

Devoted to Evan-
gelism, 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)

Whole No. 186

RUSSELL, KENTUCKY, SATURDAY, AUG. 16, 1941

Vol. 10, No. 28

25 Rifle Shots At Open Communion; Hitting Bulls-Eye

The first actual case of Open Communion on record was more than sixteen hundred years after Christ. If it is a Scriptural practice, it is strange that it got here sixteen hundred years too late to get into the sacred writings.

Open Communion started among the Baptists. If there is any honor in this worn-out heresy, the honor belongs to the Baptists.

John Wesley was a close Communionist. Listen to him: "And this very man—did I refuse to admit to the Lord's table because he was not baptized by a minister who had been Episcopally ordained."

You may attend Methodist Conferences from now 'till the millennium and you will never hear one of their preachers announce that John Wesley was a close Communionist; but he seldom forgets to tell you that C. H. Spurgeon was an Open Communionist.

Spurgeon was not an Open Communionist as that expression is used now. He said, "If I were to come to America to live, I would join a Close Communion Church and conform myself to its practice on the Communion question."

Granting him to be an Open Communionist, we Baptists are under no more obligation to believe that way than those who quote him are to believe in his strong Calvinism manifested in nearly all his sermons.

The Open Communionists ask if we Baptists will get off in one corner in heaven and practice Close Communion. In the language of another, I would answer: "If we do, (Continued on page four)"

Why The Church Suffers

According to Bruce S. Wright approximately every U. S. Dollar is divided as follows:

- 24 cents is spent for living costs
- 21 cents for luxuries
- 12 cents for waste
- 11 cents for miscellaneous
- 10 cents for investments
- 10 cents for Government
- 9 cents for crime
- 2 cents for education
- 1 cent for CHURCH

—Arkansas Baptist

May every reader ponder these Scriptures:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10)

"Woe unto you, scribes and Pharisees, hypocrites; for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23:23)

The Path Of Life

Thou wilt show me the path of life.—Psalm 16:11
By Annie E. Hitt

This is the path where briars know
The Master's tread,
The crushing footfall, as He goes ahead
To smooth the path for me.

This is the path where billows know
The Master's word;
Life's restless ocean seems no longer stirred;
His peace He gives to me.

This is the path where sickness knows
The Master's touch,
The soothing strength, when pain seems not so much,
For He is near to me.

This is the path where sadness knows
The Master's love,
The lifting power, which takes my soul above,
Where He may walk with me.

This is the path where sin well knows
The Master's grace,
The song of triumph, as in every place
He conquers sin for me.

This is the path where death will know
The Master's power,
To swallow up and ever overpower
In endless life for me.

J. Frank Norris Becomes Immortal!

At last he has achieved that for which he has been striving through the years!

He has enjoyed "hob-nobbing" with presidents, secretaries of states, governors, and other men of high political rank.

Yet, now he has out-stripped all these, and has become immortal.

Several months ago the courts of Texas declared that J. Frank Norris was guilty of malicious slanderous libel relative to the character and integrity of Elder R. E. White. Now Mr. Norris has lost his appeal, and the higher courts of Texas have declared the same, and have ordered him to pay the \$25,000 awarded by the lower courts to Mr. White, plus \$1500 accrued interest since the time of the decision.

This does not make him immortal.

However, he has attained thereby unto immortality.

Now that the higher courts of Texas have concurred in their verdict with the lower courts of Texas, the case of White vs. Norris will be recorded in the statute books, and will become henceforth a part of the laws of our country.

Every student of law through all days to come who ever studies law relative to libel and slander, will of necessity, study the case of White vs. Norris, as it is now a part of the laws of our country. Every slander case which comes to court will now quote the case of White vs. Norris. Every professor who teaches law to

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The First Baptist Pulpit

"The Sixth Saying Of The Saviour On The Cross"

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." (Jn. 19:30)

Earth's greatest task was being completed. It is significant that it was finished alone. Several years ago, Mrs. Gilpin and I attended an indoor tract meet held in the large Armory building in Cincinnati. We saw that night the best trained athletes of the country compete for world records. I shall never forget the hour when Harold Osborne, representing the Illinois Athletic Association, set a new world's record for the running high jump. The bands played, the audience went wild, and the pavilion was shaken with the applause of the crowd. What a con-

trast to the day in which Jesus died!

