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"WHEN YOU GIVE SOMEONE A CUP OF MILK DON'T SKIM IT."

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

HOLE NO. 391

RUSSELL, KENTUCKY, SATURDAY, OCTOBER 20, 1945.

VOL. 14, NO. 41

SHALL WE SUBSTITUTE GRAPE JUICE AND CRACKERS?

ELD. ROY MASON

We deal with this question because of the fact that inquiries we recently come to us from several different states. Members of our church—several of them have gone to live in different states, the question has arisen to what they should do about partaking of the Lord's Supper in churches that use grape juice and crackers or light bread. Personally we would not for any consideration partake of the Lord's Supper (or what presumes to be an ordinance) where it is unscripturally observed with crackers and leavened juice. Such an observance is worse than none. It is impious. It is sinful. It is dishonoring to Christ. It dishonors Him and really denies His deity. He defies God in ignoring His many warnings not to change His order. Let us stop and ask here, how does God consider the changing of His order of things by the substitution of something else? Consider some examples:

NADAB AND ABIHU. (See Leviticus 10:1-3) Here we have God's will ignored and "strange fire" used, and it cost these leaders their life. That ought to be a

lesson not to use unauthorized things in the worship of God.

THE CASE OF UZZAH (See II Samuel 6:6-9) Divine instructions were to the effect that the ark should be carried upon the shoulders of the Levites, but it had been put upon a cart. None were to touch it save the Levites, but here a man not of the Levites touches it and is killed. Beware of "new carts" to take the place of what God has ordained. Beware of violating the commands of God on the plea of "having the right spirit." A right spirit will cause one to be obedient.

THE CASE OF MOSES. (See Numbers 20:7-12) He was told to "Speak to the rock" the second time, but he did something else—he smote the rock, and it cost him his life and the Promised Land. Those who change the form of baptism, and change the Lord's Supper ought to learn from this.

Leaven God's Symbol of Evil
Israelites to be expelled from Israel and all of God's promises for eating anything with leaven (yeast) in it around Passover time. (Exodus 12:15 also 19, 20).

Blood of sacrifice not to be offered. (Continued on page four)

Many Japanese War Criminals Are Likely To Go Free And Unpunished

An article by International News Service from Yokohama says:

Hundreds and perhaps thousands of Japanese war criminals guards and prison camp attendants who have beaten, tortured and murdered American prisoners of war—are likely to escape punishment.

This was admitted by competent military officials who said the situation was the inevitable result of confusion growing out of the devastation and demoralization of Japan.

The guilty Japs, it was stated, know they are the objects of a vast manhunt because of their sadistic acts. They can easily escape into the hills, there to achieve effective disguise by allowing their hair to grow, or to grow or shave mustaches.

The Japanese language, both spoken and written is such that name changes are an extremely simple matter. Many Japanese

(Continued on page four)

SWEET POISON

A little boy, when his mother was out, got a chair and climbed up to a shelf in the closet to see if there was anything nice. He found a small white paper parcel. He opened it. It was filled with white powder. The boy tasted it and found it sweet; he took some more, and then put it up again. His mother came back. The boy told her he had eaten. She asked what he had eaten. He told her he had eaten some of that sweet sugar from the closet.

"Oh; my boy, it is poison; it will kill you!" she exclaimed. The doctor was sent for, and the boy was saved. But that boy never forgot that what is sweet may be poison. So with sin. Something we like much may be wrong; but if it is wrong it is wrong—it is death.

Take care what books you read. (Continued on page four)



R. M. BAGBY
Grayson, Kentucky

Possibly THE BAPTIST EXAMINER and its editor have never had a better friend than Senator R. M. Bagby of Grayson, Kentucky.

Senator Bagby became one of our first subscribers and eight times since this paper was inaugurated he has made substantial gifts toward its on-going, even going so far as to pay for one complete issue of the paper a few years ago. In many other ways he has shown himself to be a personal friend to this editor in such a way that I rejoice to refer to him in a most affectionate way.

Mr. Bagby has been State Senator from the 32nd Senatorial District composed of Greenup, Carter, Elliott and Lewis Counties for the past four years. He has made the best State Senator I can ever remember. Many important assignments have been given him by that body, he having been Chairman of the Educational Committee and a member of practically all other major committees.

