief of Uncle Sam's G-men. I personally consider J. Edgar Hoover as America's greatest citizen, and next to him, I put Mr. Dies who is the head of the Dies Committee. To my mind, these two are doing more to build Americanism than any individuals within our

country. Personally, I think of them as the two greatest Americans living today. But to come to the statement by Mr. Hoover. He says, "A felony occurs every twenty-four seconds in the United States. The annual crime bill is fifteen billion dollars. For every dollar spent for education, we spend thirty-two dollars for crime. A family that pays fifty dollars per month rent, indirectly pays a like amount to keep up jails, penal institutions, and courts. There is one murder every forty minutes in the United States." These, beloved, are the words of Mr. J. Edgar Hoover, who is in a position to know the enormity and the awfulness of the crime situation in America.

Listen to this Scripture which pictures modern crime, and gives to us also God's condemnation of the sin: "My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: Let us swallow them up alive as the grave; and whole, as those that go down into the pit: We shall find all precious substance, we shall fill our houses with spoil: Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof." (Prov. 1:10-19). Surely in the light of the statements of Mr. Hoover as well as the statements of Almighty God, any normal, sensible, thinking person should be convinced that it is a moral crisis which confronts us today.

IV

In the fourth place, it is a pacifical crisis. Yesterday the war clouds hung low over Europe. Today, they are hanging low over America. I do not mean to act as a prophet to declare what this country will do, but certainly it looks as though war is imminent. I realize that prophecy declares that war shall continue right down to the time of the return of Jesus Christ to this world. Listen: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." (Matt. 24:6). It isn't for us to be troubled nor alarmed over the situation in the light of this Scripture, and yet beloved, there is none of us but what realize that with the greater portion of the world already at war, then only the hand of Providence can keep us out of war. Certainly it is a pacifical crisis, and only God can avert it.

V

In the fifth place, it is a tense nervous crisis. There is a tensity and a nervousness which has gripped the majority of us so that we desire to be constantly doing something or going somewhere. In other words, we just simply can't relax. I do not say that this is true of you, but I say that it is true of all of us. Personally, I would give quite a good sum if I could sit down, take my shoes off, and prop my feet up higher than my head, and just relax and rest for thirty minutes. That which is true with me, is true of the majority of the citizenry of America. I frankly believe that 90% of the nation exists on coca-cola, chewing gum, cigarettes and aspirin tablets. Will you believe it that in 1937

over four million pounds of aspirin were sold.

A friend, who works at the Cincinnati Zoological Garden, and who has been employed there as one of the "nurse-maids" for the monkeys for a number of years, told me that the monkeys actually go crazy in their cages watching the antics of human beings on the outside. Just three words characterize this age: they are—"hurry, worry and bury." With the most of us constantly looking for new thrills, seeking for new adventures, and trying out new fads and hobbies, unable to relax, certainly we face a tense nervous crisis as a nation.

VI

In the sixth place, it is a spiritual crisis. Of course, we naturally imagine that such would exist. In fact, we do not even have to imagine it, all we have to do is just fall back on God's Word. In all probability, the church of Laodicea represents the average church of today. Hear what God said about it: "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." (Rev. 3:14-17). What a fearful description of a church: not hot and not cold—just lukewarm—and that's what we have today—a dish-water type of Christianity. This church had actually gone on record that they needed nothing, which in the end means that they did not even have any need for God.

We also have a prophetic picture of the spiritual conditions of these days given us by the apostle Paul. Listen: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3:1-5). It is true today that practically everybody has a form of godliness. There was a time when it was popular for a man to say that he was a member of the "big church," meaning by that that he was the member of no church at all. But not so today, for practically everyone is a church member; but there are exceedingly few who really know the Lord. Virtually all have a form of godliness, but the majority deny the power thereof.

It isn't any trouble to get folk to go to places of amusement. I read sometime ago of a million dollar gate at a prize fight. Still later, I read of a hundred thousand people who attended the automobile races at Indianapolis, and who sat there for hours watching those cars whiz around the track with speed a little less than that of a bullet. Just recently I read of forty-two thousand who attended a double-header baseball game in the middle of the week with twenty-five thousand turned away. Not only do the prize fights, automobile races, and baseball games get the crowds, but day by

day all over the land the circus and the theaters are flourishing. We are as game-crazy and as pleasure-mad as the old Romans of the days of Caesar ever dared be.

I say, beloved, that it is no trouble and no problem to get people to go to places of amusement; but it is a problem to get them to the house of God. I am not complaining, for we do have excellent crowds here in Russell, and yet when I consider what we have and the potential possibilities that we do have, I confess that we are merely reaching a small handful of our potential possibilities; and if that be true with us, how much more true is it with the average church of today. Surely it is a spiritual crisis when men and women have no concern and feel no responsibility relative to their attendance at the house of God.