Out in Chicago I saw a rodeo wherein a cowboy leaned from his horse to grasp a wild steer by the horns. In less than a moment's time, he had thrown and tied the steer unassisted, and when he arose and doffed his hat to the audience, the cheers shook the pavilion. Oh, how different is all this to the day when Jesus died. Christ trod the wine press alone. We sing today "Must Jesus bear the cross alone, And all the world go free?"

Whether that would be true today or not, it is true that Jesus bore it all alone the day He died. Yet, just before His death, with a shout of triumph that rent the whole earth,

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Ministry Of God's Riches To Poverty Stricken World

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."—2 Cor. 8:9.

Everything that man receives, either directly or indirectly, both temporal and spiritual, comes as a gracious gift from our loving Heavenly Father.

"Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17). Every gift which God bestows upon His creatures, comes as a manifestation of His divine grace or favor. Our lives, the air we breathe, and the sunshine—all comes as the manifestation of God's wonderful grace. No wonder the great apostle could say to the Corinthian Christians, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8:9)

I

Let us consider the riches of God in Christ in His pre-incarnate life—before He created worlds and cast them out into space, before the stars sang together, or "ever the sons of God shouted for joy." It is that period of our Lord's life that a majority of our people who attend Bible Schools regularly never hear about, and consequently something of which they never think. It is

(Continued on page two)

The Best Purchase

John Wanamaker, world's merchant prince, companion of kings and rulers and presidents, began his career as an errand boy at \$1.25 a week. He became one of the largest purchasers of merchandise the world has ever known. But, let us ask, what did he consider his greatest purchase? Hear ye him: "I have, of course made large purchases of property in my lifetime, involving many millions of dollars, and the buildings and grounds in which we are now meeting represent a value of approximately twenty billion dollars. But it was as a boy, in the country, at eleven years of age, that I made my biggest purchase. In a little mission Sunday School of the Lutheran Church I bought from my teacher a small red leather Bible about 8 inches long and 6 inches wide. The Bible cost me \$2.75—which I paid in small installments as I saved up my money which I had earned."

The Herald Tribune of New York, commenting on this statement, said: "Later deal in millions called small compared with buying Holy Writ at eleven."—Copied.

The Baptist Examiner

JOHN R. GILPIN, Editor

PUBLISHED WEEKLY

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 31, 1941, at the post office at Russell, Kentucky, under the act of March 3, 1879.

AN APOLOGY AND A PROMISE

It has been a tremendous burden to us that we have not been able to get THE BAPTIST EXAMINER out on time during the last few weeks. It has not been our fault, but rather, the delay has been the fault of our printers. We have had our material ready for the paper from week to week and the money with which to print it, but our printers, due to labor difficulties, have been unable to keep up.

This means that we have gotten dreadfully behind in the mailing out of the paper. Each week we have hoped to get caught up, but instead, we have gotten farther behind.

Finally, we have had to make a change as to printers, and we promise you within the next few days an abundant number of copies of THE BAPTIST EXAMINER. You may get two copies a week for the next few weeks, but you will understand when you do that it is really our effort to get caught up in the mailing of these papers.

We truly regret these difficulties and the fact that we have not been able to get the paper out on time, and we appreciate the many courteous letters which we have received as to why the paper wasn't coming out regularly.

This delay has been most costly to us in that we have taken in but very few renewals during the months of June, July, and August. With the paper being issued very irregularly, our income from renewals has been practically cut to nothing.

May we urge everyone who reads this editorial to send in your renewal at once, and if possible, renew for someone else. Pray about it, and if God leads you, make a special offering for the on-going of THE BAPTIST EXAMINER and its missionary message from week to week.

We therefore, offer this apology and this promise that through God's grace, the paper will reach you regularly henceforth.

WHOSOEVER

At an evangelistic service a man rose and gave this testimony: "I was saved five weeks ago through a deaf mute. He couldn't talk the Gospel, but he wrote a line which was the means in God's hands of saving me. I was at a railway station, and about to take a train. I was ragged, dirty and partly drunk. The deaf and dumb man came up to me, and taking a piece of paper from his pocket, wrote on it, 'Jesus is my Saviour. He helps me every day. Read John 3:16'. I had just enough money to pay my way to the next

station. It seemed as though I was more hungry and miserable that night than I had ever been before.

"I put my hand in my pocket, and felt the piece of paper, pulled it out and read it. I could not remember what John 3:16 was, and I was weak and faint, but I was bound to find out. I went to a house and before I could say what I wanted to the woman who came to the door, she said sharply, 'No beggars allowed here.' I said, 'I am not begging, but I want to look at your Bible a minute.' The woman was startled and shut the door in my face. I went to the next house, where they handed me a Bible. I looked at the words, and handed the Bible back.