On different occasions it has been our joy to hear Senator Bagby speak at various gatherings. He never sounds like a politician. (Continued on page two)

"IF"

If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee;
O'er present griefs we would not fret,
Each sorrow we would soon forget;
For many joys are waiting yet,
For you and me.

If we could know beyond today
As God doth know,
Why dearest treasures pass away,
And tears must flow,
And why the darkness leads to light,
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right,
Faith tells us so.

"If we could see, if we could know,"
We often say;
But God in love a veil doth throw
Across our way:
We cannot see what lies before,
And so we cling to Him the more,
He leads us til this life is o'er—
Trust and obey.

—Anonymous.

Every Sinner Should Read This Story About "Last Sunday Night"

By James H. Brookes

On a cold and stormy Wednesday night a pastor was aroused from his slumber between 1 and 2 o'clock, by an urgent request to visit a dying man, who greatly desired to see him. It was not long before he reached the street and the house that had been designated, and was ushered into an upper room. A single glance took in a sad scene. A man not more than twenty-five years of age was gasping for breath. The clammy sweat was on his face, his eyes were rolling wildly, and it was painfully evident that he had only a few minutes to live.

On one side of him was his young wife wearing an expression of unutterable grief and horror; on the other side was his mother with her head bowed in speechless sorrow. At the foot of the bed was a cradle containing an infant quietly sleeping, and before the fire stood a physician looking down, as if conscious that he was utterly powerless in the presence of death.

(Continued on page four)

ARE YOU DEAD?

Coming to a small Oklahoma town to be pastor of his first church, the enthusiastic Rev. W. B. Alexander was met with the flat statement that he was wasting his time, that the church was dead. Finally, in desperation he placed a notice in the local paper that, since the church was dead, the funeral would be held the next Sunday afternoon. The church was crowded by the curious who were rewarded by the sight of a huge coffin covered with flowers. After reading the obituary, the Rev. Mr. Alexander invited the people to pay their last respects. As the long queue passed by, each looked into the coffin, then glanced guiltily away. In the bottom of the coffin lay a mirror, solemnly reflecting the last remains of the church in the startled faces of the congregation.—Contributed by Ann Cooper.

-- The First Baptist Pulpit --

"WITNESSING TO THE POWER OF JESUS' NAME"

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." — Acts 10:43.

When one starts on a journey, it is necessary to procure information, road maps, guide books and directions. No intelligent person would dare begin a journey of any consequence apart from proper information and directions. Since this is true, then how much more necessary is it that in the

journey from earth to heaven that we procure Scriptural information concerning it. Some day each of us will make a journey from this world to the next. Well, surely in view of this fact we need to know the proper road.

Starting out on a trip some time ago, I stopped by a group of working men to ask them proper directions. Immediately three of this group gave me information which was contrary and conflicting. I went two squares farther and asked another group of

workmen who in turn gave me two more directions, which made five in all. By this time, I was more confused than ever. Then I went to a filling station and procured a map and thereby received the right information. To me, this illustrates a great truth. You can ask folk the roadway from earth to heaven and each individual will give you an answer. Some will chose the road of good works, while others will tell you that the road of religion or the (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.

APPRECIATED COMMENTS

"I have just been reading one
of your issues of THE BAP-
TIST EXAMINER and find it
very interesting and to the point.
May the Lord see fit to keep you
in this field. You are doing a
great work." — Eld. M. H. Ep-
person, Eustis, Fla.

"I am getting much good from
reading T. B. E. and I wish you
every success."

—H. A. BROWN,
Dade City, Fla.

R. M. BAGBY

(Continued from page one)
itician when he talks and cer-
tainly he doesn't act nor live as
the average politician is often
accused of acting and living. He
sounds more like a Godly Sunday
School teacher or an intensely
spiritually minded person rather
than a worldly politician. I have
never heard him on such an oc-
casion but what I've gone home
and ere retiring have said,
"Thank God for 'Mid' Bagby and
for the new inspiration which
his message has brought!"

