

Devoted to Evangelism, Missions, and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

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Answering Jehovah Witnesses Who Really Are Satan's Ambassadors

My desire is to answer, in crushing blows and with proofs and Scriptures and logic which can be used by others in sermon and otherwise, some of the blatant blasphemies of this iniquitous incorporation of unblushing graft pulled off in the name of religion. There are few preachers who have the slightest conception of the fierceness of attack, and the deftness with which the attack is made, against every pivotal truth of New Testament religion today. Still fewer preachers have any idea at all of the increasing multitudes who are being swept off after this modern cult of deception by sophistry and shrewd perversions of the prophetic Scriptures. And even worse is the number of people who, though not outwardly espousing "Russellism," yet have been so affected by it that they are completely neutralized in all loyalty and support to the cause of New Testament Christianity, Christ and His churches.

Since 1920 there have been 309,500,000 pieces of their literature and books sold and distributed. That amounts to 15,000,000 copies per year. There are 30,000 little portable phonographs in use by their agents and 310,000 phonograph records of "Judge" Rutherford's speeches.

Let us try "Russellism," "Jehovah Witnesses," by "Judge" Rutherford's own rule: "If the truth shows that men are practicing a false and hypocritical religion which is turning the people away from Jehovah God, then the sooner they know the truth the better for them"—See "Judge" Rutherford's book, *Prophecy*, page 243.

I

First, let us look at his attack upon the Trinity of God. In *Prophecy*, page 21: "The clergy teach the people the doctrine of the Trinity, to wit, that God the Father, God the

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The Choice

On the day in 1874 that David Livingstone was buried in Westminster Abbey, the streets of London were lined with thousands seeking to pay respect to the memory of the pioneer missionary. In the crowd was noticed a poor old man, unkempt, poorly clad, weeping bitterly. Some one went up and asked him why he was weeping when all were seeking to honor the illustrious dead. "I'll tell you why," the sad old man re-

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OUR FATHER PLANNED IT ALL

Not a leaf in the forest that daily flutters
But what God too is there.
Not a katydid there that nightly twitters
Of which He is not aware.

Not a bulrush grows by the water's edge
But what God planned that it should be.
Not a feather falls from a sparrow's fledge
But what our Heavenly Father doth see.

How much more then for us will He care
For whom He gave His Son to die,
So that with Him we might all things share
In a heavenly home on high.

Eld. W. T. Stegall
Pontotoc, Miss.

GOD'S FAMILY RECORD

W. B. Curnutte, Louisa, Ky.

Malachi, 3:16 to 18. "Then they that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." Dear reader, is your name written in the Book of Life? If so you are sure of heaven.

Rev. 3:5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:12. "Him that overcometh will I make a pillar in the temple of God, and he shall go no more out." Why shall he go no more out? He has been born again, and his name is in God's family record, it is your book of remembrance. Let us see if this is true about the new birth, and how we overcome. 1 John 5:4 and 5: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

"Who is he that overcometh the world, but he that believeth that Jesus is the son of God?" Now go with me to judgment where He makes up

His jewels. There the books are open, the Old and New Testaments and the book of life. Rev. 20:15. "And whosoever was not found written in the book of life was cast into the lake of fire." We should rejoice because our names are written in God's family record and not say that we yet could be lost, when He says plainly He will not blot the names out. Jesus tells His children to rejoice because their names are written in heaven, Luke 10:20. Let us see who will go into the Holy City, Rev. 21:27. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." John 3:3. "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." Now without the new birth you cannot see the kingdom of God, much less enter into it. The new birth settles the question of our going to heaven. Friend, be sure you have the new birth.

Only those whose names are written in the book will be delivered. Daniel 12:1. "And at that time shall Michael stand up, the great prince which stands for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

The First Baptist Pulpit

"THE FOURTH SAYING OF THE SAVIOUR ON THE CROSS"

Read Mt. 27:35-49

I have read to you a description of an awful picture. Jesus and the two thieves have been crucified. Scribes, priests, Roman soldiers, strangers from different countries, and citizens of Jerusalem — some noble and some low-born — have mingled together to see the crucifixion. All have taunted Him, — even including the thieves who were crucified with Him. The Scripture read reveals that they mocked, jested, and ridiculed Him. These scoffers must be silenced, so Jesus closed their mouths with dense darkness falling over all the earth.

