

The Baptist Examiner

The Paper With a National Circulation

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

Devoted to Evangelism, Missions and Bible Doctrines.

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

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Some Reasons Why The Lost Can Not Pray For Themselves

No man cometh unto the Father but by me." — Jno. 14:6.

Certainly the way is open for men to pray so far as God's will is concerned. It is His will that all of His creatures have communion with Him. At the time He has laid down certain conditions of prayer and fellowship that the lost man cannot meet. He is thus shut off from this privilege.

The lost man has no desire to pray because he feels no need. He is ignorant of his condition. He is ignorant of God's desires. It never dawned upon him that his Creator is passionately longing and waiting for him to come to his senses and have fellowship with Him. 2 Cor. 4:3-4, gives us a picture of the spiritual blindness and ignorance of the lost. It is the determined purpose of the Devil to hinder the lost from ever knowing about their state. He does not want them to call out for mercy and be

saved. In some cases the lost are wilfully ignorant about themselves. They deliberately shut their eyes and stop their ears when God's Spirit begins to touch them, their needs. For these we can hold out no hope. Certainly no gentle breeze of the Spirit's power will move them toward God. It will take a cyclone from heaven.

There are others who are in the dark, under the thumb of Satan, and are not altogether wilfully ignorant. These feel no need because the Devil keeps them so busy with the appetites and passions of the flesh that no time or energy is left for the consideration of spiritual values. The hindrance to prayer is in their own nature, in their own self-satisfaction. They have established their own righteousness and are satisfied. It is a tragedy that one of God's creatures should be out of communion with Him. It is a worse tragedy that the spirit (Continued on page two)

One Chance In 3,628,800

Wm. J. McNaughton

The Bible abounds in hidden watermarks of divine inspiration.

Suppose you would take ten cards and write ten names on them, Adam to Noah, have some savage who knows nothing of letters or figures arrange them in a line. What chance is there that he would arrange them just right? He could accidentally arrange them in 3,628,799 different ways and yet not arrange them in the right order. Do you see what a small chance Moses had to arrange these significant names in the right order to make a complete statement of God's plan to meet man's need of redemption by mere coincidence? Three and a half million voices cry out, "It was designed by an all-wise, all-powerful, and Gracious God."

Adams means RED. When God looked forward through the coming ages and saw beforehand the red record of man's sin, sorrow and bloodshed, and thought of the red blood of His precious SON that would have to be shed (Continued on page two)

Dr. Howard A. Kelly Tells What His Faith Means Personally

It is not any easy task to step aside from an excessively busy and practical life and adequately state just what is one's faith and the reasons for it, and almost impossible to analyze coolly and critically that which lies within the realm of the emotions. At best any categorical statements must seem, as the author reviews them, woefully cold and inefficient; and though I shrink from the danger of inadequate fulfillment of so responsible an undertaking, yet for the sake of others to be won for Christ I do not refrain, but commit such efforts to the Author of my faith.

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of a doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific

work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up — that of a Protestant Episcopalian — by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics — a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emaniculated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

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Modernists Again

I simply do not hold the view expressed by Dr. John Mott in his 'Decisive Hour of Christian Missions' that 'Christianity is the only religion for all mankind.' I have no more desire to Christianize the world than I have to Americanize it."

A few years ago I was asked to serve on the board of an enterprise which was to conduct a mission to the Jews, but declined. I began to ask myself why I declined. The answer was not hard to find. I did not want to convert the Jews."

These quotations are from an article in The Christian Century by Charles T. Holman, who is a professor in the Divinity School of the University of Chicago and member of the Board of Directors of the Chicago Baptist Association.

Here is another Modernist for the Seminary to have for their next conference program. It appears that those who have planned these programs of recent years for the Seminary have with studied cunning arranged for one of the worst Modernists of our country to address their students. And apparently the more (Continued on page four)

Sleeping While Satan Sows

Jesus said that: "While man slept, his enemy came and sowed tares among the wheat and went away." I say unto you that while Christian people, churches and preachers, all over America have been sleeping, that the enemy has been sowing the tares. We find modernism has deeply rooted itself in the modern Christian world. While men slept, the enemy sowed the tares. We even find that communism with its red hands, denying the Bible and filled with the blood of men has rooted and grounded itself in modern Christendom, while men slept, the enemy sowed the tares.

Present Conditions

This world is a seething mass of iniquity and immorality. It is a troubled world, filled with hatred, malice, and strife. It is a world wherein the nations have taken up arms one against another trying to settle their disputes in a bloody and hellish war. I say unto you that while men slept, the enemy sowed the

tares. We are living in a world where all nations are filled with drunkenness, vice, debauchery and crime. In our own nation over five billion dollars a year is spent for the evil curse of booze. There was a time when America was a sober nation; drunkenness and all such like was outlawed, but while men slept, the enemy sowed the tares. The terrible monster, booze, with its bloody and grimy hands has caught America in its grip. All this happened while men slept.