"I slept that night in an old shed down by the river, but it was the happiest night of my life. I read the paper over and over, and thought of John 3:16, and now I am a saved man, and I can say as could the deaf mute, 'Jesus is my Saviour. He helps me every day'."

Look up John 3:16. That word "whosoever" in it was written for you.—Copied.

Ministry Of God's Riches To Poverty

(Continued from page one)

that span of eternity, which, to many, is like midnight darkness. Yet, God's inspired Word tells us that Christ was as a "Lamb slain from the foundation of the world." (Rev. 13:8)

Let us consider the wealth of our Pre-incarnate Lord. First, let us consider the material riches of God in Christ. The world was His because He made it. "All things were made by Him." (Jn. 1:3, 10). The world belongs to Him. Psalm 24:1, 2. He made every thing in the earth, beneath the earth, and above the earth. The gold, silver, ivory, coal, lead, rock, soil, and the beasts of the forest, and the cattle upon a thousand hills are all His. Psalm 50:10.

Then, He made everything in the animal and vegetable kingdom. It is interesting to note the divine order of creation. It is said that order is Heaven's first law. There were no birds before there were trees in which to build their nests, no fish before there were streams of water in which to live, no cattle before there were pastures in which to feed, no living thing waited in hungry expectation for its wanted food. God is a God of order. At last we hear God saying to man, the crown of God's creation, stand forth made in the image and likeness of God. Genesis 1:27. Oh, the vast material resources, and the incomprehensible, incomparable, incalculable riches of our Covenant keeping God in Christ. When the morn of creation dawned, it found the God-head in wonderful co-operation in the building of a world.

And now let us think of the incalculable value of the material wealth of God in Christ. If you could bring together the many thousands of the leading experts in geology, astronomy, mathematics, and science of the world, and with their combined knowledge they should undertake to compute this vast material wealth, when they will have wrought the rest of a life time, they will have just begun. Thus, we can say with the Queen of Sheba, "The half has not been told," for it will still remain an unfinished task.

We do not know the form in which God in Christ expressed Himself before He made His first advent into the world. "God is a spirit, and

they that worship Him, must worship Him in spirit and in truth." (Jn. 4:24). Then He did not labor physically as men do, but He spoke the word and it was done. He cast the world out into space by the word of His power. 2 Peter 3:5.

Now let us think of the spiritual riches of God in Christ before His first advent.

The riches of the fellowship of the God-head, God in Christ, and Christ in God; God in the Holy Spirit, and the Holy Spirit in God; Christ in the Holy Spirit, and the Holy Spirit in Christ; and each the same in essence and power, performing offices in the great work of redemption, and working in a wonderful mysterious co-operative way to produce a world and bring man on the scene to people, replenish, and subdue it. Genesis 1:26-28.

Oh, the blessed communion and fellowship of the Holy Trinity, with nothing to mar its sacredness.

Then there were myriades of holy angels near the throne, and going hither and thither on errands of sympathy, love, mercy, and truth, ever ready to do God's high behests. A wonderful, holy, spiritual environment in which to live, move, and love. Matt. 26:53.

He, was rich in Divine life, and that life was the light of men, and that light shined in darkness, and the darkness comprehended it not. John 1:4, 5.

The world did not understand it, but the divine love of God in Christ burned brighter and brighter until the perfect day (Jn. 5:35), and until the day star arose in our hearts witnessing experimentally to the soul-saving power of the life, light, and love of the only Saviour of men. Song of Solomon 2:17.

"Love divine, all love excelling,
Joy of Heav'n, to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crowd."

He was rich in divine attributes. He is omnipotent—all powerful. All power was given unto Him in heaven and earth. Matt. 28:18. All the powers of the three persons of the Godhead were consecrated in that thrice-holy being born in a manger. A helpless babe so far as His human nature was concerned, and subject to human limitations. However, so far as His divine nature was concerned, He was the Creator of heaven, and earth, and the world moved at His word of command.

He is omniscient. He possessed all wisdom. His wisdom and knowledge are demonstrated in everything He did, so that if any man "lack wisdom, let him ask of God." James 1:15.

He is omnipresent. He is everywhere—in all places at all times, so that one divine writer has said, "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 utmost parts of the sea, thou art there. (Psa. 139:7-10). Thus, our physical and spiritual being is completely surrounded by a wonderful, invisible, spiritual environment from which we could not escape if we would, and many of us would not if we could.