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Alcohol Impeached For Physical, Spiritual, And Material Reasons

I impeach King Alcohol because he destroys the health.

I impeach him because he disfigures the body.

I impeach him because he ruins the nervous system.

I impeach him because he dethrones reason and is the fruitful cause of idiocy and insanity.

I impeach him because he blunts the finer feelings and sensibilities of the soul.

I impeach him because he destroys every principle of manhood.

I impeach him because he destroys both soul and body in hell.

I impeach him because he would depopulate heaven and people hell.

I impeach him because he squanders property and produces pauperism.

I impeach him because he crowds our poorhouses.

I impeach him because Wm. E. Gladstone, Premier of England, says he costs England year after year more than war, pestilence, and famine combined.

I impeach him because he squanders paint. He paints houses too little and noses too much. Those who paint their noses most, paint their houses least.

I impeach him because he murdered Alexander the Great, Stephen A. Douglas, and Richard Yates.

I impeach him because in one of the saloons of Patterson, N. J., the anarchist, laid the plot to assassinate President William McKinley.

I impeach him because he has corrupted our courts, defied justice, ignored law, and perjured witnesses.

I impeach him because he has shadowed homes, broken hearts, and beggared innocent wives and children.

I impeach him because he leads to three-fourths of the litigation in our

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What Drink Does

William Ewart Gladstone frequently handed out to his neighbors at Hawarden, printed slips, reading:

Drunkenness expels reason.

Drowns the memory.

Distempers the body.

Defaces beauty.

Diminishes strength.

Inflames the blood.

Causes internal and external wounds.

It's a witch to the senses.

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JORN E. GILPIN, Editor

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ALCOHOL IMPEACHED FOR PHYSICAL, SPIRITUAL, AND MATERIAL REASONS

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courts.

I impeach him because he leads his subjects into violence, murder, and every conceivable crime.

I impeach him because he is God Almighty's worst enemy and the devil's best friend.

— Copied

HE NEVER BLAMED THE BOOZE

His constitution was run down,

At least, that's what he said;

His legs were swelled each morning

And he often had swelled head,

He tackled beer, wine, and whiskey,

And if they didn't fuse,

He blamed it to dyspepsia —

But he never blamed the Booze.

He said he couldn't sleep at night,

And always had bad dreams,

He claimed he always laid awake

Till early sunlight beams;

He thought it was malaria,

Alas 'twas but a ruse;

He blamed it on everything—

But he never blamed the Booze

He took a bottle up to bed,

Drank whiskey, hot, all night;

Drank cocktails in the morning,

But never could get right,

He shivered in the evening,

And always had the blues,

Until he took a bowl or two—

But he never blamed the Booze.

His joints were full of rheumatism,

His appetite was slack;

He had pains between the shoulders;

Chills ran down his back.

He suffered from insomnia,

At night he couldn't snooze,

He said it was the climate—

But he never blamed the Booze.

His liver needed scraping,

And his kidneys had the gout!

He swallowed lots of bitters,

Till at last he cleaned them out.

His legs were swelled with dropsy,

Till he had to cut his shoes;

He blamed it to the doctor—

But he never blamed the Booze.

Then he had the tremens,

And he tackled rats and snakes;

First he had the fever

And then he had the shakes;

At last he had the funeral,

And his mourners had the blues;

And the epitaph they carved for him

was

"He never blamed the Booze."

ANSWERING JEHOVAH WITNESSES WHO REALLY ARE SATAN'S AMBASSADORS

(Continued from Page One)

Son, and God the Holy Spirit, are three persons, yet one, three in one, and all three equal in power, substance and eternity, such speech or prophesying which no one can understand, is not only confusing, but dishonors Jehovah God and turns reasonable people away from Jehovah God, beside whom there is none other."

Now, he says that one can understand the doctrine of the Trinity. Very well.

