

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).

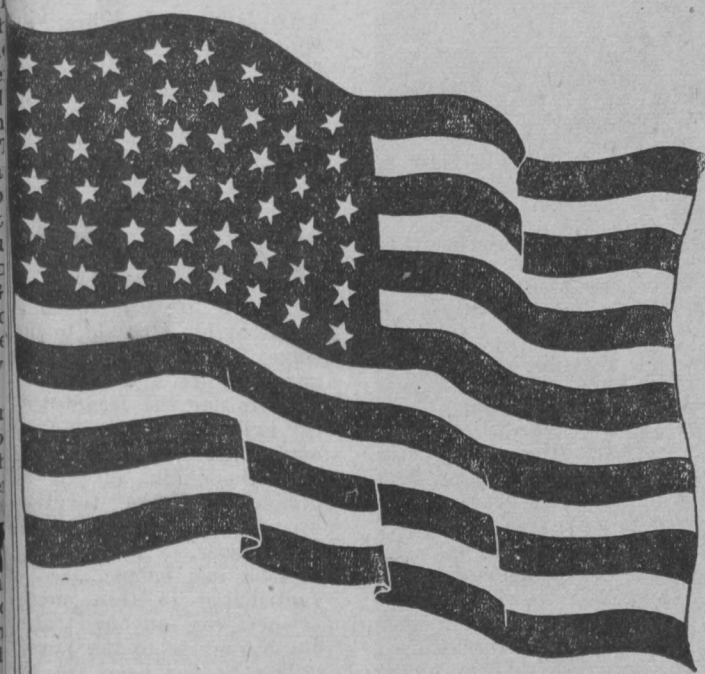
SOLE NO. 376

RUSSELL, KENTUCKY, SATURDAY, JUNE 30, 1945

VOL. 14, NO. 22

"MANY INFALLIBLE PROOFS" Acts 1:3

Good Citizenship. . . .



"Put them in mind to be subject to principalities and powers; obey magistrates." — Titus 3:1.

"Render to Caesar the things that are Caesar's, and to God things that are God's." — Mark 17:17.

NOTES ABOUT SOME OF OUR MANY FRIENDS AIDING US

have been a reader of your paper a long time and appreciate very much. It has helped me a lot in the teaching of my Sunday school class," so says Brother Baker, Lumberport, W.

Brother J. J. Armstrong of Anderson, Texas, likewise speaks encouraging words, when he says, "I enjoy your paper so much in view of what it stands for. I think the world could get your messages that you send through

WHY I SWEAR

It pleases mother so much. It is a fine mark of manliness. It proves I have self control.

It indicates how clearly my mind operates. It makes my conversation pleasing to everybody. It leaves no doubt in any man's mind as to my good breeding.

It impresses people that I am more than ordinary education. It is an unmistakable sign of culture and refinement.

It makes me a very desirable personality among women and children and in respectable society.

It is my way of honoring God who said, "Thou shalt not take the name of the Lord thy God in vain."

—Selected

I am deeply grateful for your fearlessly orthodox, challenging article on "Will Baptists Divide?" appearing in the January 27, 1945 issue of THE BAPTIST EXAMINER. This excellent review and "The Slow Death of a Great Denomination" by Dr. W. B. Riley (THE BAPTIST EXAMINER, August 5, 1944) should be reprinted in bold type and freely distributed among Baptist folk everywhere.

Such timely expositions of ONIMOUS facts clothe my growing dilemma of tension, which I have been trying for weeks to find suitable words to adequately chronicle, as we see the appallingly rapid growth and magnitude of the Southern Baptist, machine-controlled, denominational, APOSTASY, and lukewarmness to the mounting saturnalia of crime, glorification of shameful iniquity, modified honesty, defended lawlessness, immodesty, and ridiculed virtue, which, though CREAMING UP THE VISIBLE, inescapable, righteous, vindictive, JUDGMENTS OF GOD upon a putridly rebellious race, (as prophesied for these "end days") bring no repentance from the blaspheming "Princi-

Have you answered the editor's letter of June 16, 1945? Your prayers, advice, gifts, and letter will be appreciated much now.

palities and Powers That Be" as they exhibit their CONTINUED CONTEMPT for God, His infallible Word, His unchanging laws, His Son, His Grace, His day, His Will and His way, while conspiring together to keep the Christ out of the coming Kingdom.

There is a scandalous abdication from "the faith once delivered unto the saints," and a distressing indifference to Bible doctrine, principle and government, particularly among many "leaders" who have been considered uncompromisingly orthodox. The "LEAVEN OF PHARISAIC CORRUPTION" is no longer "PURGED OUT" of most homophonous, unionizing, heresy-tolerant, Nicolaitan-controlled, "unequally yoked together," antinomian, Pergamos-minded, un-

(Continued on page four)

Watch! He's Coming!

Watch! for the morning is breaking,
A moment, and He will be here!
The mists and the shadows are fleeing.
The darkness will soon disappear;
And He, for Whom Ages have waited,
The Lord Who has tarried so long,
Will come in an outburst of glory,
A moment, and we shall be gone!