Wake Up!

Friends, I would to God that I could say something to you this morning that would stir your hearts, that would awaken you from your slumber and from your sleep and cause you to go as never before to live the gospel and to win lost souls to Jesus Christ. In the midst of this world with its destruction, its warfare, and all these views of ungodliness, we find many sleeping churches

and all they are doing is carrying on a modern up-to-date social club. For like a well-oiled machine, every cog is in place and it is run on human enthusiasm. The Holy Spirit is neglected; Christ is not exalted; the hungry soul is not fed on the bread of life; the fountain of living water has run dry; the springs of hope have famished long ago and the lost are not saved. Sinners do not mourn because of their sins. There is a lack of power and spirit in our services. The only thing that keeps the average church going today is a bunch of tiddle de winks, hay rides, weiner roast, church bazaars, and banquets and a pie supper now and then to raise the preacher's salary. And in the winter chili suppers and in the summer time ice cream socials.

I declare unto you, my friends, that while the world is on fire and men are dropping into Hell by the thousands it is high time for our churches to awaken and

(Continued on page four)

The Sacrificial Death Of Jesus

By R. W. STONE
Baltimore, Maryland

The death of Christ at Calvary was no accident. God was presiding over the crucifixion of His Son. Before Sin entered the world, Salvation from Sin had been planned in the mind of God from all Eternity. "The Lamb slain from the foundation of the world." — Rev. 13:8. On the day of Pentecost Peter preaching under the inspiration of the Holy Spirit says, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. — Acts 2:23. Peter states that wicked men erected the cross, and crucified Christ; he also says it was according to the determinate counsel and foreknowledge of God. Throughout the Old Testament we have many prophecies, and types of death of Christ.

The death of Christ was a

DEATH OF SHAME

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the Cross, despising the shame, and is set down (Continued on page four)

I KNOW THAT IT DOES!

A preacher was speaking from the text "The blood of Jesus Christ his Son cleanseth us from all sin." He was stopped by an atheist who asked, "How can blood cleanse away sin?" For a moment the preacher was silent; then he asked the infidel, "How can water quench thirst?" "I do not know," replied the infidel, "but I know that it does." "Neither do I know how the blood of Jesus cleanseth away sin," answered the preacher, "but I know that it does."

-- The First Baptist Pulpit --

"HOW AN UNPROFITABLE YOUNG MAN BECAME PROFITABLE"

"Which in time past was to thee unprofitable, but now profitable to thee and to me." — Philemon 1:11.

The book of Philemon tells the story as to how an unprofitable young man became profitable. Onesimus was the young man. He was a young slave. His master's name was Philemon.

For some cause Onesimus deserted his master and ran away to Rome. Through the providence of God he was led to hear Paul preach. Paul was not preaching

in St. Paul Cathedral in Rome nor in a building similar to this one but in the prison barracks with a Roman soldier chained to his arm. Thus in these conditions Paul preached to all who were permitted to hear him. As Paul preached, the Grace of God reached the heart of this wild young man. This led him to think how he wronged his master and thus in turn led him to repent of his sin. As he heard Paul speak of Jesus who was crucified for our sins he was saved. The heavy

load of sin was lifted from his heart and he became a new creature in Christ.

Oh, the marvel of God's Grace that God can save and change lives just as he changed and saved the life of Onesimus!

IT IS RATHER INTERESTING TO NOTE THE CONDITION OF ONESIMUS BEFORE HE HEARD PAUL PREACH. Primarily he was a slave. We know not whether his master (Continued on page two)

LIVING BY SERVING

An American businessman and his wife were visiting in London. They entered Westminster Abbey and the wife asked the verger, who was guiding them, this question:

"What tomb here is most asked for, after that of the Unknown Soldier?"

"The tomb of David Livingstone," was the verger's reply.

Verily the last shall be first. The man who sought to bury himself in Africa is the most sought among the great dead of this century's famous men — Moody and Lottie.

THE BAPTIST EXAMINER

JOHN R. GILPIN - EDITOR

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THE PRIEST, THE WOMAN, AND THE CONFESSIONAL

This is the title of a paper-covered 144 page book which has been published of recent date by the Gospel Witness and was written by Father Chiniquy. It is an unusually interesting, instructive, and helpful treatise concerning Catholicism. Everyone who desires to know more of the iniquitous system of Roman Catholicism as prevails in the auricular confession ought to order and read this book.