This universe is a trinity: matter, space and time.

Matter is a trinity: electrons, molecules and atoms.

Space is a trinity: length, depth and breath.

Time is a trinity: past, present and future.

There are three kingdoms: mineral, vegetable and animal.

Man is a trinity: body, soul and spirit.

And we could go on with the commonplace trinities. We do not understand them. But we all accept them and believe them, and we are not called unreasonable for doing so.

The Bible teaches the Trinity of the Godhead. Jesus states it simply: "Go ye into all the world, make disciples of all nations, baptizing them in the name of the Father, the Son and the Holy Spirit." (Matthew 28:19-20.) "Judge" Rutherford's statement presumes that none of his readers ever read the Bible, or else they baldly disbelieve the Bible, else he would not have made such a statement! There are people who claim not to believe in the Trinity who also deny both the authenticity and the authoritativeness of the Scriptures.

The Trinity is deeply inbedded in the very heart of the Bible. In the Hebrew language there are seven words for God. In the Hebrew, "im" means a plural number. The Hebrew also has the Dual number. And also in the Hebrew the plural indicates three or more. Now then, in the first verse in the Bible we have, "In the beginning God created. . ." The word for God here is Elohim,—ends in im, hence is plural. Now, how many? Three or more? The Bible shows us!

In the eighteenth chapter of Genesis we have the heavenly visitor to Abraham, whom Abraham addresses as Jehovah. The Lord (Jehovah, singular number) appeared unto Abraham and Abraham saw "Three men," and he addressed them, My Lord, singular number, and he used the word Jehovah. Elohim (Gods) created the heavens and the earth, here you have a plural subject with a singular verb. The word "created" is bara and is in the third person singular. Hence a three-in-one God created the heavens and the earth. By syntax, by etymology and by typology, the Trinity of the Godhead is clearly established. And it is simply stated by the Lord Jesus.

What does Jesus mean, then, when He says, "If ye believe not that I am. . .?" "I am" is what he said, and

not "I am he". The Bible shows us. Go back to the third chapter of Exodus. Moses said to God: "Behold when I come unto the children of Israel, and shall say unto them, 'The God of your fathers hath sent me', and they shall say unto me, 'What is his name?' what shall I say unto them?" And God said unto Moses: "I am that I am," And he said, "Thus shalt thou say unto the children of Israel, 'I Am,' He identified Himself with the One who spoke from the burning bush! He further said, "Before Abraham was I am." (John 8:5.) Every Jew present understood fully the historical background and typical meaning of the language Jesus uses here. Every Jew knew that Jesus in no equivocating terms was asserting His own absolute Deity and eternalness here! And every Jew knew that Jesus was pronouncing the doom of every one of them who denied His Deity here. Hence, "Judge" Rutherford, every "Russellite" and every other person who denies the Trinity, and the Deity of Jesus, is lost! And now, let every honest follower of "Judge" Rutherford follow his own rule, seeing his teaching is not the truth—not true religion—let them turn away from him and turn back to the true religion and to Jehovah God, beside whom there is none other.

II

Second, "Judge" Rutherford denies salvation for a man by believing on the Lord Jesus Christ. "Pastor" Russell in Divine Plan of the Ages, page 128, says, "Life everlasting is nowhere promised to any but the obedient." That is a direct, utter and immediate antithesis to what Jesus Himself plainly said when He said: "Verily, verily, I say unto you, he that heareth my words and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life." (John 5:24.)

Now that is plain, clear and perfectly understandable. This is plain: "Verily, verily, I say unto you, he that believeth on me hath everlasting life. (John 6:47.) But Russell goes further and plainly denies eternal life given at all (same book, page 150): "The ransom given for all by the man Christ Jesus does not give nor guarantee everlasting life nor blessing to any man; but it does guarantee to every man another opportunity or trial for everlasting life." How bold, brazen and dogmatic that statement! There is not one single verse of Bible ground for such a statement! But there are many to the opposite. Jesus plainly said, "Hath everlasting life," "Hath everlasting life." Jesus, Paul, Peter—not one of the prophets and not one of the Old Testament incidents furnish one single ray of hope of any new opportunity or trial for everlasting life. Jesus said "hath" (right now) everlasting life. Pastor Russell is in Hell today unless he repented and trusted his whole salvation to Jesus Christ dying for his sins, after he wrote these and many other statements. And "Judge" Rutherford is a lost man and every Jehovah Witness in the world is lost—if they hold these things with

"Pastor" Russell.