Then, love, mercy, truth, goodness, compassion, and sympathy are all mysteriously combined in Him, which so well qualified Him to incarnate Himself in human flesh and win the souls of men. (I Jn. 4:9).

II

When Christ in God came to earth, bringing the unsearchable riches of heaven, the riches of heav-

en became the riches of earth, and He humbled Himself and became obedient unto death, even the death of the cross. Phil. 2:8. This does not mean that He divested Himself of any of His divine attributes, but in His incarnation, He became the God-man exchanging glory for humility, divine fellowship for suffering, a heavenly home for privation, comfort for sorrow, life for death, and finally, in His death, resurrection, and ascension. He exchanged a cross for a crown. "For your sakes he became poor."

It took thousands of years to prepare the way and bring Jesus to earth, and all that the world had for Him when He came, was a rugged cross, a crown of thorns, cruel nails and spikes, and a sword of Damascus steel. No place for the God-man to be born, and when He opened His eyes to earth, He found Himself in a manger cradle. No dwelling place for Jesus on earth, no place for Him in the social and business world, and no place for Him in the hearts of men. He says of His own privation, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." (Matt. 8:20). Oh, what wonderful condescension and what poverty. What a stoop heaven made when Jesus was cradled in a manger.

"Did e'er such love and sorrow meet
Or thorns compose a richer crown?"

Lost soul, accept Him. Make a trustful committal of yourself to Him, for He is the only remedy for sin.

—R. L. Brandenburg, Hopkinsville, Ky.

SOME RECENT WEDDINGS

Our congratulations to each of the following in their marital joys. May the happiness of their wedding day be theirs forever.

1. Willis Kennedy, 34, Glass worker, and Fern Loretta Baker, 21, Lancaster, Ohio.
2. Paul Moore, 24, Repairman, and Jennie Dombrosky, 21, Hubbard, Ohio.
3. Ronald Holstine, 22, Miner, and Ruby Boggess, 21, Emmons, W. Va.
4. Kester Shaver, 26, Farmer, and Betty Perrine, 21, Riffle, West Virginia.
5. Earl Haven, 56, Truck driver, and Henrietta Wygal, 41, Erie, Pa.
6. Ronald Wayne Wright, 21, Farmer, and Eva Gillenwater, 22, Rock, West Virginia.
7. William Sushinskis, 62, Machinist, and Elizabeth Davis, 53, Cleveland, Ohio.
8. Earl F. Edwards, 22, Repairman, and Isabel Mary Smith, 21, Hubbard, Ohio.
9. Ed Richmond, 53, Construction worker, and Loretta Clough, 42, New Comerstown, Ohio.
10. Perry Riggs, Jr., 21, Glass worker, and Lorraine Simmons, 21, Weston, West Virginia.
11. Corwin Darling, 21, Filling Sta. Attendant, and Ruth Mills, 21, Millwood, Ohio.
12. Charles Horton, 23, Truck driver, and Marie Hoyman, 21, Mt. Vernon, Ohio.
13. Farmer C. Mills, 78, Farmer, and Betty Hopson, 73, Branchland, West Virginia.
14. Chilton O'Dell, 22, U. S. Navy, and Demma G. Wills, 21, Rensford, West Virginia.
15. Harry A. Gates, Jr., 22, and Elizabeth Lee Turley, 21, Charleston, West Virginia.
16. Quay Reiser, Machinist, and Nellie Mae Hammond, 21, New Castle, Penna.

"The Sixth Saying Of The Saviour On The Cross"

(Continued from page one)

He said, "It is finished."

I

This sixth saying of the Saviour on the cross tells us that Jesus' sufferings were completed. Appropriately Jesus has been designated "the man of sorrows." These began and continued from His childhood. I remember seeing several years ago a great picture representing Christ working in the carpenter shop of His foster-father. At the close of the day, with the sun shining full in His face, He arose from His bench and stretched Himself as one might when tired. With the sun coming through the window upon His face, this caused a shadow resembling the cross to appear upon the wall behind him. According to the artist's conception, His back was turned to it. His mother, standing by, looked agast as she saw the silhouette of the cross. When I saw this picture, immediately I resented it, for this is not the gospel. It isn't the cross, and at the same time. His mother never realized that He was to be crucified until He was actually hanging on the cross. Jesus always knew that He was to die for the sins of the world. The Psalmist would have Him say: "I am afflicted and ready to die from my youth up." (Psa. 88:15). In the very beginning of His ministry He said to His mother, "Woman, what have I do with thee? mine hour is not yet come." (Jn. 2:4). "Mine hour" is a reference to the time when He should be in the hands of men. It was the hour that He looked forward to from before the foundation of the world—His hour of suffering. Just a little later, still in the very beginning of His Ministry, you hear Him say, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." (Jn. 3:14). The lifting up to which He referred was that of the cross. Along toward the middle of His ministry, you hear Him use a similar expression when He says, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." (Jn. 8:28). Then along toward the last of His ministry, you hear Him speak thus again: "And I, if I be lifted up from the earth, will draw all men unto me." (Jn. 12:32).