It sells for 75c and everyone who orders a copy may likewise feel free in asking for as many copies of our tract, "Why Peter Was Not The First Pope", as you may be able to prayerfully distribute.

OUT OF THE MAIL BAG

"Enclosed find check for \$5.00. Keep the paper coming. I like it. I hope to receive it as long as I live."—Kirby Guess, Repton, Ky.

Sister Laura Adams of Louisa, Ky., who is 72 years of age and who was saved before the dawn of this century, says: "I love to read THE BAPTIST EXAMINER because it refers me to the Scriptures and helps to enlighten me on many things. I pray God to help you to send THE BAPTIST EXAMINER all over the world and thereby let the people know the Truths of God's holy word."

The booklet "A Frank Exposure or Masonry", amply repays me for the \$200 which I have put into your printing enterprise," so says W. D. Lester, M.D., of Many, La.

These, along with dozens of other expressions of the worth of THE BAPTIST EXAMINER, stimulate, encourage, and inspire us as we seek from week to week to send out our paper for the glory of God. May we remind you in this connection that it costs heavily to get our paper in the mail each week and thus keep this independent voice coming to you. We still owe a little better than \$1,000 which we pray God we shall be able to wipe out completely at an early date.

ONE CHANCE IN 3,628,800

(Continued from page one)
for man's redemption, He summed it all up in the significant name RED. Adam is the generic name for MANKIND.

Seth means APPOINTED. "For God," said she, "hath APPOINTED me another seed instead of Abel whom Cain slew."

Enos means MORTAL or

The Reign Of Liquor

The reign of liquor—that means, we know,
The reign of poverty and woe;
The reign of crime, with jails well filled,
The reign of shame, with honor killed;
The reign of heartache in the home,
The reign of want where'er we roam;
The reign of wretched hate and strife
That wrecks the home and kills the wife.

It means the wreck of noble youth,
The sacrifice of peace and truth;
The wasting of one's precious time,
And giving up the things sublime;
The sacrifice, perhaps, of fame,
The loss of manhood's noble name;
The waste of money and of wealth,
With loss of happiness and health.

When liquor reigns—that awful curse,—
Oh! what could be to me much worse?
It means along our highway great
That multitudes will meet their fate;
That men will drink and slay and kill,
And bring their fellowmen much ill;
That orphan children will be made
When parents in their graves are laid.

It means the loss of life and soul,
The sacrifice of Heaven's goal,
With mansions fair, and sweet and grand
In all the holy, heav'nly land;
And then it means—we hate to tell—
It sends vast multitudes to hell,
Where they, too, late, will count the cost
And mourn their everlasting loss.

—Walter E. Eisenhour.

DEATH-DOOMED. We read in connection with his name, "Then began men to call on the name of the Lord." Facing their death-doomed condition, the Seth line began to look for salvation.

Cainan means **CONDITION** or **ACQUISITION**. It is derived from Cain, and Eve said, "I have GOTTEN a man from the Lord." (Gen. 4:1). When she named Cain, he was her **OBTAINMENT**. Cainan is the **CONDITION** that obtains by obtaining.

Mahalaleel means **PRAISE OF GOD** or the **GLORY OF GOD**. The root is the same as Hallelujah, Hallowed, etc.

Jared means **DESCEND**, from the same root as Jordan.

Enoch means to **INSTRUCT**. He was surely about to instruct after walking with God for 365 years.

Methuselah means **HIS DEATH BRINGS**. He was a prophecy of the date of the flood. He died the same year as the flood.

Lamech means **STRONG**. Being in the line of Seth it would be **STRONG** in a good sense.

Noah means **REST** or **CONSO-**

(Continued on page four)

THE LOST CANNOT PRAY FOR THEMSELVES

(Continued from page one)
tual life of God's children is so feeble that they have neither strength or passion to lead the lost into the light of the Gospel. Would to God that we could radio the truth into the darkened minds and hearts of the lost. What an eternal blessing it would be for every front page of every newspaper in the world to carry the facts about the lost in bold headlines for a whole month. Would that ever preacher would give himself to an intensive study

of the awful condition of his soul as he gives himself to sin.

The lost have their moral perception darkened because of the sad lack of preaching on sin and its results. People know only that which they are taught. We as Christian workers do not live like we believe the lost are lost. We do not pray like we are acquainted with God's Word about the lost. They are unable, and we are unwilling, to pray.