III

Third, they deny that the death of Christ ransoms, redeems or saves at all anyone who believes on Him (same book, page 152): "The ransom given does not excuse us in any way — it merely releases from the first condemnation, and places on trial—in which trial his own wilful obedience or wilful disobedience will decide whether he may or may not have everlasting life." Again that is said with a loud dogmatism worthy of a far nobler cause, and without one single, solitary passage of Bible ground for it. But Paul says, "Our Saviour, Jesus Christ, who gave himself for us that He might redeem us from all iniquity. . ." (Titus 2:13-14.) And Paul says, "To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted unto him for righteousness." (Romans 4:5.) Not one word of obedience for eternal life in that, but a clear-cut denial of salvation by obedience. Every disciple of Russell and Rutherford denies the Lord who bought him, hence is lost.

IV

Fourth, their tragic and wilful warping of the teachings of the Bible about Hell is worse still. First, their unscriptural, unscientific and unjust "Extinction" for death: "Others are doomed to death, extinction (Second Death) . . ." (See Divine Plan of the Ages, page 144.) And, (same book, page 154): "Death, the extinction of life in what the dying culminates, that is the penalty. The suffering is only incidental to it and the penalty falls on many with little or no suffering." Yet, Jesus said plainly of the wicked: "These shall go away into everlasting punishment."

Paul said: "Every transgression and disobedience received a just recompense of reward." (Heb. 2:2.) How could every transgression and every disobedience receive a just recompense if the only punishment is merely extinction? Nothing could be more unjust! That woman here in Memphis who stole the money by forgery from her best friend here last summer and then poisoned the poor woman with carbolic acid to cover it up: the whole mid-South shuddered at the cold-bloodedness of it: how she then put the corpse in the back of her car and drove all over the city, trying to get some negro to help her dispose of the body. . . Extinction her only punishment at the hands of God? No just recompense in that—not a bit!

Moses died and then appeared on the Mount of Transfiguration to Peter, James, John and the Lord Jesus. No extinction in that!

Lazarus died and the angels carried him to Abraham's bosom. No extinction in that!

The rich man died "And in Hell he lifted up his eyes." No extinction in that."

And the second thing in their disposing of the question of Hell is their garbling and warping of the words for Hell. They say that the word "Sheol", translated in our English Bible "Hell", means the grave. The

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"THE FOURTH SAYING OF THE SAVIOUR ON THE CROSS"

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Even before He was put on the cross, He had suffered shamefully. The soldiers had mocked Him; arrayed Him with a crown of thorns; they scoffed and spit upon Him; they spoiled Him of His garments and put Him to shame by exposing His nakedness to the view of the vulgar crowd; they pierced His hands and His feet. Both the crowd on the ground and the thieves on the cross had taunted Him. Yet, He opened not His mouth. This, of course, was in accord with the Scriptures. Listen: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7). In response to all He suffered from man, not a cry escaped His lips. But now, when the wrath of heaven descends upon Him, He cries in anguish. "My God, my God, why hast thou forsaken me?" (Matt. 27:46). So while He made no response to His earthly tormentors, His soul anguish cried out to the Father when He was forsaken of God.

I

This fourth saying of the Saviour on the cross is a fulfillment of prophecy. In the Psalms, we have Jesus uttering the very words which He spoke here on the cross, at least 1000 years before His death. Listen: "My God, my God, why hast thou forsaken me?" (Psa. 22:1). Jesus saw to it that this prophecy did not fail. Since God fulfilled this one, then He will fulfill all others. This is the same truth we have been noting with regard to each of these preceding sayings of the Saviour on the cross. Each of them show us conclusively that Jesus loved the Scriptures too much to see them fail in their fulfillment. Since He kept His word relative to this fourth saying in that it was fulfilled as prophesied, then He will surely see to it that all other Scriptures are fulfilled in like measure.