Watch! for the morning is breaking,
A moment, and Heaven will be won!
A moment, and we shall be with Him,
A moment, the journey is done!
Lord, keep us each moment unsleeping,
And count us all worthy to be
In that noble band of Thy watchers,
Whose life is a vigil with Thee.

—M. E. Barber

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

"And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." — Acts 1:9-11.

WHAT A BRIAR CAN TEACH THE PEOPLE OF HIS CHOICE

Can you read the meaning of this little allegory?

There was a coarse briar growing in a ditch, and there came a gardener with his spade and began to dig around it.

As he lifted it from its place, the briar said to itself:

"What is he doing this for? Does he not know that I am only a worthless briar?"

But the gardener took it into the garden and planted it among his flowers.

The briar said, "What a mistake he has made, planting such a weed as myself among these fine rose trees!"

The gardener came once more, this time with a keen edged knife. He made a slit in the briar and budded it with a rose. By and

by, when summer came, lovely roses were blooming on the old briar.

Then the gardener said:

"Your beauty is not due to that which came out of you, but to that which I put into you."

You and I, Christian reader, are the worthless briars. Our Saviour found us growing wild in the ditch of sin. He graciously lifted us, and has planted us in His garden. This He has done,

(Continued on page four)

MORE ABOUT KAGAWA

The Time Magazine of April 16th publishes the following:

"Jap Mouthpiece"

Toyokichi Kagawa, personable and persuasive Japanese-Christian leader and social worker, once a popular lecturer to U. S. Protestant church groups, is now broadcasting anti-American propaganda over the Japanese government radio.

This is the man whom M. E. Dodd introduced to America as the world's greatest Christian.

The editor said then that Kagawa was a most dangerous modernist. His writings surely prove that he is far from a Christian.

But isn't it strange that Mr. Dodd gets mixed up with so many heretics of this kind—Masons, Sock-over-the-head Ku Kluxers, falling from grace, baby sprinkling, Methodist bishops, unionists, feminists. Modernist Kagawa and Dodd. What a combination!

Just remember: "Birds of a feather flock together."

-- The First Baptist Pulpit --

"THE SUFFERINGS OF JESUS"

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

"Let us go forth therefore unto him without the camp, bearing his reproach." — Heb. 13:12, 13.

I want to talk with you this evening about the most sublime event of all time — the death of Jesus Christ.

Long years ago Moses came to Mt. Horeb and there beheld a bush which burned and yet was

not consumed. As he stood meditating, musing, and considering the meaning of this bush, God spoke saying, "Put off thy shoes off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5).

Surely as we come to Golgotha to observe the death of Jesus Christ — surely we too are standing upon holy ground.

I

CHRIST SUFFERED THE SINNER'S HELL ON THE

CROSS. It is hard for us to understand the suffering of Jesus. The "how" and the "why" of His sufferings is beyond our human comprehension. Yet, suffice it to say that there is no suffering which the sinner will experience in hell that Christ did not undergo at Calvary.

As an example, the sinner will thirst in hell. The Lord Jesus, in the days of His flesh, tells of a rich man who lived on earth and who died impenitent. Of course,

(Continued on page two)

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.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in every State and many foreign countries.

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

DAVID'S "OVER AND ABOVE" GIFT

David was a disappointed man. He had set his heart upon building a temple for his God for years; he had made plans and assembled materials. Then the Lord told him he was not to build the temple but that his son, Solomon, was to have that honor.

David did not whine nor complain; he decided to do even more than he had planned. So he called his people together, told them what he had done and then said, "In my devotion to the temple of my God, as I possess a private treasure of gold and silver, I give it to the temple of my God over and above what I have prepared for the sacred temple" (I Chron. 29:3, Moffatt). David then asked, "Now who will make a free will offering today?" The people responded gladly, generously, gloriously. The result was sufficient funds and great rejoicing, David himself being the happiest of all.

Have you answered the editor's letter of June 16, 1945? Your prayers, advice, gifts, and letter will be appreciated much now.

The regular gifts and contributions of our friends have not been enough to meet current expenses and at the same time pay our equipment indebtedness. May I earnestly beseech you to make an "over and above" offering for our indebtedness by July 4! May God thus lead you!

NO HELL, NO JOB

On an American man-of-war, the sailors crowded around their chaplain asking, "Do you believe in hell?"

"I do not."

"Well, then, will you please resign, for if there is no hell we do not need you; and if there is a hell, we do not wish to be led astray."

—Prairie Pastor

"I have been receiving for some time copies of THE BAPTIST EXAMINER. While I do not always agree with everything propounded, yet as a whole I do enjoy it." — Elder John C. Derfelt, Wilmington, California.

THE SUFFERINGS OF JESUS

(Continued from page one)
dying in his sins, there was no hope for him, and accordingly he went into hell. There he suffered the most intense thirst, so much so that we hear him crying for mercy when he says:

"Father Abraham, have mercy

on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." — Luke 16:24.

You will notice that one of the sufferings of this rich man in hell was thirst. He was tormented by the flames. He was thirsting with a thirst that was insatiable and could not be satisfied.