The lost are unable to pray for themselves because they are ignorant of Jesus Christ the only avenue of approach to God. Jesus is the way to the Father. Lost men do not know this way. They may have an intellectual knowledge of the historical Christ. They may be able to recite from memory all His deeds of kindness, all His miracles, and all His preachments, and not know Him as Lord and Saviour. We cannot know God except as we know Christ. This knowledge of Christ must be a first hand experiential knowledge. The reading of the Gospels does not of itself give an experiential knowledge of Christ. There must be a committal of

We were made most happy when Brother Bob Caldwell of Detroit, Michigan, dropped in to the printing office on July 3 to say "hello." The blessed fellowship we had with him and the sizeable contribution which he left help to carry on the work of THE BAPTIST EXAMINER are more definitely appreciated. We are always happy to have our friends from far and near come in to see us.

heart and soul to the person Christ Jesus. We must bestow ourselves on Him. We must risk our past, present, and future in His hands. This surrender must be irrevocable. Such a surrender can be made only to a person. The person Jesus Christ must be known, received, and trusted, like we know all other persons — simply by faith.

There are many who are lost who accept Christ as an ideal toward which men are to strive. These will remain lost until they come to a sense of their own impotence in reaching their ideal. Before the lost can pray for themselves they must see Christ as their only hope. They cannot see Him as their only hope unless the Holy Spirit teaches them. The Holy Spirit cannot teach them, or convict them of their need, except as He uses human agents. The disembodied Spirit of God does not work with any person — saved or lost. He must approach them on their own level. Jno. 16: 7-8, "But if I depart, I will send him (Holy Spirit) unto you (Christians). And when he is come (unto you) he will convince the world of sin, and of righteousness, and of judgment." Thus we see the imperative need of Christians being filled with the Spirit. The Gospel is a fraud unless it is self-propelling. The lost will not know Christ except as they know Him in the lives of Christians. Then Christians are responsible for the inability of the lost to pray. What a tremendous charge! All the misery of the world is laid at the feet of Christians. Racial troubles, national hatreds, wars, broken homes, empty lives, wasted bodies, dwarfed souls, aching hearts, the moral bankruptcy of the whole human race, all pass in review before us as the result of Christians living out of communion with the Father.

Oh, that men everywhere would pray. But they cannot call upon Him in whom they have not believed. They cannot believe in Him of whom they have not heard. They cannot hear without a teacher. There can be no teachers except they come from among Christians who have the Spirit of God. Christians cannot have the Spirit of Christ unless they determine to obey Him in all things and make an irreversible surrender to Him.

Lost men cannot pray because they have no right to call God their Father. They have spurned Christ who is their only hope (Acts 4:12) and God is not their spiritual Father. God is their Creator but not their Father. The lost man insults God by calling Him Father. There can be no prayer unless God is the Father of the one praying. Real prayer is communion or fellowship. God will not have fellowship with His enemies. The lost may call out to God for mercy and turn his case over to Him, then he can pray as a Christian. Children resemble their parents in features and actions. Sometimes the resemblance is slight in childhood but it grows clearer with age and association. God's children resemble Him in spirit, purpose, and in action. The lost resemble God in that they are moral beings. They have the capacity for creative thought. They have emotions. They have a desire for knowledge and power second only to God himself. These qualities in lost men are devilish. They are sanctified by the Devil who directs them against God's kingdom. The lost must commune with

their father the Devil. He deceives them, leads them on to false hopes, uses their powers and damns their souls.

The priceless privileges of prayer which are always open to God's children are closed to the lost. How could we live without prayer? The prayerless life is almost living death. At the close of a hard day's labor the lost man has no rest for his soul. The rest of his body is that of an animal. When burdens and failures and problems come to him, as they come to all, he is left baffled and broken to carry them all alone. He is a homeless orphan in the midst of a pack of human wolves that seek to tear, to kill and destroy. For him there is no place of refuge. For him there is no Father to whom he can go for shelter, for counsel, or for strength.

God is the judge of the lost man and will execute full justice upon his unprotected head. The lost man must suffer the consequences of his sins against the God of heaven and earth. Stern justice is meted out to him. There is no intercessor for him. God as the Righteous Judge of the universe knows no mercy. "The wages of sin is death." The present life the lost man gradually murders the high qualities of his soul as he turns himself to sin. He begins the terrible drama of eternal death when he first consciously turns away from God and the right, sin and the Devil. The estrangement grows wider and more intense with every rejected opportunity of turning to God. God would be a Father to all men if they would repent of sin and turn to Him. He has no disposition to incline to hear the prayer of His enemies on any matter.—The Baptist Recorder.

"HOW AN UNPROFITABLE YOUNG MAN BECAME PROFITABLE."

(Continued from page one)
was kind or cruel but we know that Onesimus was a slave and as such he perfectly illustrates the spiritual condition of all who are outside of Jesus. The Word of God indicates that every one who has not been saved by the blood of Jesus is a servant of sin and a slave of the Devil. Listen:

"And ye shall know the truth and the truth shall make you free. They answered him, We know that thou art free, but how comest thou in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, I say unto you, Whosoever committeth sin is the servant of sin." — John 8:32-34.

