

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)

Address All Matters Concerning This Publication to 120 North Market Street, Benton, Arkansas . . . Or to Its Editorial Offices at Russell, Kentucky

Whole No. 170

SATURDAY, APRIL 19, 1941

Vol. 10, No. 12

## WHERE DOES THE SOUL GO AFTER DEATH?

### Jehovah's Witnesses By Their Tactics Reveal True Satanic Nature

From his \$75,000 mansion at San Diego, California, Judge Joseph Rutherford carries on the heretical, pernicious, and soul-destroying work begun by Charles T. Russell years ago. Then they bore the simple name, "Russellites;" now they have a more euphonious title, "Jehovah's Witnesses." Thus, masked in a new garb, Satan carries on his same tactics through this soul-destroying, Bible-dishonoring, Christ-dispising, heterodoxical organization.

Judge Rutherford, aware of the sex appeal in salesmanship, employs a great number of girls in distributing his propaganda, and carrying about portable phonographs with recordings of his own voice. Thus they aim to flood America with their propaganda.

From Portland, Oregon, comes the following stories of their insidious work:

"On a Friday afternoon, June 21, one Martain Walsh came home to find a pretty girl at his house. She was young and rather appealing with yellow ribbon twined through her soft brown hair, and was wearing a thin sweater and a sport skirt that clung tightly to the curves of her body."

"Are you looking for me?" Walsh asked, not recognizing her as anyone he knew.

"No—" the girl's full lips parted in a smile, "but Jehovah is calling for you." "Jehovah?" Walsh echoed, puzzled. "What do you mean? Who are you?"

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### Deciding Without Action

A little boy was jesting with his father. "Dad," said the boy, "if there were three frogs sitting on a log in a millpond and one of them decided to jump off, how many would be left?"

"Simple," said the father, "only two were left."

"Aw, you are wrong," replied the boy. "The frog JUST DECIDED, he didn't jump."

How many people decide to do things but never "jump." You say "I am going to start to church" or "I am going to enroll in my neighborhood Sunday School," but you are still "decided" but waiting for the opportunity. The opportunity will come next Lord's day so since you have decided that it is the thing to do, why not put some action into the idea and experience some RESULTS of the decisions you make.

The Apostle Paul stood before old Felix and told him of the saving power of Jesus Christ; he "decided" it was the thing to do, to accept Christ, but the record does not say that he was saved. Many people have made decisions that they were

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### BACKWARD, FORWARD, UPWARD

*I don't look back; God knows the fruitless efforts,  
The wasted hours, the sinning, the regrets;  
I leave them all with Him who blots the record,  
And mercifully forgives, and then forgets.*

*I don't look forward; God sees all the future,  
The road that, short or long, will lead me Home,  
And He will face with me its every trial  
And bear for me the burdens that may come.*

*But I look up—into the face of Jesus,  
For there my heart can rest, my fears are stilled;  
And there is joy, and love, and light for darkness,  
And perfect peace and every hope fulfilled.*

—Annie Johnson Flint.

### 1,675 SUBSCRIPTIONS EXPIRE THIS WEEK

Yes, that is the number of names that will have to come off the list within a few days unless they are renewed. Uncle Sam won't permit us to do otherwise, and this is one paper that stops at the expiration of one's subscription.

Heretofore, we have been mailing notices a month in advance of the expiration of the subscription. This has entailed a great deal of expense. To do so this week would cost us almost as much as printing the paper for one week.

Therefore, beginning with this issue, we are inaugurating a new policy to notify subscribers of the expiration of their paper. IF THIS PAPER DOES NOT VISIT YOU

NEXT WEEK, YOU CAN KNOW THAT YOUR SUBSCRIPTION HAS EXPIRED.

Some receive the paper because others have subscribed for them, and therefore they may not know when the subscription really began. Still others may have forgotten as to the time of subscribing. We, therefore, offer this suggestion, that in order that you shall not miss a single copy of the paper, if you think your subscription is about due to expire, please send us your renewal today.

We don't want to lose a single subscriber. Please don't force us to take your name off the mailing list.

### Elder H. S. Measel Shows The Fallacy of Purgatory In Writing About Paradise

The Bible does not pretend to answer many of the curious questions that people ask about this subject, but it plainly teaches that the lost go directly to hell, and that the saved go directly to heaven at death. This teaching is dim in the Bible at first, but reaches its zenith in the New Testament with Jesus Christ, "Who," as Paul wrote Timothy, "hath abolished death, and hath brought life and immortality to light through the gospel." The soul without the body till after resurrection may be spoken of as in an intermediate state, but not in an intermediate PLACE. The Bible teaches that the soul of the saved is with Jesus immediately after death. Many scriptures substantiate this. For instance, Paul said, Phil. 1:21-23, "... to die is gain," and "having a desire to depart, and be with Christ: which is far better" than living in the flesh.