In like measure the Lord Jesus suffered thirst at the cross. As He hung there, you read of His experience:

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." — John 19:28, 29.

This was one of the most intense agonies through which Jesus passed. And even then His thirst was not satisfied. When He cried because of His thirst, instead of giving him that which would satisfy His thirst, the crowd in their anger, mocked Him, giving Him vinegar and gall that His thirst might be intensified. Thus, as a sinner suffers in hell from a thirst which cannot be satisfied, in like measure Christ has already suffered from a thirst which found no satisfaction.

Then too, another suffering of the sinner in hell is that of separation from God the Father. Every sinner who dies in his sins must be forever and eternally separated from Almighty God. Listen to this Scripture:

"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.

Then our Lord gave a picture in the early part of His ministry of the judgment. He described people coming up to it unsaved and He declares that in that day it will be His duty to consign them to eternal separation from God. Hear His own words:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." — Matt. 7:22,23.

These few verses would therefore indicate that one of the sufferings of the sinner is a separation from God.

Certainly our Lord Jesus has already undergone this same suffering since He too was separated from the Father. As He was hanging upon the cross, you hear Him out of the depths of His anguish when He cries, "My God, my God, why hast thou forsaken me?" (Matt. 27:46).

It was bad enough for the angels of God who had ministered so graciously to Jesus at various times during His earthly pilgrimage — it was bad enough for them to separate themselves from Him. It was still worse when Jesus' disciples who had pledged their allegiance to their Master just a short time before within the garden of Gethsamane — it was bad enough for them to turn their backs and thus flee away in cowardice. However, being separated from the fellowship of the angels and the comforting ministry of His disciples could not begin to compare with the suffering whereby Jesus was separated from God the Father.

Thus we see that as the sinner must suffer an eternal separation from God, so Jesus has already undergone the same suffering in that He was literally separated from the Father.

Another suffering of the sinner in hell is that of a gnashing

Freedom's Memorial. . . .

In Grateful Memory of
ABRAHAM LINCOLN

This Monument Was Erected
By the Western Sanitary Commission
of St. Louis, Mo.

With Funds Contributed Solely By
Emancipated Citizens of the United States
Declared Free by His Proclamation
January 1st A. D. 1863.

The First Contribution of Five Dollars was made by
Charlotte Scott, a Freed Woman of Virginia
Being her First Earnings in Freedom
And Consecrated

By Her Suggestion and Request
On the Day She Heard of President Lincoln's Death
To Build a Monument to His Memory

One of the most interesting monuments in the beautiful city of Washington is the memorial to President Lincoln, a picture of which we give here. The inscription which follows below is so simple and clear that it scarcely needs explanation. Every child knows something of the history of President Lincoln. His simplicity, patriotism, devotion to duty and love for the oppressed stand out in brief relief.

But it is not of him that we

wish to speak, but rather of the thoughts which we cannot help having as we look at this beautiful picture. It is a memorial of the emancipation of the millions of slaves who had been in bondage. The plain features of the president are softened by a love which makes them almost beautiful, as we think of what he was doing. Crouched at his feet is a figure of a slave. The marks of his former bondage are seen in his attitude, while the broken

of teeth. 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.

Hell is a place which is absolutely devoid of all love. Those who die rejecting Jesus, enter in upon such a loveless state. As dogs fight over their food, snarl at each other, and gnash at one another, so Jesus declares that the unsaved will eternally gnash their teeth at one another.

No text could show less love on the part of sinners in hell than this which declares that they gnash upon one another with their teeth. This is the act of wild

beasts. Such is to be expected from beasts of prey. Yet, in hell, those who perhaps may have been fairly decent in life, will become demons devoid of love and natural affection. Throughout eternity those in hell will continue to gnash upon one another.

Well, our Lord at Calvary experienced the same suffering. The infuriated mob who clamored for His death, gnashed their teeth at Him as He hung on the cross. In prophesy we read of this experience even years before it came to pass. Listen:

"They gaped upon me with their mouths, as a ravening and a roaring lion." — Ps. 2:13.

Thus Jesus literally suffered

shackles show that that servitude is at an end.

The above commemoration of deliverance reminds us of another bondage, deeper far than the slavery of the poor African. It is the bondage of sin: "Whoever committeth sin is the servant of sin." Not a few millions only of the human race are held in this bondage, but all men — the world over: "For all have sinned and come short of the glory of God."

If we think of the kindness of the president in setting a slave free, how much more brightly does the love and kindness of our blessed Lord Jesus shine out! "Herein is love, not that we loved God, but that He loved us" — even when we were willing slaves of sin.

The Lord Jesus did not set us free merely by the word of His power. No "Proclamation of Emancipation" could clear the sinner from his guilt and from the punishment due to it, or from the power of the cruel master — Sin. President Lincoln became a martyr to his convictions of the right; his life was taken as the result of his attitude toward the slave. The Lord Jesus willingly gave His life, and bore our judgment to pay the dreadful debt of our guilt. As we think of how He made us free, we bow at His feet with the chains of our slavery broken, our sins all forgiven, and we pour out our grateful thanks and praises.