I read a few weeks ago of an Episcopal church in New York City who possesses thirty-two million dollars worth of taxable property. Imagine a church so wealthy—owning apartment houses, dwellings, and business houses to the amount of thirty-two million dollars worth of taxable property; and yet the Sunday congregation was so small that the pastor on a recent date advocated a preaching moratorium for one year. His idea was that perhaps if people did not hear the Word of God for a year they might be more interested in hearing it. Certainly it is a spiritual crisis.

In the United States there are twenty-seven million boys and girls who never go to church or Sunday School. Can you imagine it! Twenty-seven million young lives who are not being influenced by Sunday School nor church. I tell you it is a spiritual crisis. Over in New York City a questionnaire was sent to fifty-five thousand school children. Sixteen thousand, or almost one-third, stated that they had never heard of the Ten Commandments. At that rate, our country is turning heathen faster than heathen lands are being made Christian. I tell you, beloved, surely it is a spiritual crisis.

Just consider the apostasy which exists. There are so few churches who really try to preach the Bible. An old-fashioned Bible sermon has given way to sermonettes, and whenever you have sermonettes this means that your church becomes a churchette, and those who go to church become Christianettes, and consequently to preach such, you must have a preacherette. There is a wide-spread sweep toward unionism, with no doctrinal stamina exhibited; and instead of sweeping revivals today, we are having just gleanings. You go to the house of God to see dry eyes, and come away without realizing that you yourself possess an unstirred conscience. It is a spiritual paralysis which has gripped us. Truly we should join with Jeremiah in saying, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1).

VII

With these facts before us, I come now to my subject—"Can God Meet Our Needs In This Present Crisis?" I say, beloved, that it is an industrial crisis, a financial crisis, a moral crisis, a pacifical crisis, a tense nervous crisis, and worse than all else, it is a spiritual crisis. I ask again, "Can God meet our needs in it?"

In answer, let me read you God's Word: "Wilt thou not revive us

again: that thy people may rejoice in thee?" (Psa. 85:6).

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Habakkuk 3:2).

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. 7:14). In this connection you will notice that God is speaking to the saints. He is not talking to the world, but to His people, and He declares that if the saints of God will do four things, that He will do three. What a mighty exhortation for the child of God.

"Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2:5).

"For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory." (Isa. 66:18). Here we learn the reason for our powerlessness. With iniquity in our lives, God simply will not bless us.

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God; and your sins have hid his face from you, that he will not hear." (Isa. 59:1, 2). These verses show us that God's hand is not shortened, and that His ear is not heavy. God can hear today just as always, and God can act today with as great power as in the days of yore. The difficulty lies with us.

I say, beloved, in the light of these Scriptures, that what we need today is a revival of old-time religion—a revival that is as old as the cross—a revival that is as old as the wood of the cross and the nails that held the wood together—a revival that is based on the blood-shedding of the Lord Jesus Christ. God can meet our needs, and God will meet our needs when there is a revival within our own cold hearts which will enable us to respond to the things that God will do for us.

If you will go back to the days of Achan, you find that when he sinned, he hid a wedge of gold, and a wedge of silver, and a goodly Babylonish garment, thinking that no one knew about it. Yet, God knew, and Achan's sin, which was known only to God, resulted in Israel's defeat. God was the only hope for Israel in the days of Achan.

Coming to the Scripture we read in the beginning of this message: in Isaiah's day, Isaiah was as good a man as could be found in the land of Israel, and yet when he measured his own holiness in the light of the holiness of the seraphim, who in turn measured their holiness in the light of the holiness of God, then Isaiah realized how unholy he was. God was the only hope then.

I say then, beloved, that since God was the only hope in Achan's day and in Isaiah's day, and since God met the need of Israel both in the days of Achan and in the days of Isaiah, and since God has met our needs in the days that have passed since that time—I say then that God can meet our needs in this present crisis.

I wonder if I speak to some unsaved man today who knows not the

"CAN GOD MEET OUR NEEDS IN THIS PRESENT CRISIS?"

(Continued from Page Three)

gospel of Jesus Christ. May the Lord open your heart, and may you be cognizant of your need of Jesus, and may you receive Him as your personal Saviour. God can meet your needs now. Your crisis is the sin crisis, and only God in Jesus Christ can save your soul and make you a child of God and a fit subject for heaven. God is your hope. He can meet your need, and my prayer is that now you will open your heart and receive Him to become your Saviour.

AN INTERESTING TRAIN JOURNEY!

(Continued from Page One)

side were two elderly and prim ladies.