There are many variant teachings on the intermediate state. One is the doctrine of purgatory. This doctrine has no direct scriptural authority, but is based on inferences drawn from certain scriptures and on tradition. This doctrine is inferred from the following two Scriptures: One is I Cor. 3:10-15. This scripture seems to me to teach just the opposite to the doctrine of Purgatory. It is our works, or teaching, if not

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### Whose Witness

Every once in a while we are disturbed by the ringing of the doorbell. A young man or woman with a phonograph is at the door asking permission to play some records, mostly addresses or speeches by a certain "Judge Rutherford." They call themselves Jehovah's witnesses. But are they? Do they witness to the Truth as it is in Jesus Christ our Lord, or are they the witnesses of another spirit? In this cult the vicious teachings of a "Pastor Russell" are preserved. Here is a brief summary of their denials. 1. It denies the Trinity. 2. It denies that our Lord was God before His incarnation. 3. It teaches that Christ was a created being. 4. It claims that by incarnation He ceased to be a Spirit and became the second Adam. 5. His human nature, they say, was annihilated on the cross. 6. He did not rise in the same body in which He died, is another denial. 7. It claims the Man Christ Jesus no longer exists. 8. It used to teach that the Millennium would begin in 1914. There are other denials. How then can they be Jehovah's witnesses?—Our Hope.

### The First Baptist Pulpit

THE REFUGE OF THE SOUL

*"I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication. I poured out my complaint before him; I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living." (Ps. 142:1-5).*

In the west I've been told that each family has what they call a storm pit. When the clouds begin to roll black and ominous, the trees begin to bend, and the horses and cattle chase over the hills to safety, then the people with streaming hair, fright-filled eyes, and colorless cheeks flee to the place of safety, their storm pit, and hide until the fury of the elements has subsided. To my mind that is a picture of every life. We all need our storm pits, our hiding places, our cities of refuge, our safe retreats, our havens of rest, and our ports of safety.

In the Scriptures which we have read, David experienced such a need as existing in his life. At the time of the writing of this Psalm, he was a young prince fleeing from the wrath of Saul. After the death of Goliath, when the people sang: "Saul has slain his thousands, and David his ten thousands," Saul became afflicted with jealousy so that henceforth it was his desire to slay David. Thus when fleeing from Saul

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## The Baptist Examiner

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PUBLISHED WEEKLY  
Printed and Mailed from office at  
Benton, Arkansas.

Editorial Department: RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE  
Per Year in Advance ..... 50c  
(Domestic and Foreign)  
Send Remittances to Russell, Ky.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

Entered as Second Class matter May 7, 1940, at the post office at Benton, Ark., under the act of March 3, 1879.

### DECIDING WITHOUT ACTION

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going to be a Christian "sometime," but that time is in the future and the road of "by and by" leads to nowhere. It takes a PRESENT decision to bring salvation.

Many Sunday School teachers decide to maintain a regular visitation program for their class but they never get around to it. Reminds us of the farmer and his family as they sit around the fire in the winter. They can till a lot of ground in their decisions but when spring really comes and the time for the work to begin it is a different story.

A lot of church people are "going" to do something for the Lord, but they just keep "going." The Bible is a book that is in the present tense; it says NOW, NOW, NOW. If we are going to work for the master NOW is the time to begin.—From Calvary Messenger.

### TELEVISION DRAWS NEARER

Alliance Weekly states that, while the perfection of television has been slow and still presents many problems, definite progress is being made. One television station in New York City is already broadcasting five hours weekly, and a second expects to begin operations this autumn. Also a receiving set has been demonstrated, to go on the market at once. This is significant, for television will probably play a large part in the uniting of all the world under one wicked ruler. For instance, the bodies of the two witnesses (Rev. 11:3, 9) will be viewed by all the world, and television will make such a thing possible.—Faith and Life.

### "THE MINISTERS OF SATAN"

Recently we printed in this paper a splendid article entitled, "The Ministers of Satan," by the late Elder B. F. Vance. We have now reprinted this in tract form and are ready to mail it to any who may request it. The tracts are free. Please remember that it costs money to mail them, and we ask that you send postage for as many of these tracts as you may request. We shall gladly send them to you.

### SADLY TRUE!

"A rich man, in his years of toil  
Was wont to burn the midnight oil.  
His son now keeps his memory green,  
By burning midnight gasoline."

Too many people have dream-lined brains.—Sun Dial.