Not only does this verse indicate that we are spiritual in bondage but it tells us the path to liberty, which liberty comes as Jesus said, through knowledge of the Truth. Since Jesus declared that He Himself was the Truth ("Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6), then the only way that we can be freed from the bondage of sin and Satan is through knowledge of the Lord Jesus Christ.

I say then, beloved, that Onesimus as a slave perfectly illustrates the spiritual condition of all those outside of Jesus. We have another illustration of the truth given in the Old Testament. For a number of years the Israelites lived in Egypt first in peace and with prosperity under Joseph who was then prime minister.

(Continued on page three)

No Time For God

You've time to build houses, and in them to dwell.
And time to do business—to buy and to sell,
But none for repentance, or deep, earnest prayer;
To seek your salvation you've no time to spare.
You've time for earth's pleasures, for frolic and fun,
For her glittering treasures how quickly you run,
But care not to seek the fair mansions above,
The favor of God or the gift of His love.
You've time to take voyages over the sea,
And time to take in the gay world's jubilee;
But soon your bright hopes will be lost in the gloom
Of the cold, river of death, and the tomb.
You've time to resort to woods, mountain and glen,
And time to gain knowledge from books and of men.
Yet no time to search for the wisdom of God:
But what of your soul when you're under sod?
For time will not linger when helpless you lie;
Staring death in the face you will take time to die!
Then, what of the judgment? Pause, think, I implore!
For time will be lost on eternity's shore.

When as a child I laughed and wept, Time Crept.
When as a youth I dreamt and talked, Time Walked.
When I became a full-grown man, Time Ran.
When older still I daily grew, Time Flew.
Soon I shall find in travelling on, Time Gone.
Oh, Christ, wilt Thou have saved me then? Amen!

HOW AN UNPROFITABLE YOUNG MAN BECAME PROFITABLE

(Continued from page two)

in Egypt, and then later bondage and servitude under Egyptians. For the greater part of their 430 years sojourn in Egypt they lived in bondage. During this period their lives were made hard and rigorous with servitude that they were forced to endure. They built the cities of Pithom and Raamses, and still again during part of the time they had to gather their own materials and yet produce the same amount of bricks as the Egyptians. Many of them were cruelly killed. Thousands of them felt the cruel lash of the taskmaster's whip.

Let the slavery which these Jews underwent in Egypt cannot be compared with the spiritual slavery of the unsaved. The cruel Egyptian taskmaster could not be in any wise compared to the cunning, deceptive, crafty taskmaster, Satan. Surely the condition of these Jews in Egypt marvelously illustrates the spiritual condition of every one of Adam's fallen descendants. Our relationship under Satan is far more pitiable than the experience of these Jews under the taskmasters of Egyptian bondage.

Don't forget: Onesimus was a slave to his master Philemon and to Satan. His was a double servitude. The labor and energy of his body belonged to Philemon and at the same time in body, soul and spirit he belonged to the Devil.

Onesimus was not only a slave, but was an unprofitable sinner. The text indicates that this is actually every unsaved person is spiritually unprofitable until he is saved. Concerning this Paul speaks:

"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." — Romans 3:12.

Most unsaved folk think themselves of unusual worth in the service of the Lord, yet God deprecates, "They are together to be-

come unprofitable."

Do you recall the story of the lost silver — the woman who had lost the coin from about her neck? Well, as long as that coin was gone from the owner it was unprofitable to her. That coin represents the sinner who is unprofitable to the Lord. As Onesimus was unprofitable to his master so each sinner stands in unprofitable condition before God. Paul even goes further in this respect when he declares:

"So then they that are in the flesh cannot please God." — Romans 8:8.

A man may be moral, he may endow hospitals, he may build colleges, he may contribute to pastors' salaries and missions but everyday of his life is wasted until he comes to know Jesus. No one until he is saved can please the Lord. That is why it is wrong to have unsaved folk sing in the choir in God's house. That is why it is wrong to have unsaved people attempt to teach or to have any part in the worship of the Lord. That is why it is that children's choirs are an abomination to God. A child, if unsaved, cannot sing for the glory of God. In fact, God's Word reveals concerning both young and old that as long as they are unsaved they are unprofitable to God.

What a terrible indictment this is! Onesimus was unprofitable to his master and every unsaved man is unprofitable to God.

Actually Onesimus was not only a slave and unprofitable but he was a runaway sinner also. He had run away from home having left his master Philemon far behind and had gone to Rome to live.

Surely again Onesimus correctly illustrates the sinner for each sinner is a runaway from God. From the time sin came into the human family every man has been hiding from God.