None but emancipated slaves contributed to this monument; neither can anyone truly pour out his praise to the Lord Jesus unless he has been set free by Him. None of us love the Lord naturally, nor can praise Him unless we know Him as our own Saviour. Your sins must first be forgiven; you must be set free from the power of Satan; then you will know something of the poor leper's joy, when he said that he was healed: he returned and fell down at the feet of the Lord Jesus, giving Him thanks.

When once set free, the slave could never be brought into bondage again. Whoever did so would have to answer, not to the trembling African, but to the mighty government which had declared him free; so also, whoever has been set free by the Lord Jesus can never again be brought under condemnation. How sweet it is by faith to look into the face of love, and remember that He has said: "My sheep shall never perish"; "I give unto them eternal life."

One more thing suggests itself. Many of the freed slaves have made noble use of their freedom; whilst others, we know — only too many of them — have gone on in a worse bondage than they ever were in. How sad it is to think that there are those who have heard of the love of Christ and yet refuse to be set free by Him, and go on serving that awful master, Sin, whose wages are death.

the same gnashing of teeth at Calvary which sinners will suffer throughout eternity.

Then sinners will likewise suffer nakedness in hell — that spiritual nakedness. Jesus Himself told us of an experience at a wedding whereby many guests were invited unto the marriage feast. As they came, following the custom of the day, each was given a wedding garment. Yet one man spurned the wedding garment and refused to accept it. This wedding garment, of course, was typical of the righteousness of the Lord Jesus Christ whereby each child of God is clothed. Presently, the one who

(Continued on page three)

THE SUFFERINGS OF JESUS

(Continued from page two)

giving the feast, beheld the man who spurned the wedding garment, and then we read: "Then said the king to the servants, Bind him hand and foot, take him away, and cast him out into outer darkness; there shall weeping and gnashing of teeth." — Matt. 2:13.

Thus, throughout the long ages of eternity this man will stand eternally naked. As he spurned the wedding garment which was offered him on earth, so shall he still be clothed only in his rags of self-righteousness through all days to come.

Even the body of our Lord is subjected to shameful humiliation and exposure of His flesh. His garments were taken from Him and around the foot of the cross the angry mob gambled His clothing.

"They part my garments among them, and cast lots upon my vesture." — Psalms 22:18.

Thus Christ's body was exposed and humiliated before the taunting gaze of those who clamored for His death, and at Calvary He suffered nakedness just as the sinner must suffer spiritual nakedness in hell.

Another suffering on the part of the lost sinner is that of sorrow. Surely their lot is one of sorrow. Listen to these words of Jesus:

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than to be cast into hell, where their worm is not quenched." — Matt. 18:30.

"And if thy foot offend thee, cut it off; it is better for thee to enter into life, than to be cast into hell, where their worm is not quenched." — Matt. 18:35.

"And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched." — Mark 9:48.

These words, to me, are to be taken literally. In them Jesus is declaring that so great are the sorrows in hell that one would be better to go into the kingdom of God dismembered, only one eye, one hand, one foot — actually the sinner would be better to enter into this condition than to be cast into hell with a whole body. These sorrows are then to be experienced by the sinner.

Our Lord at Calvary suffered many sorrows too. The prophet Isaiah, looking forward to that day described His sorrows saying:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid our faces from him; he was despised, and we esteemed him not." — Isa. 53:3.

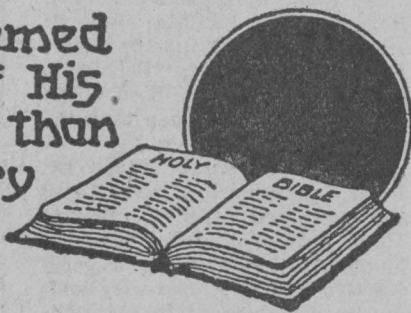
Even the Psalmist prophesied those sorrows when he declared, speaking for Jesus, that "I am afflicted and ready to die from my youth up; while I suffer thy terrors I am distracted." — Psalms 88:15.

Jesus has appropriately been called the "Man of Sorrows." Even from His youth afflictions and sufferings and sorrows were His lot, finally culminating at Calvary. Surely as the sinner will suffer sorrows here, so Christ has already undergone these at Calvary.

Again, the sinner will suffer in hell. Jesus Himself



I have esteemed the words of His mouth more than my necessary food. Job 23:12



spoke of hell under this figure.

"But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." — Matt. 8:12.

He does not declare it to be mere darkness, but rather, "outer darkness," which would indicate that it was darkness that was the farthest removed from light.

I am told that the most incorrigible are subdued and often corrected by punishment in solitary confinement by way of darkness. Surely in hell this is to be the sinner's lot.

At Calvary Christ too suffered this darkness. For three hours a darkness came over all the earth. Not wanting to behold the spectacle of His Son suffering for the sins of the world, God enveloped Calvary for three hours' time with the clouds of darkness.

"Now from the sixth hour there was darkness over all the land unto the ninth hour." — Matt. 27:45.

Therefore, as the sinner must suffer darkness in hell, so Jesus at Calvary under went the same.