Well, in this crucial period of
the history of our nation when
men of proven ability, keen judg-
ment, and rigid stability of
character are most highly need-
ed, my hat is off to Mr. Bagby.
My sincere desire is that God
may keep on using him in his
home community, in Eastern
Kentucky where he is well known,
and in the State Capitol at
Frankfort. If I never write an-
other editorial and if this be my
last opportunity to eulogize any
man who has meant much to me
and thousands of other east
Kentucky citizens, then I would
want to say again: "God bless
our friend!" He is a great char-
acter, a public benefactor, a real
citizen, and a true friend. May
the Lord give him many, many
long years yet whereby he may
serve God and his fellow citizens
in this great commonwealth.

If we had more men at Frank-
fort of the same caliber as Sena-
tor Bagby and at Washington like
President Harry Truman, a great
Baptist layman, we could rest as-
sured our future would be in safe
hands.

"WITNESSING TO THE
POWER OF JESUS' NAME"

(Continued from page one)
road of reformation is not to be
surpassed. Still others will sug-
gest that you go by the way of
the road of the law; and at the
same time, others will tell you to

He Cometh Late

The strings of camels come in single file,
Bearing their burdens o'er the desert sands.
Swiftly the boats go plying on the Nile—
The needs of men are met on every hand,
But still I wait
For the messenger of God who cometh late.

They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;
From many a mosque there comes the call to prayer—
I hear no voice that calls on God for light.
But still I wait
For the messenger of God who cometh late.

Author Unknown.



Cut used by courtesy of "Brethren Missionary Herald."

LATIN AMERICA:

Population, 125,000,000;
60,000,000 still unevangelized;
1 missionary to 40,000 population.

AFRICA:

Population, 150,000,000;
50,000,000-70,000,000 still unevangelized;
1 missionary to 18,000 population.

INDIA:

Population, 35,000,000
200,000,000 still unevangelized;
1 missionary to 71,000 population.

"Lift Up Your Eyes"

CHINA:

Population, 475,000,000;
200,000,000 or more still unevangelized;
1 missionary to 77,000 population.

JAPAN:

Population (including Formosa), 75,000,-
000.
1 missionary to 83,000 population.

CENTRAL ASIA:

Population, 35,000,000;
Almost wholly unevangelized;
Afghanistan, Baluchistan, Nepal, Bhutan,
and Chinese Turkestan now closed to
the gospel, Russian Central Asia (six
Soviet Socialist Republics), well-nigh
closed.

ISLAND WORLD:

Population, 76,000,000 (consisting of Ma-
laysia, 61,000,000; Philippines, 13,000,-
000; 1,500 Pacific Islands, 2,000,000);
27,000,000 still unevangelized.—Selected.

go by the road of social reform.
These varied directions are both
conflicting and confusing. What
each individual needs is to secure
the Guide Book of God's Word
and from it find the proper road
to heaven. Certainly we can find
that road since Jesus Himself is
the road—the way to heaven. Lis-
ten:

"I am the way, the truth, and
the life: no man cometh unto the
Father but by me." — John 14:6.

This calls to mind the words
of the old song which says:

"Who will open mercy's door?
Jesus will, Jesus will;
As for pardon I implore?
Jesus, blessed Jesus will.
Who will take away my sin?
Jesus will, Jesus will;
Make me pure without, within?
Jesus, blessed Jesus will."

Well, beloved, no Scripture
reveals this truth more fully than
does our text.

I

IN THE OUTSET, OUR TEXT
SPEAKS VERY DEFINITELY
AS TO THE NAME OF JESUS.
His is a name of simplicity. It
is not a burdensome name to
speak; neither is it difficult to
pronounce nor to understand.

since it is a name of only one
syllable. It is thus a very simple
name, both from the standpoint
of speaker and hearer. It is not
difficult like some names in and
out of the Bible. As for example,
it is unlike the name Sennacherib,
or Rabshakah, or Artaxerxes, or
Major-Missabub, or Sela-Ham-
mahlekoth. All of these are dif-
ficult and are taxing both to the
speaker and to the hearer. Yet
not so with Jesus. His is a name
of simplicity.