### ELDER H. S. MEASEL SHOWS THE FALLACY OF PURGATORY IN WRITING ABOUT PARADISE

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true, or not on the right foundation, that Paul says will be burned, and not the soul of the saved believer. The other is Matt. 12:32. Cardinal Gibbons referring to this Scripture in "The Faith of Our Fathers," page 207, says, "He (Jesus) evidently leaves us to infer that there are some sins which will be pardoned in the life to come." Cardinal Gibbons is certainly good Catholic authority, and he says this teaching is only "inferred." I can not believe that Jesus and all New Testament writers would have passed over the doctrine of Purgatory, if it had been true, and not have given a direct statement concerning it. Therefore, I cannot accept the teaching by "inference." The Catholic's "Question Box," page 308, says "The STRONGEST argument for the existence of Purgatory is the witness of divine tradition." I prefer to base my faith on the Scriptures.

Another controverted doctrine is "Limbo." The "Question Box," page 396, says, "Limbo is the place where the souls of the just, who died before the death of Jesus Christ, were detained. It was distinct from Purgatory inasmuch as the souls there did not suffer." This doctrine, like that of Purgatory, is supported by their Church Traditions. They say that Jesus emptied Limbo when He went there after his death, and that none go there now except unbaptized infants who will never get out. They give three Scriptures on Limbo: "Abraham's bosom," Luke 16:22, the "spirits in prison," I Pet. 3:19; and "Paradise," Luke 16:43, all of which they identify as Limbo.

There seems to be no scripture to identify Abraham's bosom (Luke 16:22) with Limbo. It seems to be a child of the imagination. But the third chapter of I Peter is more difficult, and there are many, many theories of interpretation. Therefore let us examine this scripture in detail. There is no way by the rules of language to tell the time referred to by the adjectival phrase "in prison" except by its relation to the sentence in which it is found. Some say it refers to the antediluvians in the time of Noah who were in spiritual imprisonment while yet living in the days of Noah. The late B. H. Carroll held this view. This view harmonizes with the grammatical construction of the passage.

The Catholics say it has reference to the antediluvians who had been in Limbo since their death and that Christ went there during the time from His crucifixion to His resurrection and preached to them. Many Protestants and Baptists accept this view in whole or in part.

Others say "spirits in prison" means the disembodied spirits of the antediluvians NOW in prison. This view gives the phrase "in prison" a continuous present meaning from the time they died till even now. This view seems most in favor by A. T. Robertson and is the same as the first one given above which was held by B. H. Carroll except in the element of time designated by the phrase "in prison." I am of the opinion that the last view given above is the correct one. There are other theories of interpretation on this passage of scripture but I do not consider them of enough importance to take space to discuss.

It seems advisable, however, here to restate positively, negatively, and

more definitely some of the things already said above:

1. If there is a "Limbo," (I do not think there ever has been such a place) Christ was not there during the time His body lay in the tomb for His spirit was in heaven offering through the Holy Spirit the blood of His sacrifice on the altar in heaven to fulfill the Old Testament types. God accepted Christ's offering in heaven in full before the resurrection of His body. This is affirmed by the Scriptures: Jesus said, just before He died, "Father, into thy hands I commend my spirit." And, as said above, as soon as He died His soul went to heaven to offer, through the Holy Spirit, His blood on the altar of God as the antitype of the Jewish sacrifices. The Scriptures say so. Please read Hebrews 9:14.

2. If Christ had gone to "hades" and preached to the antediluvians and they had been converted and had gone out with Him it would have given another chance to the lost after death and also proved the partiality of God because Peter says the preaching was to a special class of the antediluvians (those who lived while the ark was preparing) in contradistinction to all other dead. God says (Rom. 2:11; Eph. 6:9; Col. 3:25) he is no respecter of persons.

3. If one will read carefully the third Chapter of I Peter, and note the relative pronouns and their antecedents, he will see the preaching was done by Noah before the flood while the ark was preparing. That is, Jesus, in His pre-incarnate state, did the preaching through the Holy Spirit by Noah before the flood while the ark was preparing in the same way that Jesus preaches now to the lost through the Holy Spirit by the church members, the Scriptures, and the ministers of the gospel.

Hades means the unseen abode of the dead whether lost or saved in the same sense that the grave is their abode. The English word "hell" does not mean the same today as 330 years ago when the King James version was made. Hades, Gehenna, and Tartarus were all translated "hell" by the King James version. This misleads one in studying the scriptures on the intermediate state. Therefore, one should consult the Revised Version on these scriptures.

I am aware that many Protestants believe in a middle state of the dead. Want of time forbids me quoting these. I have quoted the Catholics because I think such Protestant beliefs are all modified forms of the doctrine of Limbo and Purgatory which Protestantism failed to shake off when it came out of Roman Catholicism. The Catholics refer to such Protestants as proof of their doctrine on the Intermediate State. I am aware also that some Baptists accept this teaching in a modified Romish form. But that does not change the Bible nor make a false doctrine true.