Do you remember the prophecy relative to the destruction of Catholicism? It is to be found in Rev. 17, 18. God says concerning her destruction, "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." (Rev. 17:16). I know that this will come to pass, because it is just one of these prophecies which God declares must ultimately be fulfilled.

Do you remember the prophecy as to the destruction of Satan? Let me read it to you: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever." (Rev. 20:10). Some day it too shall come to pass.

Do you remember God's prophecy as to Hell? Listen to it: "And whoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). Eventually, these and all other Scriptures shall

be fulfilled. Since the Lord Jesus kept His word in the past, then all the future prophecies which have not as yet come to pass, are as good as fulfilled. He shall not allow one of them to fail.

II

This fourth saying of the Saviour on the cross also tells us of man's depravity. Before the darkness came, the crowd mocked. Just as soon as the darkness was ended, they mocked again. This time they even went so far as to fill a sponge with vinegar and to force it in the bruised swollen lips of Jesus. During the time of the darkness, which was a supernatural manifestation of God, the people remained silent. Though they mocked before the darkness and remained silent in the darkness, just as soon as the darkness ended, their mockings began again. How sinful and how depraved is man. Listen to these Scriptures which declare to us man's depravity: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psa. 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." (Psa. 58:3). "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7).

III

This fourth saying of the Saviour on the cross shows us that God did here what He had never done before. Prior to this, God never forsook His people. When they came to the Red Sea, with the waves of that body of water stretching out before them, and the cohorts of Pharaoh behind them, God never forsook them. When the three Hebrews were cast into a fiery furnace, God never forsook them, but walked with them in the fire. Yet what God had never done prior to this time, and what He has never done since, God did in this instance, for in this fourth cry of the Saviour on the cross, He confessed that He was abandoned of God. Will you hear Him as He said, "My God, my God, why hast thou forsaken me?" Mystery of all mysteries is this. The righteous Son of God, yea, even God in the flesh, is now abandoned by the Father. God is thus doing what He had never done before, and what He has never done since.

IV

This fourth saying of the Saviour on the cross shows His fidelity to God. Although God has withdrawn from Him, His soul still cleaves to God. His faith still triumphs in that we hear Him say, "My God." He is, however, not content with referring to Him so personally as "My God", He repeats the statement so that we read, "My God, my God, why hast thou forsaken me?"

Oh, how this puts us to shame! It is easy enough to trust God when the sun is shining, but in the dark when we are surrounded by difficulties, and when vexatious experiences confront us, how often we fail. In Scotland, just as a hymn was announced, the lights went out. One of the congregation said, "Pastor, we can't manage that one in the dark, but we can sing, 'The Lord Is My Shepherd.'" Oh, I wonder if we can do as well! When surrounded by darkness, and

when we can't see before us, nor to the right nor the left, I wonder if our faith then is still similar to that of the Saviour when He was forsaken of God.

How His fidelity to God puts us to shame in the way in which we serve God. Men go to church whenever they please, and they stay away from God's house with the least provocation; they get "miffed" and insulted; they go to pleasure resorts, thus deserting God's house, and never once remembering that it is even God's day which is being desecrated; they complain about the weather—in the winter it's too cold, and in the summer it's too hot; church members have not the proper clothing—the dresses, the hats, and the suits, are not the latest style, and so the average church glides along, supposedly serving God, but in an exceedingly shallow manner. When we consider our Saviour's fidelity to God even though the Father had withdrawn from Him, it disgraces us and puts us to open shame in the way in which we serve Him.

V

This fourth saying of the Saviour on the cross shows us what sinners will suffer in Hell. In Romans 6:23 we read: "For the wages of sin is death." This verse declares that the sinner shall suffer eternal death. Death itself means "separation from God." Listen to this Scripture: "For this my son was dead, and is alive again." (Lk. 15:24). In this case, Christ suffered spiritual death in that He was separated from the Father. What He suffered on the cross, every sinner will suffer eternally in Hell, in that He was separated from God. Spiritual death fell on Him. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9). "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. 25:41). No sinner in Hell shall ever suffer greater pangs than Jesus did at Calvary.