Then likewise, the name of
Jesus is a name of beauty. Some
names are both repulsive and
hideous. There are connotations
and associations which cling to
certain names which render
them unusually obnoxious. I
would not want to even name a
dog Jezebel, or Delilah, or Atha-
liah, or Cleopatra, or Absalom,
or Napoleon, or Hitler, or Mus-
solini. There is an association
about each of these names where-
by we are repelled. They are both
repulsive and repugnant.

In contrast, there are some
names that are attractive and
sweet. The name of George Wash-
ington, or Florence Nightengale,
or John Bunyon, are each names

of beauty. There is an attraction
to each of these. Well, surely the
name of Jesus heads the list of
all those that can be spoken of
as names of beauty.

Several years ago a revival
meeting was in progress in a
large city in central Ohio. The
evangelist was performing spe-
cial miracles of healing. I do not
know as to how genuine the re-
puted miracles were, yet on one
occasion a man who was supposed
to have never spoken before, was
brought up to the platform to be
healed. The evangelist declared
that he was healed, and then he
told the one who had been erst-
while dumb, to speak the sweetest
name that he could think of. Then
with a voice filled with adoration
and praise, this individual spoke
the name of Jesus distinctly that
he might be heard by all the
audience. I don't know as to the
genuineness of the supposed mir-
acle of hearing, yet I do know
that both the evangelist and the
one who was supposed to be
healed, were correct when they
declared that the name of Jesus
was the sweetest name of beauty
known to mortal man.

Likewise, this name of Jesus is

a name of suffering. We never
think of Jesus but what we think
in terms of Calvary. An abun-
dant of Scripture may be mar-
shalled before us, showing this
very truth. Listen:

"From that time forth began
Jesus to shew unto his disciples,
how that he must go unto Jeru-
salem, 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.

"And he said unto them, With
desire I have desired to eat this
passover with you before I suf-
fer." — Luke 22:15.

"And said unto them, Thus it is
written, and thus it behoved
Christ to suffer, and to rise from
the dead the third day." — Luke
24:46.

"For even hereunto were ye
called: because Christ also suf-
fered for us, leaving us an ex-
ample, that ye should follow his
steps." — 1 Peter 2:21.

"Though he were a Son, yet
learned he obedience by the
things which he suffered." — Heb.
5:8.

"Wherefore Jesus also, that he
(Continued on page three)

"WITNESSING TO THE POWER OF JESUS' NAME"

(Continued from page two)

might sanctify the people with his own blood, suffered without intermission." — Heb. 13:12.

"For unto you it is given in the name of Christ, not only to believe on him, but also to suffer for his sake." — Phil. 1:29.

"But those things which God hath foreordained for them that love him, he hath so fulfilled." Acts 3:18.

"Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." — Acts 17:3.

"That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." — Acts 26:23.

"For in that he himself hath offered being tempted, he is able to succor them that are tempted." — Heb. 2:18.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same; for he that hath suffered in the flesh hath ceased from sin." — I Peter 4:1.

All these and many other verses from God's precious Book might be offered to show that the name of Jesus is a name of suffering. No suffering was ever known to man like the suffering Jesus underwent at Calvary. In the hours just previous to His crucifixion, He was arrested, mocked, and maltreated by the soldiers in Pilate's judgment hall.

He was led across the city for all further shameful indignities in the presence of Herod, and when His bleeding torn back, exposed to the pitiless rays of a noon-day sun, caused still further pain as He was brought back to Pilate. He was compelled to carry His own cross until fallen beneath the weight of it, another was brought in to assist Him in carrying it. Then came the suffering of Calvary, with the nails driven through His hands and His feet, and ending with the spear being driven through His side. In addition to this suffering of physical anguish, He also underwent spiritual travail in that He was bearing the sins for the whole world.

It is no wonder that in those dark hours He cried from the depths of His soul because He was forsaken of God. If you would but see the suffering of Jesus, then read the 22nd Psalm, for this is but a photograph of our Lord's saddest and darkest hours.

Many have been the sufferings of the people of God through the ages gone by. The Jews suffered

greatly when in bondage to Pharaoh. They suffered much when in Babylonian captivity. The early Christians suffered much following the death of Jesus. Baptists have died by the millions through the Dark Ages sealing their testimony with their life's blood. Great as all these sufferings have been, they can not begin to compare with the sufferings of Jesus. Surely the name of Jesus is a name of suffering.