There is still another suffering that the sinner must experience in hell, — namely, that he will be eternally forsaken of God the Father. Listen to these Scriptures:

"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.

"And death and hell were cast into the lake of fire. This is the second death." — Rev. 20:14.

These tell us that the sinner is to be forsaken of God. Yet in the days of His ministry, Jesus even declared that the sinner will have no God after death. Listen: "He is not the God of the dead, but the God of the living." — Mk. 12:27.

It is indeed distressing to see a man forsaken of his friends, or to see a wife forsaken of her husband. Sometime ago a friend told me of seeing a deserted town in the west — a town which had once housed ten thousand people in the days when a silver mine operated near by. Yet, this friend told me that he saw it absolutely deserted, without an inhabitant. It is terrible to think of a child forsaken by its parents. Yet, the

doom of the sinner shall be worse than all these — yea worse than all these combined, since the sinner must be eternally forsaken of God.

Yet even this suffering fell upon Jesus too, as He was forsaken of God. As wave after wave of God's wrath passed over Him, you hear Him as He cried: "My God, my God, why hast thou forsaken me?" — Matt. 27:46.

Thus it is beloved that Christ suffered at Calvary every thing which the sinner will suffer in hell.

The sinner will suffer thirst. Christ thirsted on the cross.

The sinner will be separated from God. Christ was separated from God.

Sinners will gnash upon one another with their teeth. Christ was gnashed upon by His enemies.

Sinners will suffer spiritual nakedness. Christ was stripped naked by those who parted his garments among them.

Many sorrows will come to the sinner. Christ, from His youth, suffered many sorrows.

Darkness shall be a part of the suffering of the sinner. Christ suffered this for three hours on the cross.

Every sinner will be eternally forsaken of God. Christ Himself was forsaken of God.

I repeat then, beloved, that there is no suffering which shall come to the sinner that has not already been a part of the experience of Jesus.

II

A QUESTION ARISES: WHY DID CHRIST THUS SUFFER? When we think of the thirst, the separation, the gnashing of teeth, the nakedness, the sorrows, the darkness, and finally Christ forsaken by God — when we think of all this, we naturally want to know just why it was that he was suffering. Well, God's Word does not leave us in doubt, for again and again we are assured that His sufferings were for us.

Listen: "He is not the God of the dead, but the God of the living." — Mk. 12:27.

It is indeed distressing to see a man forsaken of his friends, or to see a wife forsaken of her husband. Sometime ago a friend told me of seeing a deserted town in the west — a town which had once housed ten thousand people in the days when a silver mine operated near by. Yet, this friend told me that he saw it absolutely deserted, without an inhabitant. It is terrible to think of a child forsaken by its parents. Yet, the

"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 Peter 2:24.

"For Christ also 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 Peter 3:18.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." — I Cor. 15:3.

"For he hath made him who knew no sin to be sin for us; that we might be made the righteousness of God in him." — 2 Cor. 5:21.

These Scriptures might be multiplied many fold, and when thus multiplied each would declare that Christ's sufferings were in our behalf. His sufferings were for our sins.

Jesus had no sins of His own. He is spoken of as the "just" (I Pet. 3:18). He is called "a lamb without blemish and without spot" (I Pet. 1:1). Paul tells us that He was spiritually pure. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." — Heb. 7:26.

He Himself therefore being pure, had no sins for which to die. Hence, it was that He was qualified and spiritually capable to die for our sins. This He did at Calvary. Unlike the thieves who were crucified with Him, who were dying for their sins, Christ, being sinless in Himself, died for our sins. While they were sinful, He was sinless. Though they were impure, He was pure. Though they were depraved, from birth He could say: "Thou art my God from my mother's belly." — Psalms 139:13.

Thus in His purity, Christ suffered as we have seen, for our sins. He died to pay the penalty of each of them.

III

THERE ARE SOME BLESSED EFFECTS WHICH COME FROM HIS SUFFERINGS. The results of these sufferings are simply wonderful — too wonderful for words.

First of all, we see the effects of His sufferings in that men are saved thereby. No one would ever have been saved had not Christ suffered for our sins at Calvary. When He beholds the motley throng who have been saved through His sufferings — people of all kindreds, tongues, and nations, we read that it is said of Him:

"He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." — Isa. 53:11.

Surely then the first and foremost of these effects of His sufferings is that through those sufferings, salvation has been brought to many.

Equally as great, in the second place, is the fact that sinners are completely forgiven of their sins because of His sufferings. So complete is that forgiveness that Paul even declares that no longer will He charge sin to the redeemed sinner. Listen:

"Blessed is the man to whom the Lord will not impute sin." — Rom. 4:8.

Actually the Word of God makes it clear that all of the sinner's sins are completely forgiven through his sufferings. Listen:

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." — Col. 2:13.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." — Titus 2:14.

"And the blood of Jesus Christ his Son cleanseth us from all sin." — I John 1:7.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." — Rom. 8:1.

I know that there are those who declare that they believe that Christ suffered for all our past sins, but they cannot understand how that He might have suffered for our future sins. Well beloved, when Christ suffered, all of our sins were then future. In fact, the only sins that He suffered for in our behalf were future sins. Surely it is marvelous then that through His sufferings sinners are not only saved, but are completely forgiven of all their sins.