Yes, this fourth saying of the Saviour shows us what sinners will suffer in Hell. "My God, my God, why hast thou forsaken me?" Forsaken! what a word. I can imagine a husband ill, suffering from some dreadful malady, and his wife forsaking him for adulterous love with another. I can imagine some helpless pitiful child, perhaps with distorted body, born out of wed-lock, forsaken by its mother. I can imagine a man after years of usefulness and service for God and humanity, being forsaken of his friends. But Hell is something that is worse than a wife forsaking her husband, or a mother forsaking her child, or a man being forsaken by his friends. Here we have Christ forsaken of God. This pictures to us what every unsaved person's destiny will be, for eventually all those without Christ shall be for-

saken of their Creator. Listen: "He is not the God of the dead, but the God of the living." (Mark 12:27).

Yes, this fourth saying of the Saviour on the cross, shows us how sinners will suffer in Hell. Jesus suffered on the cross in these hours of darkness, and eventually every sinner will be cast into outer darkness. Listen: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 8:12). In view of the fact that Jesus was suffering spiritual death, and that He was forsaken of the Father, and that darkness enshrouded Him, this merely illustrates to us the truth of God's Word as to what each sinner shall suffer in Hell.

VI

This fourth saying of the Saviour on the cross likewise demonstrates the holiness of God. God is an holy God. Isaiah saw Him as such in the temple when he saw Him lifted up with the seraphim of six wings standing before Him. The seraphim themselves literally mean "burning ones." That is, they are so holy that they burn in their own holiness. Yet, when they stood in the presence of God, they covered their faces and cried one to another: "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isa. 6:3).

Throughout all the Scriptures we have a continuous revelation of the holiness of God. Abraham realized His holiness. Hear him: "And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." (Gen. 18:27). Job likewise knew Him as an holy God. Listen: "Wherefore I abhor myself, and repent in dust and ashes." (Job 42:6). Daniel also knew this. Listen to his experience: "Therefore I was left alone, and saw the vision: for my comeliness was turned in me into corruption, and I retained no strength." (Dan. 10:8).

God is truly a God of holiness. What is the meaning of those judgments of the Old Testament if He be not such? Once when the world became so sinful He could bear it no longer, God destroyed it with a flood. The cities of Sodom and Gomorrah, and other cities in the plain, were destroyed by fire and brimstone. The Caannite nations of Palestine were destroyed, God using the Jews to be his executioners. What's the meaning of these judgments of the Old Testament? Simply this, they tell us that God is an holy God who cannot stand sin. What's the meaning of that constant flow of blood beginning in the Garden of Eden and ever increasing through the sacrifices of an innumerable multitude of pigeons, doves, sheep, and oxen. What is the meaning of this, the supreme tragedy of all times—the death of Jesus Christ? It means that God is holy and that sin must be punished. Surely there is no Scripture which reveals the inflexible holiness of God as this one. Sin must be punished, even if it is punished in the person of a substitute, God's only Son. So holy is God that He would not spare His Son.

VII

This fourth saying of the Saviour on the cross presents a picture of the vicarious suffering and sin-bearing on the part of Jesus. On either side of Jesus as He was dying, there was a thief. These were dying for their sins. Yet, Jesus Himself had no sin. Of this we are assured by the Apostle Paul. "For he hath made him, who knew no sin, to be sin for us." (2 Cor. 5:21). The Apostle likewise gives to us a further description as to Jesus' spiritual pedigree. Listen: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26).