At the time when the mother of James and John came making an ambitious request of Jesus, you hear Him say, "Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with." (Mk. 10:38). The "cup" to which he referred, and the "baptism" of which He spoke, was none other than Calvary. He Himself foretold His death and resurrection to the disciples long before it came to pass. "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." (Matt. 16:21). The Scriptures even indicate to us that at the Mount of Transfiguration, the subject of conversation between Him and Moses and Elias was that of His death. Listen—"And behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." (Lk. 9:30,31).

Now these sorrows that had begun and continued from childhood, and toward which Jesus had looked forward, and for which purpose He came into the world, are ended. His physical suffering had been excruciating. The terrible experience in Gethsemane whereby He sweat great drops of bloody perspiration, is now ended. His appearing and His mock trials before the Sanhedrin, Caiaphas, Annas, Pilate, and Herod, are all a thing of the past. His scourging at the hands of Pilate when His body was torn into shreds, with the cruel lash that fell across His back, leaving it a mass of quivering flesh and blood, are now in the background. Even His mockings of the soldiers when they placed the robe on His back, and the crown of thorns upon His brow, is forgotten. His journey to Calvary carrying His own cross, and the fact that He fell beneath it, is all passed. Even the nailing of His body to that cruel cross and the fastenings of that blessed flesh to Calvary, the instrument of torture—even this is now forgotten. The taunts of the priests, the jeers of the crowd, and the profanity and revilings of the thieves—even these sufferings are ended.

of His ct; "Th Doubtlessly that which caused the greatest of all anguish was for the Father to hide His face from Him. But even this cloud which overshadowed the earth and which caused the Father's face to be hid from Him, even it, with its suffering, is ended. Will you stand beside the cross again and hear Him whisper from His parched lips, "I thirst"; yet now His thirstings are over. He Himself declares, "It is finished", for His sufferings are all ended.

Perhaps next to the Father's hiding His face from Him, the suffering which pained Him greatest was His conflict with Satan. The seed of the serpent bit deeply into the flesh of Jesus, and Satan bruised the heel of the Son of God. All of these briefly indicate somewhat His sufferings. As we would gaze at Him, remembering that His physical sufferings are excruciating, yet nothing to compare with the anguish of His soul, we would ask in the words of the prophet Jeremiah, "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger." (Lam. 1:12).

Now the sufferings are all over. The Lord has bruised Him. Man and Devil have done their worst. The cup of God's wrath has been drained. The storm of God's anger is passed. Since the darkness has ended, you hear Him say, "It is finished." He is no longer the "man of sorrows", for now His sorrows are over. Yes, His sufferings are ended.

II

This sixth saying of the Saviour on the cross also shows us that Satan's power was destroyed. When Jesus said, "It is finished," He meant that His sufferings were not only ended, but Satan's power was destroyed. The Devil thought the cross was his victory, but in reality it was his defeat. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, this is, the devil." (Heb. 2:14).

Jesus' death sounded the death-knell to the Devil's power. As Jesus anticipated the cross, He said, "Now is the judgment of this world:

now shall the prince of this world be cast out." (Jn. 12:31). The "prince of this world" is Satan, and the cross meant his defeat. Today Satan should be treated as a defeated enemy. He has no claim on Christ, and likewise he has no claim on God's children. In view of this fact, beloved, James 4:7 is true. Listen: "Resist the devil, and he will flee from you." Whatever power he has over your life and mine is the power of a usurper. When Jesus said, "It is finished", among other things, He meant that Satan's power was finished and his dominion was destroyed.

III

This sixth saying of the Saviour on the cross likewise meant that the sacrifice for sins was accomplished. This was Jesus' mission. It was the reason He came to this world. He did not come to set up an earthly government, nor to teach social customs, nor to establish institutions for social, moral, and political welfare; but He came to be a sacrifice for sins. Listen to these Scriptures: "For the Son of man is come to seek and to save that which was lost." (Lk. 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). "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that he might receive the adoption of sons." (Gal. 4: 4, 5.)