The doctor, being tired with his long journey from the North, put his hat up on the rack, and donned a dark velvet smoking cap, whose black tassel and gold embroidery gave him a striking appearance. He leaned back in the seat, and with closed eyes heard the following conversation, for the train had hardly cleared the platform when the little lady opposite began, turning to her husband.

"What a handsome man, John!"

"Hush, my dear, he may hear what you say."

"And what if he does," retorted the lady. "He can't understand a single word."

"Don't be too sure of that."

"Oh, John, you are so foolish. Can not you see who he is?"

"Well, no, my dear; I cannot say that I do."

"Why, he's one of those African Princes you read about that have come over to see the Queen. He's as black as coal."

Dr. Davis gave a slight shudder as he heard this, for he was unduly sensitive on the point of color.

"You can't be sure, my dear, who he is," said John feebly.

"I tell you he's an African Prince," said his little wife with decision. "Isn't it awful, John, to think that that poor heathen is now leaving this country, and probably doesn't even know he's got a soul! I call it disgraceful!"

"Well, you cannot help it, my dear," said John, soothingly.

"Can't I?" replied the lady, with spirit. "I'd soon let him know if I could only speak his language. It's dreadful to think of."

John grunted, and the lady resumed her knitting with a sigh, for she had a kind heart.

Just then the train was passing the Crystal Palace on the left. Its pained of glass were shimmering like diamonds in the rays of the afternoon sun. The gentleman behind *The Times* began:

"Wonderful building, that; how fine it looks. I hear it's full of students of an evening. What advantages our young people have now! There was nothing like it in my school life. Young men and women have much to be thankful for today."

"I'm not so sure of that," replied the little lady, to whom he seemed to be addressing his remarks. "I don't see that children now are any better than we were; indeed, in many respects, they are worse. These huge places of amusement do a lot of harm. Boys and girls do pretty much as they like now; while as for morality, the less said the better."

Dr. Davis saw his opportunity, and

in the purest English, out of the blackest lips, he said, as he slowly opened his eyes and leaned forward: "Morality, ma'am?"

The little lady nearly had a fit. She sprang right off her seat, and as she came down again, said faintly:

"Oh, sir, I'm so sorry. I'd no idea you understood our language. I don't know what you must think of me!"

"I think you said 'morality,' ma'am," repeated Dr. Davis.

"Yes, sir, I did."

"And what is morality, ma'am?"

"Morality, sir, is a very good thing. We couldn't do without it. Could we, John?"

"Well, no, my dear, I don't think we could. At any rate, sir, we are not going to try."

"Morality, sir, is a very good thing for both worlds," added his wife.

"For both worlds?"

"For both worlds, sir. There is another world beside ours—indeed, there are two, one is called Heaven and the other is called Hell."

"And what are they like, ma'am?"

"Heaven, sir," replied the woman, delighted that she had now actually got into conversation with the African Prince, "is where the angels are, and where all the good people go—all gold and glass, and harps and happiness; and Hell, sir, is where the Devil is, and is a dreadful place, where all the bad and wicked people are—all flames and horrid darkness; and we must go to one or the other when we die."

The "African Prince" leaned forward, full of interest.

"And how can we get to Heaven, ma'am?"

"Well, sir," said the little lady, with a triumphant look at John, "it's quite easy. Of course, you must be good, and kind to all, and forgive everyone their offences. And you must be baptized, and sorry for your sins, and go to Church, and take the Sacrament, and love your enemies, help the poor, and do as you would be done by, and—that's the way to Heaven, isn't it, John?"

"Quite right, my dear," and then, in a low voice, "but if you go on with this conversation, you're sure to get into a mess." And then to Dr. Davis, who was still politely listening:

"I might say, sir, if you wish any further information on these matters, we have a most excellent clergyman at Folkestone, who will tell you all you wish to know. I can give you his address."

"Sir," replied the black doctor, "we are now travelling at fifty miles an hour, and I should like to be sure *now* of the way to Heaven."

"Well, sir," interposed the little lady, rather piqued, "haven't I just told you word for word, just as it's written in the Bible?"

"The Bible, ma'am?"

"The Bible, sir. The Bible is God's Book, written to tell us the way to Heaven. You'll find it, all there exactly as I've said, and, of course, as my husband told you, if you would like to see our clergyman, you will find he knows all about it."

"Oh, ma'am," said the doctor, "I should best like to see it in the Bible."

"And so you shall, sir," replied the little lady, who proceeded to hunt in her bag. After she had rummaged it for some time without success, she turned to the unsympathetic John. "Have you got a Bible anywhere?"

"No, my dear, I haven't; and you

had much better leave the gentleman alone."

Nothing, however, could daunt the lady missionary's zeal.

"Excuse me, sir," addressing the gentleman in the corner, "have you a Bible?"

"No, I have not, ma'am; and I consider these religious conversations in railway cars most improper."