Since the thieves were dying for their sins and Jesus had no sins for which to die, a question logically follows: Why then was He dying? He was dying for our sins. All of His suffering was for the sins of the world—it was for your transgressions and my transgressions that He was thus suffering. This is merely the fulfillment of Old Testament prophecy. Listen: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on his the iniquity of us all." (Isa. 53:6). Look at Him as He hangs there on the cross. See His bosom as it heaves and falls beneath the weight of the pain it bears. Note the pain as it leaps along the arteries of His body. See His hands and feet pierced by nails. Look at His side riven with a spear. Behold His head upon which the crown of thorns was placed. All of this suffering was for us. He was actually suffering for others. "Who his own self bare our sins in his own body on the tree." (1 Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Pet. 3:18).

When Arnold Von Winkelreid saw a solid phalanx of the enemies army drawn before him, he rushed forward shouting, "Make way for liberty." At least twenty of the enemy turned their spears toward his body. Reaching out with his arms, he pulled these spears into himself and allowed them to pierce through his own flesh. He thus opened a path in the ranks of the enemy through which his followers could march to victory.

The Lord Jesus did more than this, at the cross He opened a blood sprinkled path for cleansing from sin. Whenever we see Him thus dying, with the blood falling, drop, drop, drop, drop, drop, from His body, we can know that He was suffering for us.

VIII

This fourth saying of the Saviour on the cross destroys all hope outside of Jesus. There are so many today who tell us that God is a God of love and that all will be saved. Let no one deceive you in this respect. Since God spared not His Son, He will not spare sinners either. If any one might have been spared, it would be God's Son. Since He suffered for our sins, then surely sinners who reject Him must suffer for their sins. This is the teaching of all God's Word. Listen: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall

not see life; but the wrath of God abideth on him." (Jn. 3:36). "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16:16). In view of this fact, I beg you to turn to the Lord Jesus Christ tonight. Hear Him in His own words of gracious invitation when He says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24).

George F. Pentecost, in spite of the advice of his friends, determined to climb Pike's Peak alone. He was getting along very well when suddenly a snow-storm overtook him. Without warning the blinding snow covered him and he began to drift. He had about given himself up to die when he fell to the ground, and his hand fell upon some dry twigs. It came to him that if he made a fire, he might escape. He felt in his pocket for matches and found only one. The wind was blowing a terrific gale. He took the match shielding it in his hand from the snow, he started to strike it, then put it back into his pocket. Finally in his desperation, he got up closer under some rocks and struck the match. Shielding the little flame the best he could, he touched it to the dry twigs. The fire was started and his life was saved. There was just one thing between him and death—that was one match. There can be just one thing between you and the judgment, and that is the precious blood of Jesus Christ which you must receive as a gift from God.

"Modern" Church!

"Dr. Burris Atkins Jenkins, whom the International News Service endorses as 'the most extraordinary man of God in the country,' is building in Kansas City, a 'non-denominational church' that completely reflects his unique position in religion.

"It will be peach colored. It will have auto parking decks. Twin searchlights will replace the traditional spire, and the building will be 'completely functional,' in the modern manner. Motion pictures will be shown on Sunday evenings, since Doctor Jenkins believes that they are better than most sermons, and open forums will be held on Wednesday evenings to take the place of the now obsolete mid-week prayer services.

"By a peculiar coincidence, which some may believe to be providential, a large part of the cost of the building now under construction will be paid from the proceeds of a heavy-weight boxing contest between Heavy-weight Champion Joe Louis, and Tony Novak, the pride of Kansas City, whom the good doctor describes as 'a tough customer.' Details of the fight have not as yet been arranged, but it is believed that it will draw in the neighborhood of \$280,000, which ought to go far toward paying for the new church building.

Concerning Pastor Jenkins' proposed non-denominational church building, project Pastor Breland comments in part as follows:

"What a dreadful mistake was made by Paul at Philippi! Instead of

wasting his time preaching to a handful of women, he might have raised the money with which to build a great cathedral by so simple a method as staging a gladiatorial show!"

Sling and Stone

Here's A New One On The Editor

He has heard of men going to the dogs, and has heard of men being beastly drunk. Now he reads about a dog dying in a state of intoxication.

The Associated Press tells the following story:

DRINK HAS LED PET BULLDOG ASTRAY

CHARLESTOWN, Ind. July 26. — "Drink has done for Mrs. Allen Barnett's pet bulldog.