An Old Testament story illustrates this truth so perfectly. When the people had all been bitten by the snakes in the days of Moses, God told Moses to make a brazen serpent which was exactly like the snakes that had been biting the people—in shape, size, and color; yet different in one essential, that it contained no poison. This, of course, was a prophecy of Jesus. All of Adam's descendants have been bitten by the old serpent, even Satan, and he has placed the poison of sin within our moral and spiritual blood. Jesus is identical with us except that there was none of the poison of sin within Him. As Moses was told to put this serpent of brass on a pole in sight of all the camp, so Jesus was to be lifted up on the cross. That serpent of brass was God's remedy for the serpent-bitten people—it was a cure from the serpent's bite. It meant that God had effected a plan whereby they could be healed in their serpent-bitten condition. When you see Jesus on the cross, you can know that God's plan of salvation is complete. He came to be a sacrifice. This was His mission; it was His purpose, and now it is accomplished. When you hear Him say, "It is finished," you can know that Jesus who was the Lamb slain from the foundation of the world, has now completed His sacrifice.

IV

This sixth saying of the Saviour on the cross also indicates an end of our sins. In the Old Testament when the priest acted in behalf of the children of Israel, offering a sacrifice for them, their sins were merely covered over and held in abeyance. This is much the same procedure as when we renew a note at a bank from time to time, merely keeping the interest paid up, but never able to pay the principal. In the Old Testament none of the sacrifices that were ever offered could blot out the sins of the people. Now that Christ was on the cross, and

especially since you hear Him say, "It is finished," we know that this means an end to all the believer's sins. The sins of all the Old Testament saints which had been covered over through the centuries, are now laid on Christ. Yes, and all the sins of all future believers were likewise laid on Him that day. Listen to these Scriptures: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (I Pet. 2:24). "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (I Pet. 3:18).

We likewise have a marvelous illustration to this truth in the Old Testament. On the great day of atonement, Aaron, acting as priest for the people, confessed over the head of the scape goat the sins of the children of Israel. Listen to the description of this in God's Word: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." (Lev. 16:21, 22). Then after Aaron had confessed the sins and the iniquities and the transgressions of the children of Israel over the head of the scape goat, it was given into the hand of someone who was especially consecrated for the task, who lead the goat out into the wilderness where the goat was turned loose. I can imagine the man to whom was delegated the task of leading the goat into the wilderness, watching the goat after he had turned it loose, knowing that it would soon die, perhaps of starvation or be killed by some ravenous beast. Realizing that it was bearing the sins of the people which had been confessed over it, he came back to the camp of Israel to report that he had done the task, and that the scape goat had carried their sins away. On the cross of Calvary, God did exactly what Aaron did on the day of atonement; He confessed over Jesus all the sins and the iniquities and the transgressions of the people of God of both the Old and New Testament, and Christ bore their sins just as the scape goat figuratively carried the sins of Israel out into the wilderness. Thus beloved the cross of Christ is the grave in which we bury our sins. That's why it is that Isa. 38:17 is true which says: "For thou hast cast all my sins behind thy back." Yes, the cross of Calvary means the end of our sins, and when Jesus said, "It is finished," He meant that our sins were all finished.

V

The sixth saying of the Saviour on the cross likewise indicates that the requirements of the law were all fulfilled. Man could not fulfill the law, but Christ did. You hear Him saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matt. 5:17). Paul, in the light of His crucifixion, tells us how

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"The Sixth Saying Of The Saviour On The Cross"

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Jesus fulfilled the law. Listen: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." (Gal. 3:13).

Beloved, since Christ fulfilled the law, and all its requirements were met in Him, then the place for man who could not live up to nor fulfill the law, is to be in Christ. Listen: "For Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4).

In view of the fact that when Christ said, "It is finished," the law was fulfilled, then there is nothing for man to do whereby he can be saved. If Christ finished the plan of salvation by fulfilling the law, then there is nothing that man can do whereby he may merit heaven by his own deeds. Since Jesus said, "It is finished," then there is no room for man to do anything whereby he may be saved.

Long years ago a crowd of folk said to Jesus, "What shall we do, that we might work the works of God?" (Jn. 6:28). And to this question, He answered, "This is the work of God, that ye believe on him whom he hath sent." (Jn. 6:29). By His statement He declared that there are no works for the sinner to do; there is only one work, and that is the work of faith, to accept the finished work of Jesus Christ at the cross. You may ask tonight, "What may I do to be saved?" I must tell you that there is nothing, positively nothing; Jesus Christ did it all 1900 years ago. He did all that could be done for men's salvation, and in view of the fact that He fulfilled the law which man could never fulfill, then there is nothing man can do by his own deeds whereby he might be able to gain heaven. Even Paul would declare for our edification in this respect, "And ye are complete in him." (Col. 2:10).