IN CONCLUSION

Dear sinner friend, may you remember that if God did spare His Son, He will not spare you. What hope could you have of escaping His wrath? Since He poured out that wrath upon His own Son, surely the devil's children can expect no less.

David tells us of those sufferings:

"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels." — Psalms 137:3.

Well, beloved, if the heart of Jesus, the Lion of the tribe of Judah, melted thus, then what heart is there that can endure when God deals with sinful men in His wrath?

Now may I make this appeal to you: Since Jesus suffered for you, then you ought to be willing to take your stand for Him, to live for Him, and if need be, suffer for Him. Our text says, "Let us go forth therefore unto him without the camp, bearing his reproach." — Heb. 13:13.

May the Lord bless you now that you might come out on His side and that you might be willing to take your stand for Him. Since He died for you, may God help you to trust Him as your Saviour and then live for Him.

Wings To Fly

Our neighbor had on his lawn a small oval flower pot, fenced with chicken wire about a foot high. Into this enclosure a young robin had landed one morning, after one of its attempts to fly. As I looked out, I saw the excited little fellow hopping along the fence vainly looking for a hole through which to escape. "Foolish little bird," I thought, "why do you not use your wings and fly over the fence?" And then an inward voice whispered, "Foolish little me! How often I anxiously look for a way out of my troubles, when God has provided me with wings to rise above them. 'They that wait upon the Lord . . . shall mount up with wings as eagles' (Isa. 40:31).

THE BRIAR AND ITS
BLOOMING

(Continued from page one)

not for anything that can come out of us, but for what He can put into us, and thus produce from us.

Naturally destitute of all goodness, we may yet be "filled with the fruits of righteousness." But no hand can fill us but His, to whom we now belong. These "fruits of righteousness" can only be "by Jesus Christ." (Phil. 1: 11). They are produced in us "by the supply of the Spirit of Jesus Christ." (verse 19).

His desire is to reproduce Himself in us, that something of His fragrance may be radiated from us. How much greater than any service that we can render to Him is this that He wants to do in us!

"MANY INFALLIBLE PROOFS"

Acts 1:3

(Continued from page one)

disciplined, covetously rich, out-lawed, evergrown, "FIRST" churches — "Synagogues of Satan" — and many smaller aggregations of mostly "goats" and a few sleeping, carnal-minded, "stick-tight," demominationally duped "sheep," which "thing the Lord hates and fights AGAINST with the Sword of His Mouth." — Rev. 2:6-16; Rev. 3:16.

Outwardly pious, formalistic, shiney-robed, high salaried, PENSION-BECALMED, "blind leaders of the blind," worldly, sentimental, sin-condoning, ornaments of the Sunday pew, cheerfully assume that a MODIFIED standard of God's righteousness, and whatsoever is merely "unconventional," but innocently agreeable, is Christianity. This modern, humanitarian thing, perfumed faintly with an odor of sanctity, dishonestly called "Baptist," and esteemed by a denomination hierarchy, IS NOT CHRISTIANITY; though it sanctimoniously "designates" its gifts to a modifiedly honest (within the letter, if not the spirit), "rob Peter to pay Paul," ecclesiastical, "co-operative program," and pleasantly accepts man-made, unscriptural, lodge-defending, heresy-federating, anti-Christian denominational plans, which agree with the "world and its God," to "Praise the Lord and Pass the Ammunition."

As in the days of Christ's first coming, even so, many stupidly prefer to stand by a man-organized, heretical, denomination, rather than the Holy Bible, when a matter of choice is necessary. They visionarily grasp for temporal, monetary, seminary, political, and denominational ad-

vantage. The words of Paul in Phil. 4:18,19 are an appropriate climax to this foreboding picture of these "last days." "Many walk, of whom I have told you often, and now tell you EVEN WEEPING, that they are THE ENEMY OF CHRIST; whose end is destruction, whose God is their belly, and whose glory is their shame, WHO MIND (tend) earthly things."

On every hand we are evidencing a very avalanche of apostasy that beggars adequate description. Time will fail me if I endeavor to fully chronicle our experiences here in Atlanta, Georgia, a mekka of Southern Baptist ecclesiasticism. It seems that the "leaven of the Pharisees and the Sadducees" is busily working out a very Babel of doctrinal confusion, a multiplicity of strange tongues, a paradoxical tolerance of contradictory, religious-heresy, denominational-unionism, and obnoxious "traditions of men, which are making the Word of God of none effect," and sabotaging many churches beyond hope of recovering their "Candlestick."

Church members are being "tossed to and fro, and carried about with every changing (modern) wind of doctrine, by the slight and cunning craftiness of men, making use of every SHIFTING (modern) device to MISLEAD;" a speciality among many denominational defenders.