Then also, the name of Jesus is a name of salvation. Other names have different connotations. When you speak of Rockefeller, you naturally think of money. When you speak of Edison, you think of inventions. When you speak of Roosevelt, your mind goes to politics. When you speak of John Barrymore, Mary Pickford, and Charlie Chaplin, you think of Hollywood. When you speak of Ford, it calls to mind the automobile. When Milton or Shakespeare are mentioned, the choicest gems of literature come to your mind.

Unlike these, the name of Jesus has a different connotation. It calls to mind not money nor inventions, nor politics, nor Hollywood, nor the automobile, nor literature; rather, it is a name of salvation. Listen:

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." — Matt. 1:21.

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

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." — John 20:30,31.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:11,12.

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation." — Luke 2:29,30.

This last Scripture is unusually interesting. It was a part of the adoration and prophesy of Simeon. This was at the time when Jesus, as a babe, was being presented in the temple. Simeon, an old patriarch, who had waited for the manifestation from God, took Him in his arms and referred to Him as "thy salvation." Salvation then, beloved, is not a creed; it isn't a subscribing to

certain religious oaths and tenets; it isn't a ritual; nor a religious ceremony through which one passes. Salvation is a person — the person of Jesus Christ. Well, that name of Jesus is a name of salvation.

The name of Jesus is furthermore a name of adoration. Listen:

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads." — Rev. 22:3,4.

No earthly being has ever deserved the adoration which rightly falls to Jesus. Men by the thousands imbued with fanatical zeal, have adored their leader many times even unto death. Many there have been who would have died gladly for their earthly leader out of adoration to him. Yet, beloved, the name of Jesus calls for more adoration than that of any earthly monarch that has ever lived. Earthly monarchies are built on the principle of force whereas the kingdom of the Lord Jesus is built on love and thereby His name is a name of adoration. This we gladly and joyously admit when we sing:

"My Jesus, I love Thee, I know Thou art mine
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou,
If ever I loved Thee my Jesus, 'tis now.

I love Thee because Thou hast first loved me
And purchased my pardon on Calvary's tree;
I love Thee for wearing the thorns on Thy brow,
If ever I loved Thee, my Jesus, 'tis now.

I'll love Thee in life, I will love Thee in death
And praise Thee as long as thou lendest me breath;
And say when the death dew lies cold on my brow,
If ever I loved Thee, my Jesus, 'tis now."

Above all else, the name of Jesus is a conquering name. Some names have signified conquest and have been conquering names for a season. It is thus we think in terms of Nebuchadnezzar, Alexander the Great, Charlemagne, Napoleon, and Hitler. Yet, each of these have had his little day and has passed from the scene to be remembered no longer as a conqueror; but rather, as a defeated and despised monarch. This is unlike Jesus. He is conquering, and shall ultimately be Conqueror of all. When raised from the dead, He was given a place

"Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." — Eph. 1:21.

That you might see that He is to be completely victorious, notice Paul's letter to the church at Philippi:

"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." — Phil. 2:9-11.

It is because of this that we sing:

"All hail the power of Jesus' name
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

Overheard In An Orchard



Said the robin to the sparrow,
I should really like to know
Why these anxious human beings
Rush about and worry so.

Said the sparrow to the robin,
Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me.

—ELIZABETH CHENEY.

Let every kindred, every tribe
On this terrestrial ball
To Him all majesty ascribe
And crown Him Lord of all."

II

IT IS INTERESTING TO NOTICE THOSE WHO HAVE WITNESSED TO THE POWER OF THIS WONDERFUL NAME — THIS NAME WHICH INDICATES SIMPLICITY, BEAUTY, SUFFERING, SALVATION, AND CONQUEST. Through the ages there have been those who have borne a faithful witness.

There is the witness of John the Baptist, that faithful forerunner of Jesus. Hear him:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire." — Matt. 3:11.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." — John 1:29.

Then there is the testimony of Simon Peter, one of the disciples of Jesus who spoke, witnessing to this name:

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:11,12.