He used to stagger home smelling of beer. She asked a humane officer to find out who'd been setting him up to it. No one would admit it.

Finally, she said today, the dog veered in with whiskey on his breath. She gave him milk and raw eggs but he just lay down and "gasped a final alcoholic breath."

Mrs. Barnett offered a reward for information leading to the persons who led him astray."

To most folk, this is just a matter of humor and it is thus lightly passed by. To us, there are tragic and serious implications involved.

That dog never had a soul, and has merely ceased from an earthly existence. Many a man has died under similar conditions, and has gone out into eternity unprepared to meet God, to live in a Devil's Hell, his body killed by the same enemy which killed the bull dog.

Through the years gone by, drink has dug graves by the tens of thousands. It is the cause of homicides, suicides, sorrow-cides, and burnt-out insides.

And now, not content with the damage it has done to the human family, it takes its first foe in the canine world. Remember: The same enemy that killed the bull dog, will kill you too.

A further word: The Associated Press seems to think of this as a joke. Yet, this same Press organization stands condemned since they advertise the accursed stuff throughout all their newspapers. The man who made the whiskey, the man who hauled it, the paper that advertised it, are all as guilty as the man who gave this dog its last drink of "fire water."

Woe to the man who buys, sells, advertises, hauls, or uses this liquid hell.

HARD QUESTION FOR A CAMPBELLITE

Recently I heard over the radio, the voice of a preacher, name unknown, who was seeking to put over the long-taught theory that the only way into the Kingdom of God was through immersion. One of my much loved uncles believed in this theory, and I cornered him when I was a young Christian.

I asked him how men got into Christ. "They are baptized into Christ," he answered.

"Is that the only way into Christ?" I queried.

"Yes," he said, "absolutely the

ANSWERING JEHOVAH WITNESSES WHO REALLY ARE SATAN'S AMBASSADORS

(Continued from Page Two)
very opposite in the truth!

There is a word in the Hebrew that means "grave." It is the word Queber; and wherever in our English Bible the context shows clearly that the thing spoken of is the grave Queber is the word used, but never Sheol! Now that is right. Space forbids many many illustrating instances of it. Fifty-four times the word Queber is used for grave, for burying place, for sepulcher, but never Sheol.

Fifth, the nasty, mean manner in which he holds the Gospel ministers up to scorn and ridicule: "Satan manifests his wrath through his dragon, or devouring organizations on earth. He stirs up his sons the clergy of organized Christianity." (Prophecy, page 209.) And again: "Such men are false prophets and are representatives of their father, the Devil." (Same book) "Satan's Sons" "False Prophets"!

Dear Brother Medaris, living here in Memphis, sixty-five years preaching—city, town and country church—and now a colporter and independent missionary—Brother Medaris a Son of Satan!

Dear Dr. Boone, thirty-five years pastor of the First Church here in Memphis, the very incarnation of kindness, gentleness and Christ-likeness, Dr. Boone a Son of Satan! And Dr. H. P. Hurt, like a father to Union Avenue Church, Dr. Hurt a "False Prophet" and "representative of Satan"!

A. D. Muse, Memphis, Tenn.

THE CHOICE

(Continued from Page One)

plied. "Davie (Livingstone) and I were born in the same village, brought up in the day school and Sunday school, worked together at the same loom. But Davie went that way and I went this; now he is honored by the nation, and I am neglected, unknown, and dishonored. I have nothing to look forward to but a drunkard's grave.

WHAT DRINK DOES

(Continued from Page One)

A devil to the soul.

A thief to the purse.

A beggar's companion.

A wife's woe and children's sorrow.

It makes man become a beast and selfmurderer. He drinks to other's good health and robs himself of his own.

only way."

"Then," I added, "you believe in the possibility of apostasy."

"Yes," he said, "that is abundantly taught in the Scriptures."

I answered thus: "Then dear uncle, if there is only one way in, there is only one way out, so when you or any of your church folk 'fall from grace,' logically you must be baptized out in order to get out."

There is not a soul who does not either increase or diminish the sum total of human happiness.