But what and where is Paradise? Paradise is a Persian word which means a park, garden, or place of blissful enjoyment. Therefore Paradise is the garden name for Heaven. Heaven is spoken of under many names. When the thought is an eternal dwelling place, it is home; when the thought is the careworn and troubled finding comfort and rest, it is "Abraham's bosom;" when we think of the multitudes of redeemed dwelling together in the close proximity, we call it a City; when we think of it in contrast to Jerusalem, we say the New Jerusa-

lem; when Jesus spoke of it to the troubled and perplexed disciples just before the betrayal, He said, "My Father's House"; when Heaven is thought of as a park, or garden, where flowers and fruits bloom and limpid waters sparkle, it is called Paradise. That is the reason the Garden of Eden is spoken of as Paradise. The Garden of Eden and many other earthly things are used as types of heavenly things; earthly types, heavenly antitypes. Earthly homes for believers will be exchanged for heavenly homes. An earthly Jerusalem exchanged for a heavenly Jerusalem. The earthly Adam, the first Adam, our earthly head in whom all died, lost for himself and the human race the earthly Paradise. The Second Adam, our spiritual head, acquired for all believers eternal life and a heavenly Paradise. On this thought John Milton wrote his famous poems, "Paradise Lost," and "Paradise Regained." The earthly Paradise had a tree of life of which Adam and Eve were not allowed to eat after their sin. The heavenly Paradise has a tree of life to which the redeemed saints have free and full access. In the earthly Paradise there was a tree of the knowledge of good and evil; because, thank God, grace makes heaven secure to the redeemed without any probation. The redeemed Child of God, from the time of his redemption, is no longer under the law of works, but the law of Grace. The earthly Paradise contained the head waters of a river that watered it. The heavenly Paradise contains the head waters of the pure River of Water of Life, clear as a crystal, proceeding out of the throne of God and the Lamb. (Rev. 2:7 and 22:1 to 7.)

Again do you ask where Paradise is? It is where the tree of life is, it is where the river of water of life is, it is where the throne of God and the Lamb is because the river of water of life flows right out from under their throne; it is where no curse is, it is where no night is, neither candle nor sun, for God giveth them light; it is where Jesus is, for the saints there shall see His face. The scriptures referred to above say so.

And where the tree of life is, where the river of water of life is, where God's throne is, where Jesus, our sacrificial Lamb is, that is heaven! That is where Jesus went when He died. That is where all spirits of the redeemed go at death. That is where they are abiding in heavenly bliss awaiting the resurrection of their bodies. That is where I, through the redemption that is in Christ Jesus, am going at death. That is where I hope you, reader, by God's grace, are going at death. Ah, comrades, who are on the heavenly road with me, to you I say, "All Hail!"—H. S. Measel, Box 194, Waynesburg, Kentucky.

### SOME CHURCH MEMBERS

When some people become members of the church they say:

"Now I lay me down to sleep,  
I pray the Lord, my soul to keep,  
If I should die before I wake,  
I pray the Lord my soul to take."

What all should say is:

"Now I get me up to work,  
I pray the Lord I shall not shirk.  
If I should die before the night,  
I pray the Lord the work's all right."

—Roger T. Nooe.

You can't take your money to heaven but you can send it on ahead.

## THE REFUGE OF THE SOUL

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he took refuge within a cave, as Saul and his pursuing army encompassed him about. Every minute seemed to David that it might be his last. On either hand there was no help for him. In the midst of his darkness, despair, and gloom, he looked away from himself and found refuge which is found only in the Lord. Dearly beloved, in times of distress and dispondency, you need the same refuge—the Lord Jesus Christ.

### I

Jesus is a refuge from the pangs of an accusing conscience. There is no agony so great as the agony of an accusing conscience. No torment known to man will equal the torment of the conscience daily bringing accusations against one's character. You do not have to go to the Bible to learn this is true. The heathen poet, Juvenal, wrote—:

"Trust me, no torture that the poets feign  
Can match the fierce unutterable pain  
He feels, who night and day devoid of rest  
Carries his own accuser in his breast."

Likewise wrote Lord Byron after trying every form of sin and taking his fill of ungodly licentiousness:

"Thus the dark in soul expire,  
Or live like scorpion girt with fire  
Thus writhes the soul remorse hath riven,  
Unfit for earth  
Undoomed for Heaven  
Darkness above  
Despair beneath  
Around him gloom  
Within him death."