The "political-minded," heresy-tolerant, sizably-salaried, former president of the Southern Baptist Convention, Rev. M. E. Dodd, D. D., L. L. D., Pastor, Evangelist, and General Director of the unscriptural "Centennial Evangelistic Crusade," etc, etc, presumptuously denies the GOD ORDAINED Evangelist and his Divine CALLING and preeminence in the Churches; much like the covetous, proud, autocratic, ecclesiastical hierarchy relegated our Redeemer and Lord Jesus, the Christ, to the place of a wandering, homeless, street preacher, a "despised, FREE-LANCE Evangelist," for whom the evil world, its God, and ecclesiasticism had "no room" or favor.

There may be a large ingathering of hand-shaking, impenitent, "be dipped and be done," antinomianistic, church-joiners, resulting from the unholy "Centennial Crusade's" "REVERSAL OF THE DIVINE ORDER OF THINGS," but there can be no GENUINE, Holy Ghost revival of Christianity until folk recognize and RETURN TO THE WILL AND WAY OF THE LORD. Though this new "PASTOR EVANGELISM" — you hold my meeting and I will hold yours —

lead by many of whom know little or nothing of the Gospel, genuine Bible repentance and a LIVING, fruit-bearing, "UNFEIGNED" Faith in the Lordship of Christ, many emphasize a "feigned," lifeless, human, sense-knowledge faith, in a Christ who partly saves, and an unscriptural necessity of seeking salvation through praying the Publican's prayer — "God be merciful to me a sinner" (which by the way, has NOTHING WHATEVER to do with salvation or the Gospel), the latter end of an apostate Church membership will be worse than the first. Compare Luke 18:14 with John 3:14-19; 5:24; 6:29; 9:31; 10:9-30; 14:6; Rom. 5:6-21; 10:13,14; Gal. 2:16-20; 5:6; Eph. 2:8-10; 1:4-7; I Thess. 1:5; 5:24. "Behold to OBEY IS BETTER THAN SACRIFICE and to hearken than the fat of rams."

The same, much titled, Dr. Dood audaciously inaugurated the machine-controlled "Baptist Hour" radio program here on January 14 by inviting a pedit-Baptist HERETIC one who holds and teaches heresy) to begin the series with prayer, as two other programs have brazenly adumbrated without any criticism from the machine, which piously sings, "Faith Of Our Father's LIVING STILL." Where, may I ask, DENOMINATIONALLY? Answer, if any one can!

It is not strange to find many Baptist groups following such heresy-tolerant, blind, ecclesiastical leaders, into unbelievable, unholy, alliances with heretical, organized, Protestant, schisms, as we witnessed in the cathedral-like

Have you answered the editor's letter of June 16, 1945? Your prayers, advice, gifts, and letter will be appreciated much now.

II Ponce de LEON Baptist (?) Church, where messages were delivered by FIVE DIFFERENT, HERESY-DEFENDING, Pedit-Baptist Ministers, including Dr. Ramide de Ovies, dean of the Episcopalian (first cousin to the Roman Catholic Church) Cathedral of St. Philip, and a Jewish Rabbi, Dr. David Marx of whom the least said, doctrinally, the better.

We had thought things had come to a terrible head when we read the shocking, heretical, statement on the bulletin of the costly First (Northern) Baptist (?) Church in Worcester, Massachusetts — "We welcome to FULL MEMBERSHIP persons from ALL denominations, those not members of any church, and the ordinance of baptism is NOT required." However, it seems that the LEAVEN of apostasy, begun in Germany some years ago, is now deplorably universal. The full gale of its faith-wrecking activity is sabotaging Baptist CONTENT from "whitened sepulchres, which indeed appear beautiful OUTWARD, but are WITHIN full of dead men's bones, AND OF ALL UNCLEANNESS" as they invite swift JUDGMENT from God upon their abominable iniquity. Matt 23:27; II Cor. 6:14; I Pet. 4:17; Rev. 3:16; Rev. 17.

Again, instead of soul-searching, anguishedly penitent, prayer meetings for disobedient, "Last Days" fastidious, spiritually illiterate youth, to whom the ungodly parents of this generation have turned over a WRECKED WORLD, we have seen federating, bewildered Baptists (?) church members vote, without a single dissenting voice, to flagrantly VIOLATE the laws of God by endeavoring to compete with the world, in arranging after-service, SUNDAY NIGHT

God And The Weather

"There is no such thing as bad weather,
Each kind is as good as can be.
Don't question it, for all together,
It is the best for you and me.

"The hot days are good for the cotton;
The cold days are good for the wheat;
The rainy days hasten the growing
Of all the green things that we eat.

• "The wind is earth's vacuum cleaner;
The rain is her washwoman stout,
So don't find fault with the weather,
There's a purpose in all, never doubt."

—God's Revivalist and Bible Advocate

orgies, with refreshments, in a vain attempt to prevent their dwindling number of youth from patronizing SUNDAY shows and other soul destroying, Christ dishonoring, places of questionable amusement

As a sort of climax to this deplorable picture — which is getting quite universal — we have the late, "new cart," unionistic spectacle of a city-wide, "Bobby-sox," immodest, near "strip-tease," glamorously-painted, stream-lined, "Pied Piper"-like, "Youth for Christ" movement headed by Dr. Paul James, pastor of the Baptist (Broughton) Temple. Time prevents an adequate description of the many denominational "attractions."

