

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOLUME 14, NO. 48 RUSSELL, KENTUCKY, DECEMBER 31, 1949 WHOLE NUMBER 604

Announcing Simmon's Lectures On "The Trail Of Blood"

No greater blessing can come to any church than to have Eld. T. P. Simmons deliver his lectures on "The Trail Of Blood." The lectures depict Baptist Church history from the days of Jesus to the present, proving conclusively that Baptists have existed in all centuries down to the present, and that all other so-called churches are but man-made human organizations.

The editor has heard these lectures delivered by Bro. Simmons a great number of times and cannot speak too highly of either the message or of Bro. Simmons.

For nearly twenty years I have known Bro. Simmons personally and I rejoice in his friendship. He is a Christian gentleman first of all who walks with the Lord every day. I have worked, taught, preached, and prayed with him and I know him as very few know him. I know by personal experience that he loves his Lord and lives for Him daily. Then, too, Bro. Simmons is a Baptist — not a modern Baptist, but an old-time Baptist. Though he is not old in years, he believes the doctrines held and preached by Baptists of fifty years ago.

Bro. Simmons is a great preacher. In fact, I never heard any that I like better. I think he can go deeper into the Word of God and make it plainer than any man I know. His lectures are most interesting to both young and old.

Bro. Simmons is a great theologian. His book, "A Systematic Study Of Bible Doctrine," contains over 500 pages and is a veritable gold mine of Bible information. No book on theology ever written will begin to compare with it.

Bro. Simmons is one of the great men of God of all ages. When the final roll call comes, truly believe T. P. Simmons will be ranked by God along with Carroll, H. Boyce Taylor, Patton, Broadus, Bunyan, and Paul.



Eld. T. P. Simmons

THE LECTURES

They have been delivered over a period of fifteen years in eleven states — extending from Pennsylvania to Texas and from Michigan to Florida — in churches both large and small.

The author has spent nearly thirty years in the Baptist ministry, the most of which time he has served in the pastorate in five states, being a pastor at the present time. Therefore, he is acquainted with and sympathetic toward the problems of a pastor, and seeks to fit the lectures into each situation so as to make them constructive. He seeks always to make the pastor's work easier and not to increase his problems. He is the author of a five-hundred page book of theology.

The lectures make use of the well-known "Trail of Blood" chart prepared years ago by the noted J. M. Carroll of Texas. Three hundred thousand miniature copies of this chart, together with Brother Carroll's lectures have been circulated. The chart used is twenty feet long.

However, these lectures are not a rehashing of Brother Carroll's. (Continued on page two)

OUR SHUT-IN FRIEND

On page six is a picture of one of our shut-in friends, who was in college with the editor—Miss Ruby Dell Baugher.

She tells the story of her illness and experiences with Him below:

"I was a teacher before my illness — teaching and working on my college course at the same time. I had hopes of becoming a missionary teacher at the completion of college. Graduation was to come in 1925. I was in Georgetown College, Georgetown, Kentucky. In January of 1925 my health broke completely. However, after several weeks in the hospital and college infirmary, I was permitted to stay on in college preparing my assignments mostly in bed, and so graduated.

"Until January of 1926 I had hopes of teaching. The first operation came in February of 1926 and my body did not recover from it until another operation had to be undergone. My missionary hopes were still with me and, to a certain extent, interfering with my peace of mind. Then the pastor of the little Baptist Church near Morgantown, Kentucky, of which I was a member, said one day:

"Child, don't you know if God had wanted you for a foreign missionary, He would have given you a strong body?"

"Since then I haven't grieved over my call to the mission field. Until 1930 I was up a part of a good many days between operations. Since the fall of 1930, I have been in bed. In April of 1945 my mother died. A friend was with me that summer in our little Kentucky home. However, when the time came for her to return to her position as teacher, I had to come to a nursing home in this city of Evansville, Indiana. In July of this year, I left the nursing home and I am now in a private home.

"If someone had told me in August of 1945 that I could pay \$100 a month from then until

"WHO IS HE?"

For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

In the beginning was the Word, and the Word was with God, and the Word was God. Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. — Isaiah 9:6; John 1:1; Hebrews 1:3.

"WHY DID HE COME?"

I came not to call the righteous, but sinners to repentance. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. — Luke 5:32; Acts 10:43, 4:12; John 14:6.

"WHERE IS HE NOW?"

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us? 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 that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. — Romans 8:34, Philippians 2:9-11.

now to keep a roof over me and a bed under me and enough nursing care to make life livable, I couldn't have believed him. But God has never failed me, and no one has had to wait, even all day, on me when time came to pay up for another month. God is the only explanation. I feel that if I do ALL I can to earn a living, He will do the rest. HE HAS!