Surely in this message the testimony of the Apostle Paul is most interesting, since he has declared:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." — Rom. 1:16.

Then there is the testimony of Deacon Philip, who when discoursing with the Ethiopian eunuch, preached unto him Jesus. We read:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." — Acts 8:35.

The testimony of the Apostle John is likewise honoring to His precious name.

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

Nicodemus, in bearing testimony to Him, said:

"We know that thou art a teacher come from God for no man can do these miracles that thou doest except God be with him." — John 3:2.

The woman of Samaria, sinful in her living, and often married,

spoke praise concerning Him when she said,

"Come, see a man, which told me all things that ever I did: is not this the Christ?" — John 4:29.

Andrew, the soul winner of the apostolic band, likewise bore faithful witness for Him in that he declared:

"We have found the Messiah, which is, being interpreted, the Christ." — John 1:41.

Even Nathanael who was skeptical and inclined toward agnosticism in the beginning, went on record with a marvelous testimony witnessing to the power of Jesus. He said:

"Rabbi, thou art the Son of God; thou art the King of Israel." — John 1:49.

And actually Thomas, the doubter, from a heart filled with adoration, cried saying,

"My Lord and my God." — John 20:28.

All these and many others both in and out of the Scriptures, have borne the same faithful testimony. They have witnessed to the power of His name. Multitudes through the years have done likewise and even down to this day there are unnamed and uncounted thousands who gladly praise Him as Lord and Redeemer and thereby witness to the power of this blessed name.

III

YET MOST INTERESTING OF ALL IS THE TESTIMONY THAT ALL OF THESE HAVE GIVEN. And what is their testimony concerning this name of Jesus? Our text indicates that it is remission of sins through faith in Him. Our text even goes so far as to declare that all the prophets have borne such a testimony that it is remission of sins through faith in His name.

It is no wonder then that in a night's time when the Philippian jailor cried out in the darkness, saying "What must I do to be saved?" that Paul answered saying, "Believe on the Lord Jesus Christ and thou shalt be saved."

This is in keeping with the words of Jesus Himself when He said:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

What a wonderful name then is this name of Jesus. May you treasure it, and may you live as one who has treasured the name of Him who died and who lives again interceding for us.

A Praying Mother

Billy Sunday tells the story of a minister who was making calls. When he rang the bell of a certain home a little girl opened the door. He asked for her mother, and she asked, "Are you sick?" He said that he wasn't and she asked, "Are you hurt?" Again he said, "No." Then she asked if he knew of anyone sick or injured. When he replied that he did not, she said, "Then you can't see mamma, for she prays from nine to ten o'clock." It was then twenty minutes after nine, but he sat down and waited forty minutes to see her. At ten o'clock she came in with the light of glory on her face; and he knew why the home was so bright; he knew why her two sons were in the theological seminary and her girl was a missionary. "All hell cannot tear a boy or girl away from a mother like that," comments Mr. Sunday.

CHRIST WANTS THE BEST

Christ wants the best.
He in the far-off ages
Once claimed the firstlings of the flock,
The finest of the wheat;
And still He asks His own with gentlest pleading
To lay their highest hopes
And brightest talents at His feet.
He'll not forget the smallest service,
Humblest love,
He only asks that from our store
We give to Him the best we have.

—Author Unknown.

LAST SUNDAY NIGHT

(Continued from page one)

The servant of the Lord took the hand, that felt like the hand of a corpse, in his own and said, "My friend, you are dying, and I have come to tell you of Jesus." "Too late! Too late!" hoarsely whispered the sufferer. "I was at your church last Sunday night, and was deeply impressed by the sermon. I knew I was a sinner and needed salvation, but as I walked home I reflected that I was young, and had just started into business, and deliberately made up my mind that I would put off the subject for a few years. Now I am dying, and I have sent for you, not to talk to me, but to pray that my wife and child may not go to the world of woe I am about to enter."