I realize that there are many tonight who say in substance, "I do not think that Christ could have finished the work on the cross. I must do my part, and by my good deeds I shall eventually get to heaven." All this reminds me of a Christian farmer who was concerned about the soul of an unsaved carpenter. The latter insisted that he must do something whereby he could be saved. This Christian farmer had him make a gate, and after it was hung, he called the carpenter to see it. The farmer picked up an axe and said he was going to add a few cuts and strokes to the gate. The carpenter said, "The gate is all right, I did all that was necessary." With a few quick heavy blows of the axe, the gate was completely demolished. On seeing this, the carpenter said, "You have ruined my work," to which the Christian farmer replied, "That's exactly what you have been doing all through the years by seeking to add to the work of Christ your miserable additions—by such, you have ruined the work of Christ." Oh, how I would to God tonight that this truth might enter your depraved heart and that you might realize that when Jesus said, "It is finished," that the requirements of the law were all fulfilled and that in view of this, there is nothing we can do to gain heaven. All we can do is trust the finished work of the Lord Jesus Christ.

I remember an experience of several years ago when but a boy preacher how that a miner attend-

ed an evangelistic meeting, and after the service, being deeply convicted, he remained to talk with the preacher. At 10:30 the preacher suggested leaving in view of the fact that the man did not seem to grasp the truth, but the miner insisted that they study the Scriptures a while longer, saying, "It must be settled tonight." At twelve o'clock he was saved. After he had been in the mines at work two hours the next morning, he was crushed in an explosion. Another miner listening through a crack in the coal, heard him say, "Thank God, it was settled last night."

"Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6:2). My prayer for you is that you likewise will receive Jesus Christ tonight.

"It must be settled tonight, I can no longer wait, Peace with my God I now must have, Tomorrow may be too late.

Tomorrow's sun may never rise
To bless thy long deluded sight;
This is the time, O then be wise,
Be saved, O tonight."

I would beg you then to receive now the finished work of Jesus Christ at the cross. Look no longer to your efforts, but depend now upon His finished work. God bless you!

J. Frank Norris Becomes Immortal

(Continued from page one)

aspiring young lawyers will teach them concerning criminal libel the case of White vs. Norris.

And what will these teachers teach, and what will these students study? In every school-room, in every court room, and in every lawyer's office where libel and slander is ever discussed, J. Frank Norris will be discussed as an inordinate and malicious liar. Thus the lower courts of Texas and the higher courts of Texas have branded him. If time shall last for a thousand years, wherever slander and libel cases occur, it will always be known through the statute books of the land that J. Frank Norris was a malicious and inordinate liar.

It is thus that he attained to immortality. His influence will never die. It will always remain as long as time shall last. And what an influence it is. The courts of Texas declare him to be a malicious liar.

Yes, J. Frank has "hob-nobbed" with men in unusual positions, but now he has attained a greater pinnacle—he has become immortal for all students of law for all ages to come.

And what a brand he bears. It isn't the brand that is burned into the hides of a steer which comes to an end when the steer is butchered, but it is the brand which has been placed by the courts of Texas, which shall stand as long as time shall last.

And what a brand it is! He does not wear a Bax-X brand nor any other well-known Texas cattle brands. Yet the lower and the higher courts of Texas have each branded him, and what a brand it is! LIAR.

Poor old, J. Frank! It won't be long now!

Nature has given us two ears, two eyes, and only one tongue and it is surrounded by an ivory fortress. Therefore see and hear more than you speak.

In your patience possess ye your souls.—New Testament: Luke 21:19.

Twenty-five Rifle Shots At Open Communion

(Continued from page one)

there will be so many of us, we'll not get lonesome."

My wife's great-grandfather, William M. Brown, a pioneer preacher in Kentucky, once preached on Close Communion in a community of Methodists. In the afternoon they gathered in where he dined to twit him about his sermon. One of them said: "Brother Brown, do you Baptists think you will have higher seats in heaven than we will?" Brother Brown, noted for his quick wit, instantly replied, "Yes, I expect to sit up there and spit tobacco juice down in your eyes." That was rather rough, but Solomon said, "Answer a fool according to his folly."