"I have written six books of poetry, the first one appearing in 1938. I have a novel to my credit and four shorter books of prose. The available books that I have on hand now are:

Spring Grove and Chips of Cedar (Poetry)\$2.50
Listening Hills (Poetry) ..\$2.50
The Wedgewood Pitcher (Novel)\$2.50
Romans Eight Twenty-Eight In Nineteen Forty-eight \$1.00

"Any of these books can be obtained by ordering from me at this address: 907 JUDSON ST., EVANSVILLE 13, INDI-

ANA. I shall greatly appreciate an order.

"I have sold more than 2000 copies of WHAT I HAVE LEARNED and 1000 copies of MORE OF WHAT I HAVE LEARNED. They are out of print now, but before long, they, combined into one volume, will be available to my readers. I have LEARNED since I have been shut away and I am still learning."

Dear Bro. Gilpin:

"Enclosed you will please find check for \$25.00. I am glad to be one of the seventy-five to try to release your debt. I know of no paper that will do the good that THE BAPTIST EXAMINER does and wish it could be read in every home."

Your brother in Christ,
Chas. Mangold,
Demossville, Ky.

THE YOUNG MINISTER

James McDougall, young Scottish candidate for the ministry, was walking to the pulpit to preach his trial sermon. He had worked hard on it, and felt that it was a very good sermon. He had a good voice, and felt certain of making a fine impression. The self-confidence and pride in his face and bearing were evident to many in the church. A writer records how old Robin Malair, the sexton, slowly shook his head as he said, "I hae me doots o' yon laddie." He had seen many candidates mount those steps in pride and some in humility. James McDougall made a miserable failure that day. As he walked slowly down the pulpit steps, head bowed and heart humbled, old Robin mused, "Aye, laddie, if ye had gone up as ye came down, ye might hae come doon as ye went up."—Selected

The First Baptist Pulpit

"WHO CAN BE SAVED?"

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?" — Mt. 19:25.

I am satisfied that those of you who know anything at all about the Word of God would readily agree with me that there are two false and erroneous ideas as to salvation abroad within the world. The first is that if you are good, you don't need to be saved, and the second false and erroneous idea is that you must be exceedingly good in order to be saved. I say, beloved, that fully 90% of the

preachers in America will proclaim to their congregations these false, heretical, and erroneous ideas when they stand before their congregations this day.

I believe that the Lord Jesus Christ from the very beginning of His ministry taught definitely otherwise. I know that Jesus Christ never said that if you are good, you don't need to be saved. I know that He never did tell people that if they would be exceedingly good that they would be saved thereby. Instead, beloved, you find the Lord Jesus

saying just the opposite. Listen:

"And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but SINNERS to repentance." — Mt. 9:11-13.

"For the Son of man is come to seek and to save that which (Continued on page two)

NOAH'S ARK

At dawn, on August 28, five Americans started to climb 16,000-foot Mount Ararat to determine whether or not Noah's ark is there. Turkish herdsmen and some aviators had reported seeing a vessel in a glacier there which they—and others—thought might be the hulk of Noah's ark. (The Scripture says the ark rested "... upon the mountains of Ararat" Gen. 8:4).

The climbers started from their base, 20 miles from the Turkish-Russian-Iranian frontier. They were loaded with supplies and accompanied by a Turkish escort. Dr. Aaron J. Smith, retired missionary of Greensboro, N. C., was the leader of the expedition.

After twelve days of fruitless search the project was abandoned. Every part of the mountain was searched, including the (Continued on page seven)

THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

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NO PAPER
NEXT WEEK

OUR THANKS TO BRO. TOM TURNER

Our page of New Year's greetings was drawn by Bro. Tom Turner of Ashland, Kentucky.

Bro. Tom is a Christian layman who makes his living by the literal use of his hands daily, as he is a sign painter. He is a consistent Christian, and a member of the Central Baptist Church of Ashland, Ky.

The editor is happy to count Bro. Tom as one of his best friends and rejoices over the fellowship that exists between them.

This drawing of page five is furnished us gratis by Bro. Turner—a contribution on his part to our work.

We thank the Lord for Baptist laymen like Bro. Tom Turner, who love the Lord.

THANK YOU, BELOVED

"Please never let my subscription expire for I would not want to miss a single issue of your paper."

A. D. Helveston,
Tampa, Florida

"I really enjoy every issue of THE BAPTIST EXAMINER. My wife reads your sermons to some neighbors of ours, both in their seventies, and they too enjoy the paper."

Casper Lake,
Conway, Ky.