Truly the torture of conscience is the torture of Hell itself. In Herod's courtroom in Palestine, a discussion was under way relative to Jesus. Some said that because of His mighty works, He was Jeremiah come back to life. Others declared that he was Elijah, or Isaiah. As Herod listened, he said, "This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him" (Mt. 14:2). Why should Herod conclude that this was John the Baptist risen from the dead? Six months before, John the Baptist learned how Herod had stolen his brother Phillip's wife and was living with her in open sin, and John dared to lift the accusing finger against Herod to say, "It's not lawful for thee to have her" (Mt. 14:4). Seeking revenge against John for this uncomplimentary sermon, Herodias asked that John the Baptist be beheaded. For six months conscience had been saying, "Herod, you've done wrong." Now when he hears of the fame of Jesus, Herod thinks at once that John the Baptist has returned to plague him. What torture this accusation of conscience brought to Herod.

A little later in the word of God you read the tragic case of Judas Iscariot who for thirty pieces of silver—exactly \$15.95, betrayed the Master. A little later he returned to the Sanhedrin who had given him the coins and offered the money to them, saying, "I have sinned in that I have betrayed the innocent blood" (Mt. 27:4). When they refused to receive the money, he threw the coins at their feet. You can hear its metallic clank as it struck the pavement, and rushing wildly from the court of the Sanhedrin to the outskirts of the city, he hanged himself. What is the meaning of the lifeless body swaying from the end of a rope? Simply this, conscience—conscience for having betrayed Jesus, has tortured and accused Judas until Judas thought the

only solution to his problem was suicide.

How I thank God that though this is true, Jesus in contrast is a safe refuge from the accusations of one's conscience. Over in the old country a woman murdered a man, driving a dagger through his heart one evening. For two years she remained in that community with no one suspecting her. Then she came to New York and after six months, travelled out to Chicago where she lived for nearly twelve years. To quote her own words she said, "It was just 14 years of hell." Many times she had gone down to Lake Michigan with the expectation of committing suicide by leaping into the water. For 14 years she had borne the agony and the torture of an accusing conscience. Then through the efforts of Reuben Torrey, the pastor of the Moody Memorial Church, she came to know Jesus and the peace which passes all understanding in Jesus. When Reuben Torrey wrote of this instance a little while before his death, he said that for thirty years he had known her as a happy, zealous worker for Jesus, having seen her lead many others to the saving knowledge of Him. Yes, Jesus is the refuge from pangs of conscience even to that one who has lived a life of Hell.

Years ago, a man who today is one of my best friends, murdered a man. It would be impossible to actually describe the torture he experienced for months afterwards. He never closed his eyes in sleep at night but what the murdered man would awaken him, rubbing his icy hand across his forehead. His days were but little better for the prospects of sleepless nights caused each of his days to become a troubled mirage. For months, day and night, he suffered equal to the agonies of Hell. Then there came a time, when by faith he saw Jesus bleeding upon the cross, and trusting him as his Saviour, he became a child of God. From that day to this his life has been one of peace and joy in Jesus. How wonderful it is that Jesus is a refuge from the pangs of one's conscience.

### II

Jesus is also a refuge from the power of sin. There is a power of sin abiding within each of us, for we are sinners, both by nature and by choice. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. 14:2, 3). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3). "What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps, is under their lips: Whose mouth is full of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: There is no fear of

God before their eyes . . . . . For all have sinned, and come short of the glory of God" (Rom. 3:9-18, 23).

This power of sin is more than we can conquer in our own strength. You may reform daily, and turn over a new leaf hourly, but some day you will come to the last page of the book, to find yourself not one bit better than in the beginning. You may recite Couie's doctrine, "Day by day in every way I am getting better and better," but instead you find yourself getting worse and worse. You may join the Oxford Group Movement and you may confess your sins to one another and try by self-culture and refinement to better yourself but in the end you will find this too is only an optical illusion and a will-o-the-wisp. You may even join the church and be baptized but this can never change your nature, and neither can you overcome your sin in your own strength. After all your efforts without Jesus, you must still cry as the leper of old, "Unclean, unclean." "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin . . . . Therefore, we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:20, 28).

But through Jesus, what you need and desire most is possible irrespective of your weakness and sin and regardless of how vile you are. Jesus can give you victory over it. Listen! "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief" (I Tim. 1:15). "For I am not come to call the righteous, but sinners to repentance." (Mt. 9:13). Read also Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). You may be one of the uttermost but Jesus can save you. The vilest of men and women hear the story, "The blood of Jesus Christ cleanseth us from all sin" (I Jn. 1:7), and they grasp it as a drowning man would a straw. Right here in Russell I've seen one drunkard after another redeemed for Heaven and reclaimed for society and made useful to the cause of Christ through the gospel of Lord Jesus.