Sufficient to brief the fact that, while the pension-becalmed, foot-licking Baptist machine kept its anticipated peace, one lone, daring, pedit-Baptist minister, Pastor J. M. Powell, published the only criticism of this heretical MONSTROSITY (Salvation ? ? Army Band thrown in for good measure) in the following bitter searching words: "The Youth for Christ" demonstration in the Municipal Auditorium Saturday night, February 24th, was a travesty on the good name of the religion of Christ. In the light of the New Testament it was nothing short of a fiasco. When the Christian religion is lowered to the level of a circus or carnival, our Lord's redemptive cause is cheapened."

In a defense reply to the fair criticism of the "Hep," theatrical unionistic exhibition, a Baptist editor, who had previously published the statement that "more and more denominations are realizing that we are BRANCHES OF THE SAME TREE . . . We have the same trunk and roots, etc., stated, "as a member of the steering committee, of which MY PASTOR, Paul James, was chairman . . . I was naturally much interested in reactions from this meeting. The Christian Council endorsed it, as did the ministerial associations that I have heard from. MY GOOD FRIEND, Roger Bosworth, UNITARIAN Minister, is a fine young man, etc." Here we see a defense, NOT BASED ON THE AUTHORITY OF THE WORD OF GOD but upon a fallible COUNCIL OF MINISTERS. II Tim. 4:3, "WHO WILL NOT ENDURE SOUND DOCTRINE."

Obviously, the TIME HAS COME when, as prophesied in the infallible Word of God, "JUDGMENT MUST BEGIN at the house of God FIRST" — I Pet. 4:17. Certainly this JUDGMENT is reaching out FROM the churches to embrace THE WHOLE WORLD, now "TRAVAILING IN PAIN," awaiting the delivery of the "man-child . . . the Prince of Peace . . . Jesus the Christ" — I Thess 5. None can fail to discern the ONINOUS

SIGN of His GLORIOUS, SOON COMING, unless "the god of this world HATH BLINDED their minds." Rom. 8:23; II Cor. 4:4; II Thess. 2:1-13; II Tim. 3.

To remain IN A WORLDLY, UNDISCIPLINED, antinomianistic church and fellowship a pusillanimous, man-made, heretically tolerant, monetarily becalmed DENOMINATION, though wearing the name "Baptist," while empty of BIBLE CONTENT, will NOT provide a way of escape personally nor prevent the vindictive judgments of a Righteous God from falling on SUCH "Synagogues of Satan," as promised Rev. 2 and 3.

The VAIN IMAGINATION that by REMAINING IN a "Laodicean" Church, being "unequally YOKED TOGETHER WITH UNBELIEVERS," may change an unchangeable God and restore the "spotted" CONGLOMERATION, is no less a fallacy than to suppose that by refusing to "purge out" bad applies they will be IMPROVED by the good ones, or that such a corrupt MIXTURE will not mean the total CONTAMINATION if the whole aggregation. God's PERFECT remedy for the "leaven" of iniquity is ever the same. "PURGE OUT" the "LEAVEN" or know the fury of His wrath . . . "SEPARATE" — "have NO FELLOWSHIP with the unfruitful workers of iniquity" . . . "Abhor that which is evil." This means we should be TOLERANT OF PERSONS BUT NEVER TOLERANT of heresy. Divine PRINCIPLE cannot be compromised without reaping a whirlwind. "Wherefore COME OUT from among them, and be YE separate, SAITH THE LORD, and touch not the unclean thing, and I will receive you, and YOU be a Father unto YOU, and YOU shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:14; II Cor. 7:1; Amos 3:3; Rom. 16:17; Eph. 5:11-27; II Thess. 3:6; I Tim. 6:3-5; Tit. 3:10; II John 10. Then, it is either "TURN OR BURN" — "SEPARATE" — or lose the valued "Candlestick." There can be no blessings until we follow the Will and Way of the Lord, and enjoy genuine fellowship and cooperation with the "CALLED out, and Chosen, AND FAITHFUL," with a Spirit of genuine HUMILITY that will actually "be kindly affectioned one another" — not imagining we are the ONLY one who knows the Truth. Rom. 12:10; John 15:19; Rev. 17:14.

"The night is far spent, the Day is at hand: let us therefore CAST OFF the works of darkness, and let us put on THE ARMOUR OF LIGHT," (Rom. 13:12; Eph. 6:13) "for God hath NOT CALLED us to wrath, but to obtain salvation by our Lord Jesus Christ." Certainly, "we ought to obey God rather than man." Acts 5:29; I Thess. 5:9.

The Four Freedoms

FREEDOM FROM WANT

"They that seek the Lord shall not want any good thing" (Ps. 34:10).

FREEDOM FROM FEAR

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:4).

FREEDOM OF WORSHIP

"Though there be that are called gods, whether in heaven or in earth . . . to us there is but one God, the Father . . . and one Lord Jesus Christ" (I Cor. 8:5,6).

FREEDOM OF SPEECH

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

—Marie D. Loizeaux