It was in vain that he was reminded of the dying thief, of the blood that cleanseth from all sin, of the grace that saves the chief of sinners, of the welcome extended to the prodigal, of the call of love sounding out at the eleventh hour. Nothing that was said elicited any other answer than a groan of despair, and in a little while lifting his hand as if waving back the shadows he murmured, "Last Sunday night! Last Sunday night!" He moved his head convulsively on the pillow, the death rattle was heard in his throat, and he was gone. His young wife, who had been bending over him fell upon the bed, and the minister said to the mother, "Look to your daughter; she has fainted." But after calling and shaking her, she suddenly started up with a scream to flee from the room, a raving maniac.

As the pastor returned to his house along the silent streets, and facing the biting wind, he could only pray that God would spare him the agony of witnessing another such scene. But alas! what groups are gathered every day, even in so-called Christian lands, around Christless and hopeless death-beds. A vast majority of all who have heard the gospel die unbelieving and therefore, unsaved, for it is plainly written, "He that believeth not, shall be damned." (Mark 16:16); "and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36). "Fools make a mock at sin." (Prov. 14:9), or as Young translates it, "Fools mock at a guilt-offering," and set up their foolish opinions against the distinct and oft-repeated testimony of the Lord Jesus Christ about the everlasting punishment of unbelievers; but if they continue to despise or neglect the guilt offering, they will certainly spend eternity in hell.

Yet of all who die unsaved,

how few intended to despise or neglect to the very end the offering which Christ made for sin, how few expected to leave the world without faith in His atoning sacrifice! There came a time in their history, when the still small voice of the Holy Spirit spoke in tenderness to the conscience and heart, or when the thought of a judgment to come made them pause in the pursuit of business and pleasure. Like Agrippa they were almost persuaded, like Felix they trembled; but they never got beyond the ALMOST, and, although the convenient season returned again and again, they gradually became more and more callous until at length the two fearful words were written against them, "past feeling." (Eph. 4:19).

There is an old story that the devil once summoned a council of demons to consider the best method of enticing men to the bottomless pit. One proposed that he would seek to convince them that there is no God, another that there is no hereafter, another that there is no Christ, another that there is no sin, another that there is no retribution; but Satan scoffed at these various suggestions as too shallow, and too easily refuted. Finally one said he would journey through the world, and whisper in the ears, "Time enough." At this the prince of darkness laughed and said, "Go thy way, and thou shalt succeed better than any of my hosts."

While the devil is saying "time enough." God is saying, "Behold, now is the accepted time; behold, NOW is the day of salvation." (II Cor. 6:2). "Wherefore as the Holy Ghost saith, TODAY if you hear His voice, harden not your hearts" (Heb. 3:7). Moses asked Pharaoh when he should entreat the Lord for him, and the king of Egypt answered, "Tomorrow." (Ex. 8:9-10), and was at last overwhelmed in the Red Sea. "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31). There is not a single promise in the Bible to the sinner for tomorrow, but only for TODAY.

SWEET POISON

(Continued from page one)

They may contain sweet poison. They may injure your mind and your character and your life. They may wreck your happiness and your usefulness.—Pentecostal Evangel.

"Your paper has been a great help to me in many ways. There are times when I think perhaps I am being a little too rigid in some of the teachings on separa-

tion; along comes your paper and in it will be something to encourage me along in spite of the opposition."

ELD. DONALD E. MILLER,
Harrington, Maine.

"Enclosed find \$5.00 to use in the great work you are doing. I surely think a lot of your paper, and am sure God is pleased with your great work."

—L. A. MARTIN,
Portsmouth, Ohio.

WILL CRACKERS AND GRAPE JUICE DO IN THE OBSERVANCE OF THE LORD'S SUPPER?

(Continued from page one)

ferred with leaven. (Ex. 3:25) Remember the blood typified Christ's blood, just as the wine typifies the blood of Christ. If one was not to be offered with leaven, should the other be used with leaven?

Leaven used to symbolize false doctrine—corrupt life.—(See Matt. 16:12; I Cor. 5:6).

Uniformly throughout the Bible leaven is used as a symbol of evil. In the parable of the leaven and meal it represents evil, and only dense ignorance or wilful perversion to suit a preconceived theory induces any other interpretation.

What Wicked Impiety, or
Inexcusable Ignorance!