The Trail Of Blood

(Continued from page one)
roll's lectures. The author has developed his own approach and method of handling Scripture exposition and historical facts.

The lectures are really just sermons, containing much exposition of Scripture, tracing its fulfillment and the continuity of its doctrines in history through New Testament churches.

They are calculated to strengthen Baptists against unionism and looseness in general, wherein lies the greatest peril to non-modernistic Baptists. This they do by:

1. Emphasizing the local congregational nature and autonomy of New Testament churches. The theory of a universal, invisible church is refuted. The true meaning of "ek-klesia" according to established usage is insisted on. It is affirmed that there is no passage of Scripture that requires the assumption of a universal, invisible church.

THE BAPTIST EXAMINER

PAGE TWO

DECEMBER 31, 1949

A YEAR UNTRIED

A year untried before me lies,
What it shall bring of strange surprise,
Or joy, or grief, I cannot tell;
But God, my Father, knoweth well.
I make it no concern of mine,
But leave it all with Love Divine.

Be sickness mine, or rugged health,
Come penury to me or wealth;
Though lonesome I must pass along,
Or loving friends my way may throng;
Upon my Father's Word I rest,
Whatever shall be will be best.

No ill can come but He can cure,
His Word doth all of good insure;
He'll see me through the journey's length,
For daily need give daily strength.
'Tis thus I fortify my heart,
And thus do fear and dread depart.

The sun may shed no light by day,
Nor stars at night illumine my way,
My soul shall still know no affright,
Since God is all my life and light.
Though all the earthly lamps grow dim,
He walks in light who walks with Him.

O Year untried! -- thou hast for me
Naught but my Father's eye can see;
Nor canst thou bring me loss or gain,
Or health or sickness, ease or pain,
But welcome messenger shall prove
From Him whose name to me is Love.

--Selected

2. Showing that the history of Baptists goes back to the ministry of Christ, and that Baptists are not just another denomination on a par with organizations of human founding and modern origin. Thus the folly of unionism, open communion, and alien immersion is shown.

3. Stressing the nature, purpose, and place of the two ordinances.

4. Explaining how the ordinances and doctrines of the Bible have been mutilated in the hands of men, thus giving rise to man-made denominations. This shows why Baptists cannot recognize them.

5. Presenting the doctrine of eternal salvation by grace through faith as a distinctive teaching of Baptists, showing why we cannot unionize with those who compromise this doctrine in any way.

Here is a brief resume of the five lectures:

Lecture No. 1. Based on these words from Matt. 16:18: "I will build my church, and the gates of hell shall not prevail against it." The discussion centers around the meaning of "church," the words "I will build," and the guarantee that the gates of Hell (Hades) should not prevail against the church. This passage is emphasized as guaranteeing the perpetuity of New Testament churches. Thus a foundation is laid for all the lectures.

Lecture No. 2. Consists of a discussion of eight marks of New Testament churches. These marks have to do with the fact that the Son of God, and not some mere man, is the founder of New Testament churches; that their ordained officers are bishops (elders, pastors) and deacons, with no grading, but equality, in the ministry; that in polity they were independent and democratic; that they practiced the principle of a regenerated membership; that they had

two (not three, nor seven) symbolic ordinances (not sacraments); that they had but one head — the Lord Jesus Christ (not the pope or any other mere man); that the teachings of Christ and the apostles (which we now have in the New Testament) constituted their only rule of faith and practice; that they preached eternal salvation by grace through faith.

Lecture No. 3. This lecture begins with the top of the left side of the chart, showing how the divine pattern was marred by men. It traces in detail the steps by which many churches (even the majority, but not all!) in the second and subsequent centuries became irregular, changing local, democratic church government to that of a centralized hierarchy and substituting the doctrine of baptismal regeneration for salvation by grace.

Lecture No. 4. Further steps in the development of the Catholic Hierarchy are discussed as shown on the chart, such as the union of church and state, infant baptism, the rise of the papacy, indulgences, purgatory, image worship, transubstantiation, and auricular confession. This lecture also covers the division of the hierarchy into the Roman and Greek branches and also the Protestant Reformation, in which we have man's attempt to mend that which he himself had developed. It started wrong and its products are still wrong.

Lecture No. 5. Takes up bottom of chart, where is depicted the history of those churches that were not swept into the hierarchy (nor carried off into Gnosticism or Manichaeism), the hated "heretics" persecuted constantly by the Catholics. Their various names are given and discussed, such as Montanists, Novatians, Donatists, Paulicians, Albigenses, and Waldenses. Then it is shown that in the third century the general epith-

"Who Can Be Saved?"

(Continued from page one)
was LOST."—Luke 19:10.