I am sure you will recall the experience of Adam and Eve, when after they had sinned they hid from the Lord. In the cool of the day as God would walk with them in the Garden of Eden he found they were gone. A. W. O. L. Hitherto the voice of God had been the sweetest music that had even fallen upon their ears but now that they had sinned they hid from God so that you hear

the Lord saying unto them, "Where art thou?" From that hour on all of Adam's descendants have been doing likewise. While Onesimus was a fugitive from his master he was also a fugitive from God for like all sinners from the day of Adam he was running from the Almighty.

II

ALTHOUGH ONESIMUS RAN FROM HIS MASTER HE COULD NOT GET AWAY FROM GOD. This is a teaching of all of God's Word. It is impossible for man to hide from God. At least four Scriptures make this unmistakably clear.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me." — Psalms 139:7-10.

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." — Jer. 23:24.

"And though they hide themselves in top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them." — Amos 9:3.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." — Gal. 6:7,8.

Over in Boston in a fur department of a large department store years ago, a man stole a fur muff. In his haste to escape he stepped onto an ascending escalator by mistake which brought him back into the burly arms of the policeman from whom he was fleeing. Many a man tries to run from God only to find that it is impossible to do so. Ultimately death and judgment become twin steps on the escalator of life to lift men into the arms of God.

"And as it is appointed unto men once to die, but after this the judgment." — Hebrews 9:27.

Every sinner is just like the ostrich who sticks his head in the sand thinking that he is hidden, yet in reality he is over 99 per cent uncovered before God. This is ever more true of the sinner than it is of the ostrich. No man can hide from God.

"Be sure your sins will find you out." — Num. 32:23.

In the case of Onesimus, all

the time he was only working out God's plan for his life. You understand that at this time Paul was in prison at Rome and Onesimus lived miles away with his master Philemon. The only way to get Onesimus to hear Paul was for Onesimus to go to Paul. If Philemon had suggested that Onesimus go to Rome to hear Paul preach I am sure that he would never have done so. However, God timed it all in such a way that when Onesimus fled from his master he arrived at Rome to hear Paul preach in God's appointed time. This may be the way that you are in this service. You may have come to God's house with some other purpose and thought in mind yet God has doubtlessly brought you here as he did Onesimus that he might hear His Word. Possibly someone to whom this message may go when it is printed may pick up this paper in a careless manner only to find himself brought face to face with God which may result perchance in conversion as was true of Onesimus. Surely it is marvelous the way God works and the way in which He times His work so that sinners hear the Word and are saved.

III

WHILE IT HAS BEEN INTERESTING TO NOTICE THE CONDITION OF ONESIMUS BEFORE HE HEARD PAUL PREACH IT IS EVEN MORE INTERESTING TO NOTICE HIS CONDITION WHEN HE RETURNED HOME.

Now he is at peace with God. This is quite in contrast with the unsaved as they are never in peace. May it always be remembered that there can be no peace apart from the Prince of Peace. Long ago in the courtroom of Herod the crowd was discussing the new miracle worker who was doing signs and wonders throughout Palestine. Of course they did not know it was Jesus. In fact, they did not know who it was. Some said it was Jeremiah. Others said it was Elijah and thus various old prophets were mentioned. Finally, Herod said, "This is John the Baptist; he is risen from the dead." — Mt. 14:2. There was a reason for Herod saying this since only recently he had beheaded John the Baptist. It was thus his conscience plaguing him which caused him to think that John the Baptist was risen from the dead. You see Herod had no peace. He was deeply and definitely troubled in his conscience. That which was true of Herod is true of all that are unsaved. Listen:

"There is no peace, saith my God, to the wicked." — Isaiah 57:21.

Of course the unsaved sometimes have a false peace. They

are like the blind man because of his blindness is about to fall into an open cellar and yet is oblivious of all danger. So this false peace often comes to the unsaved and is such as described by Solomon when he said:

"Yet a little sleep, a little slumber, a little folding of the hands to sleep." — Proverbs 24:33.

Yet Onesimus was genuinely at peace. He had the peace of God which comes from one who is completely trusting the shed blood of Jesus Christ. He had the peace that Paul speaks of when he said:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." — Romans 5:1.

"And, having peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." — Col. 1:20.

Furthermore, when Onesimus returned home his life was changed. He went back to make restitution to his master Philemon. This is a marvelous truth for it is a fact that whenever God saves anyone that his life is changed. Onesimus is not an isolated case. Every sinner who comes to know the Lord Jesus experiences the same change.

Now Onesimus is a brother to Philemon. When he went away he was but a runaway servant. Now he is a brother. When Paul wrote Philemon as to Onesimus' conversion he reminded Philemon of this fact.

"Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" — Philemon 1:16.