Open Communion has not one passage of Scripture to defend it. It is based on sentiment, and that only. Brother A. S. Pettie, one of our greatest preachers, once announced publicly that if any Open Communionist would show him just one passage of Scripture that would support Open Communion as now practiced, he would leave the Baptists at once. That has been several years ago. He is still in the Baptist ministry.

If Open Communion is to show our love for each other, then the Methodists at least have two feasts meaning the same thing. If Close Communion is such a horrible thing, why do the Baptists get all the abuse for practicing it and the Catholics get none for practicing the same thing? I think thereby hangs a tale.

If Close Communion is so horrible, why have great men identified with Open Communion bodies given vent to such plain Close Communion sentiments? For instance, A. Campbell, Isaac Errett, Moses E. Lord, J. W. McGarvey, Dr. Hibbard, Adam Clarke, Bishop Bowman, Theodore Cuyler, Dr. B. M. Palmer, etc.

Baptists, because of their Close Communion, are strongly accused of bigotry. Bigotry consists not in what people believe and practice, but in the spirit in which a belief is held. I am willing to leave it with the public as to which is seen more often on street parade, the Open Communion spirit or the Close Communion Spirit.

My mother heard a presiding Elder say in a sermon that if he had it in his power, he "would wipe this Close Communion out of existence." There is the spirit of bigotry and of persecution, too. Grandchildren will bear the marks of their ancestors.

Close Communion is mostly used by Open Communionists as a club to whack Baptists with, and Open Communion is used mostly as a proselyting machine. After all, it is practiced at the table but little.

The inconsistency of Open Communion is plain to be seen when the Methodists, who so strongly believe in heart-felt religion, sit at the table with Campbellites who do not believe in Holy Spirit religion at all, and yet who believe the unimmersed Methodists are not Christians even. That is a strong "table of the Lord" to us Baptists.

The doctrines of Calvinism and Arminianism are at dagger's points and wage a ceaseless warfare against each other, but kiss each other at the table when Presbyterians and Methodists partake of the "one loaf" then get up and clutch each other by the throat again. "Blest be the tie that binds" — O pshaw!

Open Communion is positively opposed to Bible teaching, not one example or precept in the New Testa-

ment to bear out the idea that the unbaptized have a right at the Lord's table.

Open Communion leads to Open Membership, alien baptism, the church-branch theory, and the entrance of all sorts of heresies.

Why should Baptists be forever chided for communing with those only whom they have baptized into their own churches, when nothing is said against Masons, Odd-fellows, Ku Klux, etc. for permitting no one to the privileges of their own orders except those whom they have initiated?

The Methodist discipline is a close communion book. Those who sometimes live in glass houses should not often throw stones.

If Open Communion is right, why don't its advocates invite us to vote in their meetings, and help them to attend to their business generally?

Open Communionists have fenced us off from their table by their errors, and the fence is so high God will not permit us to climb it.

Brother J. H. Grimes, of Lebanon, Tennessee, was once in company with a woman of decided Open Communion proclivities. She hastily introduced the subject. He said, "I can prove that you are a Close Communionist." She said, "You can't do it." He said, "I'll try now. Suppose it were left with you as to who should sit at the Lord's table." She responded that she would let all professed Christians sit at the table together. Brother Grimes said: "Let's see; here comes a Baptist; what would you say?" "I would say, have a seat at the table, brother." "Well here comes a nice Presbyterian." "I would say sit at the table, Brother." "Well, here comes a godly Methodist and wife." "I would say have seats at the table." "All-right, here comes a Mormon Elder and his dozen wives." The woman said with some fire, "I would not let them sit down with the others." Brother Grimes said, "I told you, you were a Close Communist, you just put the fence a little farther away from the table than the Baptists do, that's all."

GOD SEES US

A man went to steal corn from his neighbor's field. He took his little boy with him to keep a lookout so as to give warning in case anyone should come along. Before commencing, he looked all around, first one way and then the other; and, not seeing any person, he was just about to fill the bag when his son cried out, "Father, there is one way you haven't looked yet." The father supposed that some one was coming, and asked his son which way he meant. He answered, "You forgot to look up." The father, conscience-stricken, took his boy by the hands and hurried home without the corn which he had planned to take.

EVEN SO!

A little boy was converted and expressed a desire to unite with the church. His father told him he had better wait six months and see if he could live his religion first.

Shortly after, he was in the field with his father and found a lamb, separated from its dam, bleating piteously. The father directed the boy to put the lamb with its mother. The boy replied, "I think we might as well leave it six months and see whether it will live or not. The safest place for that one who would live the Christian life, young or old, is in the church."