Never one time in the ministry of our Lord did Jesus tell people that if they were good, they wouldn't need to be saved, and never one time did He tell them that if they would be exceedingly good, they would be saved. Instead, beloved, the Lord makes it clear all the way through His ministry that we are never saved by our goodness but by the work of the Lord Jesus at Calvary in our behalf.

He gives us a story in order to illustrate this very clearly. He tells about two people who went to church—one a Pharisee, and the other a publican. The Pharisee stood in the house of God erect and told the Lord how good he was, for he recited to the Lord the fact of his tithing and fasting. He told the Lord how many times he had fasted each week and reminded God of his tithe paying. Then he looked over at the publican who was bowed down in all of his grief and weight and burden of sin, and he looked back into the face of God and said, "Lord, one more thing. I'm glad I am not like this old publican. I am so glad that I am such a good man and not like this poor helpless publican." On the contrary, beloved, that publican would not so much as lift his eyes toward the sky, but rather smote upon his breast and cried, saying, "God, be merciful to me a sinner." What a contrast between the two! One was filled with himself while the other was burdened by the sins of himself. One had no room for Jesus within his life while the other was so emptied of self that there was room for the Lord Jesus to come within his soul. Our Lord Jesus, looking upon these two, said, "The man that abased himself went down to his house justified while the other went down to his house condemned."

This would lead me to say, beloved, that here was a good man who went to Hell and a bad man who went to Heaven. As I say, this is contrary to the philosophies of men today, but it is the teaching of Jesus, that a good man depending upon his goodness went to Hell while a bad man depending upon Jesus Christ went to Heaven.

We have another example in the life of our Lord, in the experience of Nichodemus. There wasn't a more religious, upright, self-righteous man in his day than Nichodemus. He had a respect for the Lord Jesus, which many do not possess today. He even came to pay Jesus a social call in the evening hour. He was righteous; he was moral; he was a religious man; yet Jesus said to him, "Ye must be born again."

So, beloved, I say that the ministry and the teachings of Jesus from beginning to end are such as would lead us to see that no matter how good you

et of Anabaptists was applied to these churches because of their practice of baptizing all that came to them from the Catholics. Other names were gradually dropped and the name Anabaptists became the principal one. Then, finally, the prefix "ana" was dropped, leaving the name "Baptists."

Pastors and churches interested in having these lectures are urged to write Eld. T. P. Simmons, 2817 Carter Ave., Ashland, Ky.

By all means, let me urge our readers to arrange to have these lectures delivered to your people in 1950. You'll have a much greater church in 1951 if you do.

are, you need to be saved, and would further show us that the idea that you must be exceedingly good to be saved is folly and erroneous and heretical in the light of the Word of God.

Therefore, with this introduction I ask the question which the disciples asked, when they said, "Who then can be saved?" Now, beloved, if it is true that regardless of how good you are, that won't save you, and if it be true that irrespective of how good you are, you still need to be saved, then, beloved, I ask the question, "Who then can be saved?"

I
GOD CAN SAVE A RICH MAN. Lots of people don't think so. Lots of folk have in mind that it is a positive indication that the individual is doomed for Hell if he is a man of wealth. Listen:

"The elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—III John 1:1, 2.

How rich can a man be? Is it possible for a rich man to be saved? Is it possible for a multimillionaire to become a child of God? The Scripture which I have just read, says, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." So long as your money and wealth don't interfere with your soul prosperity, then God Himself delights in pouring it out upon you and wishes for you the prosperity of wealth so long as it doesn't interfere with your own soul prosperity.

You say, "Brother Gilpin, I have heard all my life about the rich man who came to Jesus and how that Jesus told him that it was easier for a camel to go through an eye of a needle than it was for a rich man to be saved. Knowing that it is impossible for that to take place, naturally I just grew up with the idea that it was impossible for a rich man to be saved." Now let's analyze it. Here came a man to see Jesus, who was a good man. Morally, I'm satisfied that he was above the average. The Word of God says that when Jesus saw him that He loved him. So good, so righteous, so moral, so upright was he that when Jesus looked at him, Jesus loved him. Jesus answered his question as to how to be saved by enumerating a number of commandments, and said, "Do these and you will be saved." Immediately the man said, "I have kept all the commandments from my youth up." Whether he had or not is another matter. Jesus put him to a test as to whether he had. Jesus said, "If you have kept all of the commandments, go sell everything you have and give it to the poor, and follow me. We will see whether you have kept all the commandments or not. The first commandment is that you shall love other god before Jehovah. Let's see whether your gold is your god." Immediately, beloved, that man's gold that might have become a golden key opening up the kingdom of Heaven to him, became a golden bar that held fast the doors of Heaven against his soul. When he went away he was grieved, clutching his money to him and enjoying his possessions. Jesus said, "It is mighty hard for a rich man to be saved. It is easier for a camel to go through an eye of a needle than for a rich man to be saved." The disciples said, "Who then can be saved?" Jesus replied, "The things that are impossible with man are possible with God."