Isn't it marvelous that the Grace of God makes us all brothers and sisters in Christ Jesus? What a marvelous relationship is ours in Him!

Finally concerning the changed condition of Onesimus, may we remember that when he returned home he was now profitable to his master. This is what our text declares. And like Onesimus the sinner only begins to be profitable to God when he is saved.

When the children of Egypt came out of Egypt, and having been there for better than 400 years, God told them to begin counting time with their exodus from the land of Egypt.

"This month shall be unto you the beginning of months: it shall be the first month of the year to you." — Exodus 12:2.

All the time which they spent in Egypt was wasted; it had gone for naught. They only began to count time when they were redeemed from Egyptian bondage. This is a marvelous truth for all time that the sinner spends in the time of serving sin and Satan is wasted. Like Onesimus he only begins to be profitable when the Grace of God begins to work within his heart.

May I remind you that as a sinner your life is unprofitable to yourself, to God, and to humanity. However, through Christ and Christ alone your life can be changed.

The same God is over us who was over Onesimus and Paul. It was God's providence for Onesimus to go to Rome. It is God's providence that this message has come to you. May God in His Grace open your heart and save your soul. Remember:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." — John 1:12.

OUR LOST MILLIONS

The unchurched masses of earth are increasing 6,000,000 faster each year than all the churches combined. That is to say, from 1890 to 1935 the unchurched heathen population of the world made a net gain of 270,000,000 over the gains of all churches combined, or an average annual gain of 6,000,000 for this 45-year period!

10,240,000 souls without Christ are dying every year!
2,000,000 are being killed in battle every year!
2,000,000 are being made prisoners of war every year!
10,000 are starving to death every year!
6,000,000 more are unchurched by the churches every year!

Is it not time to start all over again to win this broken, suffering world to Christ? — E. P. Alldedge, "Training Union Magazine."

A MODERNIST RANTS AGAIN

(Continued from page one)
corrupt in doctrine they were, the more popularly they were received.

Thus the Seminary at Louisville continues to develop a crop of Modernists, and near-infidels every year, while unsuspecting Baptists pay the bill. Many persist in saying, "There's not much wrong in the Seminary." I challenge the Seminary to publish a statement of doctrinal beliefs as to Election, Verbal Inspiration, Baptist Historicity, Local Church, Scriptural Baptism, Close Communism, Feminism, and Unionism. I challenge them to publish such a statement signed by every professor of the Seminary. I'll go farther: I dare them--yes, double-dog dare them to do so. Will they do so? Well, when they do, just watch old "pussy's" fur fly.

THE DEATH OF CHRIST

(Continued from page one)
at the right hand of the throne of God.—Heb. 12:2.

At the Cross we find Heaven's best, dying with earth's worst. At Birth he was surrounded with beasts of the field, at death with thieves, and robbers. He is dying in the place of a criminal and transgressor.

The death of Christ was also a SACRIFICIAL DEATH

The thieves were dying for their own sins. This is the testimony of the Repentant thief. "And we indeed justly for we receive the due reward of our deeds." Luke 23:41.

Christ was not dying for his own sins, for he had none.

The Repentant thief says, "But this man hath done nothing amiss," Jesus had not committed any sin, he went about doing good. Giving sight to the blind, raising the dead, binding up broken hearts, saving lost sinners.

Judas the Betrayer of our Lord cast down the thirty pieces of silver and cried, "I have betrayed the innocent blood." Matt. 27:4.

Jesus was brought before Pilate and examined. Pilate, after examining Christ, called the chief priests and rulers together and says, "I, having examined him before you, have found no fault in this man." Luke 23:14.

The Apostle John says, "And ye know that he was manifested to take away our sins; and in him is no sin." I John 3:5.

The Apostle Peter says, "Who did no sin, neither was guile found in his mouth." I Peter 2:22.

Christ had no sin, and did no sin, yet he died on the cross. Death is the wages of Sin. Romans 6:23. Therefore, we see that the death of Christ was a Sacrificial death.

"Christ died for our sins." I Cor. 15:3.

For Christ also hath once suf-

fered for sins, the just for the unjust that he might bring us to God being put to death in the flesh. I Peter 3:18.

At the cross we see the Just one, God's only son, dying for unjust men that they may be reconciled unto God. "For there is one God, and one mediator between God and men, the man Christ Jesus." I Tim. 2:5.

For he hath made him to be sin for us, who knew no sin; that we might be made the Righteousness of God in him. II Cor. 5:21.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Isa. 53:5.

Christ died not for his own sins but of ours. We were the ones who deserved death, and Hell, but the marvelous Grace of God appeared from Heaven. It brought Jesus to the cross, there he offered himself as our sacrifice for sin. He paid the sin debt once and for all. God accepted the sacrifice of his son. God was just, and also the justifier of the ungodly through the death of his son.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things." Acts 13:38, 39.