An enemy one day said to me, speaking in derision of our church and making fun of us, "Why, half the bootleggers in Russell go to your church now." I said, "I thank God for it and we're also looking for the other half." And beloved that is our outlook on life and our attitude toward the lost. That's what the First Baptist Church stands for. It's what we preach at every service. This radio program is for the one purpose that we might bring men to a saving knowledge of Jesus.

Well do I remember a few years ago that I met a man here in town who looked more the part of a beast than a human being. He came to our services. For three months he hadn't drawn a sober breath. I spoke the first time he heard me preach, from the text, "Be sure your sins will find you out." That day he sobered up and a few weeks later was gloriously saved, and now at any service you attend in our church you can see him, his face now shining with the glory of God and his life is lighted up like an old cathedral. Yes, Jesus is a refuge from the power of sin.

I held a revival meeting in the city of Covington a few years ago. A young woman, a girl of the streets—one whose shame was scarlet, came to the services. What a life of sin she had lived! For seven years, beginning when she was 14 years of age, she had merchandised her womanhood. She could not begin to count even the number of individuals with whom she had sinned, much less the number of times of her sin. Poor child! She had joined the church, she had reformed, she had made new year's resolutions, only to go out to sin again. One night I read two texts, Jer. 32:17; Rev. 12:11. "Ah Lord God! there is nothing too hard for thee" (Jer. 32:17). "And they overcame him by the blood of the Lamb" (Rev. 12:11). How glorious it was to see her whose name and life and influence had been synonymous with sin, born into the kingdom of God, saved by His own precious blood. I cannot emphasize it enough, when I say Jesus is a refuge from the power of sin.

### III

Jesus is a refuge from the storms and woes of life. Jesus has travelled the same road, you may be travelling now. He knew what it was to be hungry, thirsty, tired and weary. He knew what it was to be grief-stricken, despised, and rejected. He knew what it was to be slandered, spit upon, scourged, and tortured. Because of this He is fitted to be our refuge in our times of sorrow and woe. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." (Heb. 4:15, 16). It was prophesied of Him that Jesus should be such a refuge. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall" (Is. 25:4). "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Is. 32:2). Here the Psalmist declares the same truth, "Lord, thou hast been our dwelling place in all generations" (Ps. 90:1). "The Lord also will be a refuge from the oppressed, a refuge in times of trouble" (Ps. 9:9).

Nebuchadnezzar ordered three Jews who refused to worship an image which he had set up, to be cast into the fiery furnace. Bound in their clothes they were cast into the flames which were so hot that the fire even killed those who cast these three Jews in it. Presently Nebuchadnezzar gazed into the fire and with astonishment spoke to his counsellors, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan 3:24, 25). Though bound when they were cast into the flames, they were loose, walking about, unharmed. When they came forth from the flames, the smell of the fire could not even be detected upon them, nor was a hair of their head singed.

There must be a reason. Simply  
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## THE REFUGE OF THE SOUL

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this, the Son of God walks with His saints in the midst of the fiery furnace. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walketh into the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Is. 43:2). As the song writer has said,

"Some thro' the waters, some thro' the flood,  
Some thro' the fire, but all thro' the blood;  
Some thro' great sorrow, but God gives a song,  
In the night season and all the day long."

Are you in trouble today, have you burdens which to men's eyes are hidden? Are you despondent, discouraged, and cast-down? Are you preplexed? Then listen to the words of Jesus. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Mt. 11:28-30).

"Never a trial that He is not there,  
Never a burden that He doth not bear,  
Never a sorrow that He doth not share,  
Moment by moment, I'm under His care."

Never a heartache, and never a groan,  
Never a teardrop and never a moan;  
Never a danger but there on the throne,  
Moment by moment He thinks of His own.

Never a weakness that He doth not feel,  
Never a sickness that He cannot heal,  
Moment by moment, in woe or in weal,  
Jesus, my Saviour, abides with me still."

Isn't it sweet and isn't it lovely just to know that these words are true? I am glad that He travelled the road that I travel. I am glad that He stepped on the thorns that pierce my feet. Since because of this, He is fitted to be my refuge in all of my cares.

## IV.

Still further, Jesus is our refuge in death. Each of us will soon come to the grave. Looking backward as far as I can recall, all I can see is graves and graves and graves. They are all filled. Some are aged, sunken, and caved in. The grass has been green for many centuries on some. Some are newly made mounds. There are graves of gray-haired grandsires and graves of little babes. There are graves of mothers, fathers, brothers and sisters, and graves of sweethearts. As I look in the other direction facing the future, it seems that all I can see are graves and graves and graves. These are open and waiting. Mine is there and yours is there. When we come to that time, you and I will stop and go down into the grave. But thank God, if you are a Christian you will not go into that grave alone, for Jesus will be with you. "The Lord is my shepherd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:1,4). "Precious in the sight of the Lord is the death of his saints" (Ps. 116:1). "O death, where is thy sting? O grave, where is thy victory?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15: 55, 57).