Since leaven symbolizes evil, and since God on pain of exclu-



"Whatsoever thy hand findeth to do, do it with thy might" Eccl. 9:10.

"Night and day praying exceedingly" I Thes. 3:10.

sion from Israel, forbid use of leaven in connection with the passover which is related to the Lord's Supper, what a wicked thing to use leavened bread (and leavened "juice") in observance of the Lord's Supper. WHY IS CHRIST THE SAVIOR? Because he lived a sinless life, and thus was able to die for our sins. Now the bread represents the BODY of Jesus. Was it sinful? Leavened bread says that it was. Thus the use of leavened bread denies in symbol the sinless humanity of Jesus, and thereby symbolically does away with the Savior. Is it then important—this question of using leavened or unleavened bread? It certainly is.

Likewise grapejuice has the leaven in it—that is why it ferments. Fermentation purges out the leaven. That is what the U. S. government bureau which deals with such matters told Frederick J. Haskins (head of question and answer column) in answer to his inquiry. Leavened bread and leavened wine is the devil's substitute. Unleavened bread and unleavened (fermented) juice are the only Scriptural symbols.

HOW DO WE KNOW CHRIST AND THE DISCIPLES USED LEAVENED BREAD? Because such bread was the only kind found in Jewish homes around

passover time, which time it was. HOW DO WE KNOW WINE (not grape juice) WAS USED? Because some of the Corinthians impiously got drunk at the Lord's Supper. (I Cor. 11:17-22) For this, God killed some of them. (See verse 3) LET US BE STRICT IN DIVINE THINGS.

MANY WAR CRIMINALS LIKELY TO GO FREE

By Tom M. Olson

(Continued from page one)
are known by several names.

Members of Japan's notorious Black Dragon Society, according to well informed military authorities, have engaged recently in attempts to shield Japs guilty of beating, starving and otherwise mistreating American prisoners of war.

Many wanted Japs were disclosed to have already taken refuge in small villages and adopted assumed names to escape possible identification by prisoners who secretly compiled lists of their tormentors while in captivity.

Even though some of the guilty criminals succeed in evading human justice, they still have the Lord to meet.

They cannot hide from Him. "For He looketh to the ends of

Mused Uncle Mose

Dat old ox de Lawd talk er-
bout — he been pushed in de
ditch so many times he might
nigh daid.

A SONGFUL RELIGION

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneless; but Judaism said, "O come, let us sing unto the Lord;" and when Christ came, the angels greeted His birth with praise, and since then Christian song has gained in fullness and strength of voice with each century.—Unknown.

"Sometimes you wonder what the preacher would have preached if nothing had been published that week."

"It's possible for preachers to get a cat's-eye-view of the world—going about and pouncing upon every little homiletical mouse that bobs up."

the earth, and seeth all his go-
ings. There is no darkness,—
shadow of death, where the wo-
ers of iniquity may hide them-
selves" (Job 34:21-22).

"Assurance"

"Can it be, right for me to go
On in this dark, uncertain way?
Say, 'I believe,' and yet not know
Whether my sins are put away?"

Not know my trespasses forgiven,
Until I meet Him in the air!
Not know that I shall get to heaven
Until I wake and find me there!

Not know my state till on my brow
Beams the celestial diadem!
Why, surely all the world will know
That I'm a pardoned sinner then.

Must clouds and darkness veil my brow
Until I dwell with saints in light?
And must I walk in darkness now,
Because I can not walk by sight?

And shall I just begin to say,
'Father, Thine every word is true;
And cast my doubts and fears away,
When all the world will own it too?

Is this the way to treat the God
Who bids me love and trust Him now?
Is this the way to use the Word
Given to guide me here below?

How can I forth to sinners go,
And tell of grace so rich and free,
If all the while I do not know
Whether that grace has smiled on me?

How can it be my joy to dwell
On the rich power of Jesus' blood,
If all the while I can not tell
That it has sealed my peace with God?

How can I be like Christ below—
How like my Lord in witness shine—
Unless with conscious joy I know
His Father and His God as mine?

Oh, crush this cruel unbelief;
These needless, shameful doubts remove;
And suffer me no more to grieve,
The God whom I do really love."

—Anonymous.