"Have you a Bible?" pursued the little lady, nothing daunted, turning to the two spinster ladies in turn.

"No," replied each one in succession, "I'm afraid we have not."

"Dear me," said the lady. "I fear, sir, we haven't a Bible in the train. I'm so sorry. But I've told you word for word the way to Heaven; and as John, my husband says, sir, our vicar will be most pleased to see you at Folkestone."

"I wish I could see it now," said Dr. Davis, with a sigh, as he leaned back again and closed his eyes.

The little lady gazed for a time earnestly at her hearer, and then she gave a little sigh as she took up her knitting once more, and retired from the mission field.

There was silence once more in the coach as the train raced through the dusk of the evening.

After a while Dr. Davis slowly felt in his coat pocket, and drew out a small book. Leaning forward once more, and holding it out, he said to the lady: "Was that what you were looking for?"

"Oh, dear, yes, sir. Why, that's the Testament—the very Book!"

"The Testament, ma'am?"

"Yes, sir, the Bible has two Testaments; there is the Old Testament and the New."

"And which is this, ma'am?"

"This, sir, is the New."

"And which tells us the way to Heaven?"

"Why, the New, sir. That's the very Book."

"Would you kindly show me the passage you spoke of, ma'am?"

"With pleasure, sir," said the lady, bright again with missionary zeal, taking the Book in her hand.

She then rapidly turned the pages, first one way and then the other. Then, after casting her gaze on the ceiling for inspiration, turned them over again, the doctor's eyes being fixed on her all the time.

After fumbling in vain for some minutes, and getting very red, she turned to her husband.

"John!"

"Yes, my dear?"

"Do you know where that passage is that tells us the way to Heaven?"

"No, I don't, Maria, and you see what a mess you've got into. I haven't the least idea where it is."

In despair the lady rapidly turned over the pages once more, but all in vain. "I'm afraid, sir, I can't lay my hands on the exact passage. I know it's just about here. My poor head is not so young as it once was, and I can't think of the verse. But it's all there, sir, exactly as I told you, for I know it by heart."

"Would you allow me, ma'am?" said Dr. Davis, very politely, gently taking the Testament out of her hand, and turning the leaves over to John 3:16, which he indicated with his finger.

"Was that the passage?"

"Oh, dear, yes, sir; why, there's the very words. Just as I said. Now, sir, you can read it for yourself, and see it's all true," and she lay back triumphantly.

"Would you allow me to read this passage, ma'am?"

"Certainly, sir; do."

So Dr. Davis read: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"There, sir," said the lady, in high spirits, and evidently without suspicion of the storm about to burst, "the very words I told you. I'm so glad you've found it. I knew it was there."

"One moment, ma'am. I should like first to say a word to the gentleman in the corner. Sir, I don't know who you are, or what you call yourself, but of one thing I am sure. The man who says that a British railway car is not a place where a supposed heathen (which I thank God I am not), may learn the way to heaven, is unworthy of the name of Englishman." The little lady quietly applauded.

"But as for you, ma'am," he continued, "you are ten times worse. I came into this coach, and you believed me to be a heathen prince, and seemed anxious to tell me the way to heaven; so I asked you, and you told me I had to do this, and that, and the other, and you have never opened your mouth to tell me a word of what Christ has done for me. Not one syllable of all you told me is to be found in this glorious text; and no word that it contains has passed your lips. You have utterly misled me. Your religion is two short letters. It is 'D-O', do; and mine is 'D-O-N-E', done; and this makes all the difference."

The poor missionary collapsed, while the supposed heathen proclaimed the glorious Gospel of the Cross to a now attentive audience, until the train drew up at Folkestone Harbour station.

On his way to the boat in his mackintosh, for a fine rain was falling, Dr. Davis felt a slight tug at his overcoat. Turning around he found the two spinster ladies at his heels.

"Oh, sir," said the one who had given the pull, "you will excuse us, but we could not let you go without letting us thank you for the blessing your words have been to us. We have been members of the Church all our lives, and we always thought we had to do our best to get to Heaven, and never understood that Jesus did all the work for us, and that we can know now that we are saved. "Sir," she continued, her eyes full of tears, "we shall have to thank God to all eternity for this afternoon."

In a week Dr. Davis himself was in Heaven.—A Message from God, England.

The nearer we get to God by grace, the more we feel our distance by nature.

If we could merit our own salvation, Christ would never have died to provide it.

A man's religion never accumulated by laying it away in cold storage.

Whenever a man is ready to uncover his sins, God is always ready to cover them.

A Christian is a living sermon whether or not he preaches a word.

The Bible won't be a dry Book if you know its Author.

The greatest of all faults is to be conscious of none.

If you do not want the fruits of sin, stay out of the orchard.