Some time ago a preacher stood by the bedside, in a Chicago hospital, where his eighth son lay dying. Looking up into his father's face, he said, "Daddy, am I dying?" To which the father replied, "Son, are you afraid to die?" Then with a smile playing over his face, just as he

breathed his last, he said, "No, Jesus is with me." Thank God for the hope of that child for his hope is the hope of each us, for Jesus is our refuge in death. He meets every saint at the river's brink and carries him safely over.

"When the last feeble step has been taken,  
And the gates of that city appear,  
And the beautiful songs of the angels  
Float out on my listening ear;  
When all that now seems so mysterious  
Will be bright and as clear as the day  
Then the toils of the road will seem  
nothing  
When I get to the end of the way."

## V.

Jesus is our refuge in our bereavement. Not only do each of us need a refuge from the hour of our own death but we need a refuge for the day when our beloved ones are taken. Doubtlessly there is not a family represented in our invisible audience tonight but has had this experience. You have watched your loved ones close their eyes for the last time and you've beheld the last smile playing over a pulseless face. You've seen the form lowered into the grave and you've turned away with a broken heart and with a tear-choked voice have asked,

"Does Jesus care when my heart is pained  
Too deep for mirth or song;  
As the burdens press,  
And the cares distress,  
And the way grows weary and long?"

Does Jesus care when my way is dark  
With a nameless dread and fear?  
As the daylight fades  
Into deep night shades,  
Does He care enough to be near?  
Does Jesus care when I've tried and failed  
To resist some temptation strong;  
When for my deep grief  
There is no relief,  
Tho' my tears flow all the night long?

Does Jesus care when I've said goodbye  
To the dearest on earth to me,  
And my sad heart aches  
Till it nearly breaks,  
Is it aught to Him? Does He care?  
O yes, He cares, I know He cares,  
His heart is touched with my grief;  
When the days are weary, the long night dreary  
I know my Saviour cares."

Years ago I stood in a Covington hospital when a young wife and mother had just died. Her little daughter, just eight years old had been out to lunch and though she realized her mother was in a serious condition when she left, somehow in her absence from the hospital she had built up a hope that her mother was going to get well. I can see her now as she came bounding up the steps in front of the hospital where I was waiting to perform one of the saddest duties given to man—to tell this child that the one she called mother could never answer nor speak to her again. As she rushed in she said, "Brother Gilpin, how's mother?" When I told her that her mother had gone to be with Jesus, she wept as if her little heart would break. I've seen people weep uncontrollably. I've seen folk sob hysterically but never have I seen nor heard anyone grieve as this young child, on that afternoon long ago. Even though the hospital attendances gave her opiates to quiet her, she continued to sob convulsively. Though I had talked with her and prayed with her nothing seemed to help. The old grandmother who had passed through many same experiences and whose life has been saddened repeatedly by blow after blow which had fallen upon her, came to me and said, "Brother Gilpin, talk to her about Jesus, that will quiet her when nothing else will." That aged grandmother had taken many weary steps in life and through Him had found

## JEHOVAH'S WITNESSES BY THEIR TACTICS REVEAL TRUE SATANIC NATURE

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"It doesn't matter who I am," she answered gently.

"But I want you to listen to Jehovah." She turned around and Walsh saw that she had a small portable phonograph behind her, a black case with some records and a green-bound book, entitled "Religion."

With a few swift motions she had the phonograph running before he could protest and almost at once he heard a sonorous voice emerging from the machine. "Now look here," he said angrily, "Take that thing from here. I don't want to listen to it, and I don't want any of your literature."

The girl looked up at him reprovingly and made no move to stop the grinding needle.

"Get out of here," Walsh was losing his temper now and finally, when he saw she was being deliberate, he raised his right foot and kicked the phonograph to the sidewalk for a nice field goal. But the girl moved even faster. She was on her feet like a cat while the machine was still clattering down the steps, and her right hand dipped into her long purse. "Strike Jehovah will you?" she snarled. Her hand popped out brandishing an eight-inch steel needle and she plunged it into Walsh's coat.

"Here cut that out," Walsh winced as the point of the needle sank into his flesh. He made a grab for the girl's hand, but she was already beyond his reach. At that moment the rumpus attracted officers Merle Banchoff and Wilbur Place, who were directing traffic diagonally across the street. They came running, grabbed the truculent beauty and wrenched the needle from her hand.