Christ paid the sin debt and by believing on him lost, guilty, condemned souls, can be made free from bondage of sin, and be justified from all things. A lost soul can be justified (just as if they had never sinned) by believing on the Lord Jesus Christ.

What can wash away my sin? Nothing but the blood of Jesus.

Will you trust the shed blood of Christ for Salvation? Christ's blood is the only remedy for sin. "The blood of Jesus Christ, his Son, cleanseth us from all sin." I John 1:7.

Trust Jesus Now.

SLEEPING!—WHILE THE DEVIL SOWS

(Continued from page one)
sound out the gospel message in the clear ringing note of warning so that lost souls might come to Jesus Christ. — Wendell Zimmerman.

ONE CHANCE IN 3,628,000

(Continued from page two)
LATION. Lamech said, "This same shall COMFORT us concerning our work and toil."

Putting these names together in the right order we have the following remarkable statement which sums up the Gospel story. MANKIND being APPOINTED to a DEATH-DOOMED CONDITION, the GLORY OF GOD shall DESCEND TO INSTRUCT, HIS DEATH BRINGS STRONG CON-

SOLATION. Jesus is the GLORY OF GOD. He will bring to your death-doomed soul the strong consolation of His salvation if you will accept Him as your Saviour. Act today, do not delay.

DR. HOWARD A. KELLY TELLS WHAT HIS FAITH MEANS TO HIM.

(Continued from page one)
One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best, method, I took a concordance and looked out "word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my textbook in any science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived of the Holy Ghost, born of the Virgin Mary; that all men without exception are by nature sinners alienated from God; and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as his first birth, and, so born spiritually has new privileges, appetites, and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word, because as I use it day by day as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tendency and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them.

A Baptist Too

One I despised the Baptist folk,
I called them weak and few—(Neh. 4:1-3)
I little dreamed that I should turn
And be a Baptist, too.

But when the Spirit came with power,
And brought my sins to view,
I vowed if He would set me free,
I'd be a Baptist, too. (Ps. 119:32)

When Jesus "into" Jordan went,
The Dove from Heaven flew
And rested on his head as he (Mark 1:9, 10)
Became a Baptist, too.

In Enon, near to Salem, where
Jordan's deep waters flow; (John 3:23)
Did John Baptize, and made, 'tis clear,
Deep water Baptists, too.

When, on the day of Pentecost,
Men cried: "What shall we do?"
Peter replied: "Let each repent,
And be a Baptist, too." (Acts 2:37, 38).
And when Samaria gave heed

To Phillip—though a Jew—
"Both men and women," so we read
(Not babes), were baptized too. (Acts 8:18)

The Eunuch said to Phillip: "See!"
(Example good for you),
"Here's water, what doth hinder me—
To be a Baptist too?" (Acts 8:36).

If Pilgrims to a distant home
Would on, rejoicing, go, (Acts 8:39)
Let each with true obedience come
And be a Baptist too.

Said Lydia, who to river's side
From city's noise withdrew,
"Let me be buried 'neath the tide
And be a Baptist too." (Acts 16:13-15).

The jailer, who for light had craved,
Obeyed the gospel true,
And he and his became, when saved,
A Baptist family too. (Acts 14: 33).

'Tis plain that they who wrote the Word
No other doctrine knew.
They teach that we should first believe,
So they were Baptists too. (Acts 18:8)

Saul, when a brother spoke his name,
"Arise! Why tarriest thou?"
Filled with the Holy Ghost, became
A loyal Baptist too. (Acts 22:16).

'Tis coming soon, that happy day,
When Christ shall have His due
And all shall say, "We'll him obey,
Tho' it makes us Baptist too!"

Then come, my friend, give us your hand,
The Master calls for you.
We're going to Immanuel's land,
Come, be a Baptist too.

—C. Carey Willett (A 90-year-old Baptist minister)

HOW READEST THOU?

A young woman, asked by her friend to explain what is meant by devotional reading of the Bible, replied:

"Yesterday morning I received a letter from one to whom I had given my heart and devoted my life. I freely admit to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it."

To read the Bible with the same motive is to read it devotionally, and to one who reads it in that spirit it is indeed a love letter.—United Presbyterian.

I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give con-

trol of appetites and affections and rouse one to fight with instead of being self-contented.

And if faith so reveals God to me, I go without question whether He may lead me. I can never His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the world and ratiocinations of men as folly if opposed to Him. I find no limits to faith when once I am ed in God, the sum of all wisdom and knowledge, and can trust though I should have to stand alone before the world declaring Him to be true. — Appleton Magazine.