"On the afternoon of August 21, a light sedan rolled down the main street of North Windham, a small community not far from Portland. At the wheel sat Kenneth Carr and in the back, absorbed in some sort of contemplation were Arthur Cox and Miss Verle Garfein (witness in above incident). Each of the three carried "credentials" as "ministers" of Jehovah's witnesses. The car was filled with books, pamphlets, phonograph records and a portable machine."

They first tried the postmaster but got run out.

They drove on down the street slowly,

many a comfort. Yes, Jesus is our refuge in our bereavement.

## VI.

But greater than all this, Jesus will be our refuge in our eternal destiny. A few weeks ago two fine young couples from Huntington came to my home to be married. As I stood these four charming young folk up before me in my home and pronounced those few words which in the eyes of man bound them together as husband and wife, I used the expression "until death do you part." Some day, if Jesus tarries, their home will be broken asunder by death. Death can break many bonds. Homes ties are severed by death's ruthless hand, but there is a bond which death cannot break—our bond with Christ. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37, 38.)

Jesus will not only carry us across the chilly waters of death but will be our refuge in our eternal destiny. All mysteries will be explained, all secrets will be revealed, every problem solved, and all secret things will be brought to light. Jesus will still be our refuge.

Is He your refuge tonight? Have you anchored your soul to Him? If He is to be your refuge in life, in death, and in the world to come, you must anchor your soul to God through faith in the Lord Jesus Christ. May you accept now this parting Scripture. "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (Jn. 6:47.)

until Cox spotted a garage and service station.

"There is a fellow in there," he said. "He's alone. C'mon Ken."

"Say, wait a minute," Carr said, peering at the place, "that's Dean Pray's Place. He's the deputy sheriff."

"So what," from Cox.

"He doesn't want to listen to us. We've had other ministers talk to him."

"So he doesn't want to listen, eh? sneered Cox. "That's just the kind I like. C'mon. I'm going in."

Cox marched across the wide concrete driveway, followed by Carr. Just inside the garage doorway he saw Perley Varney, a North Windham insurance man, standing near the small office, and he called out:

"Are you Mr. Pray?" "No," Varney replied. "He's over there under that car on the rack."

Cox crossed the room and spoke to Pray, whom he could not see. "Will you listen to a message from Jehovah?" he said brusquely "I'll play it for you on a record."

Pray slid out from under the machine, got to his feet with obvious irritation darkening his ruddy cheeks. "Get out of my garage," he snapped.

"But"—from Cox.

"Get out." He advanced toward the two men.

The two Jehovah witnesses, exchanging significant glances, slowly edged toward the door. Perhaps they were debating how far they could go, how much taunting Pray's patience would stand. But Dean Pray was plainly not in a tolerant mood and kept advancing until the two had cleared the door.

"Now beat it," he said, "I don't want to listen to that junk. I'm too busy. I've got work to do."

At that moment perverse fate chose to snap the thin thread that had long kept Arthur Cox within the law. He stopped short at the door and faced Pray.

"I've changed my mind," he said. "I'm going to play this record."

His voice carried inside the garage where two men, Perley Varney and Howard Keenan, had been watching the argument. Now, catching a pugnacious tone in the cult's voice, they walked closer to the door and waited for Pray to make the next move. Carr must have sensed danger for he turned and ran for the automobile at the curb. Cox did not move and Pray closed in on him.

"Let me have what you have there," he said pointing to the phonograph records.

Cox stiffened and his mouth trembled. "I'll let you have it all right."

With the speed of a striking snake, the cultist jerked a gun from his pocket, brought it up in line with Pray's chest and pulled the trigger.

One, two, three, four, the deputy lost his balance and staggered back toward the door.

He fell then, blood splashing his clothes. Cox stood frozen for a moment, the gun dangling from his limp fingers. Then like a man emerging from a trance, he wheeled and started running for the car in which Miss Garfein and Carr were, urging them to hurry."

Later Cox said, "I am not sorry I did it." Miss Garfein's bail was set at \$15,000 as a material witness, Carr's bail set at \$20,000 and Arthur Cox, of course, couldn't have stepped outside if he had had a blank check on the United States mint.

Thus, the true Satanic character of the so-called "Jehovah's Witnesses" is revealed. Every time you allow such murderous heretics in your home, you may be endangering your life, and at the same time, you are helping them to advance their deceptive propaganda. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (2 John 1:10,11.)

## YES! INDEED!

"I'm sure my wife is an angel," said a prominent layman, "she's always up in the air; she's usually harping on something; and she never has anything to wear."

Every man should keep a fairly sized cemetery in which to bury the faults of his friends.

The man who lacks courage to make a start, has made a finish already.