(Continued on page seven)

MISSIONARIES
IN BRAZIL

J. F. Brandon
Mr. and Mrs. Billy Parrott
Mr. and Mrs. L. M. Smith
Miguel Ibernon
Cicero Bicipo
Maio Dutro
Eufrazo Soraes
Francisco Santiago
John Dias
Zacharias Nunes de Abriu
Gabriel Seraphin
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE
LORD JESUS COMMISSIONED HIS CHURCHES TO DO

Go — Make Disciples — Baptize Them — Indoctrinate Them. Mt. 28:19, 20

MISSIONARIES
IN PERU

R. P. Hallum
Mrs. R. P. Hallum
Miss Marguerite Hallum
Don Simon Guima
(Spanish Language)
IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

Missionary Hallum Hopes To Visit And Aid
Don Tomas In His Work In Columbia

(This letter was received sometime ago, but for lack of space was not printed. But because of its news we are printing it. (Ed.).)

Iquitos, Peru.

I am prayerfully considering the question of making a trip to Iquitos (Columbia) some time in the near future, probably in a few months, to look over the work there. I have written him (Don Tomas) this so. I think I can go by way of Leticia and Bogota much easier than by Lima. I am sure that you will pray about it and give me your impressions. I had not made a trip to Iquitos on the river for some time until last week. I secured a helper and made a trip, leaving Tuesday morning and returning Thursday. I had in mind to go to Mapa and preach one night and then to some place the next night. We were near Mapa when we stopped to lunch. After lunch we pushed out, thinking we would go on and soon be at our intended destination, but we didn't go. The motor refused to start. We tried for an hour more to get it to start but it

wouldn't work. We had worked with it an half hour or more in the morning before it would go. So I decided to go back down stream to a place we had passed and stay over night and the next day go into the center as they say here, and have a service the following night. We did and found the place deserted by about half the Indians.

*Preaches To Seven And
Four Are Saved*

It is a settlement of seven or eight houses and is low. When the water is high the people go back to higher ground, so on this occasion it was very muddy everywhere and there were 9 or 10 adults in the village. I made arrangements to have service in one of the houses (so-called) and there were six people present, 3 men and 3 women and the man who was with me made seven I had to preach the gospel to. One was a boy that came to our house and bought a Bible some months ago, and had made a profession of faith in the Lord in one of the former services. At the end of the service he and (Next page, Column one)

MRS. PARROTT IS NOW
HOME FOR MEDICAL
TREATMENT

Dear Brethren:

Shortly after the baby was born in Brazil, Eudora began having trouble. We said nothing about it in our letters because we felt that the doctor in Brazil would be able to take care of the trouble and that there was no need to worry our families and friends with our troubles. The doctor continued to assure use that all was well and that he would have everything fixed up shortly, but she did not get any better and in October she began to get much worse. The doctor started new treatments which did not help at all. Finally with the last treatment which he gave her he said if that did not work it would be necessary to operate on her. The doctors in Brazil do not have the training nor the equipment necessary to properly take care of such things. We did not want this doctor to operate on her, so after much prayer about the matter we decided to bring her home for the necessary treatment before it was too far advanced. Since arriving in the States we have had two doctors and both of them have assured (Next page, Column two)

Brother Brandon Tells Of The Wide-spread
Interest Of Many As To His Grevious Illness

Carrville, La.

Your letter was newsy. I hardly ever receive one like it. I am glad to hear from Brother Freyling. But a few days past while praying I wondered what had become of him. Also Brother Stephens has died. His moving to California did not seem to help much.

The past month has revealed much of the grace of God. Indeed, the Lord Jesus Christ is concerned about His servants and the deeper their distress the greater His manifold grace. I have received six letters from churches and one from an individual, none of whom I know, this month. Before this I had received some, but not so many. All of these assure me of sincere cooperation in prayer. James 5:16-18 is comforting in connection with that. Now if God hears one righteous man, then what about the many who know me not in the flesh but have sought the Lord in prayer for me.

A Church In Boston Writes

A church in Boston wanted me to tell them something of myself

so they could pray with a greater interest, as they were putting me on their prayer list. The Pastors' Conference of Baton Rouge had special prayer and wrote that they would be coming over to visit me in a short time. I received a nice letter from Bro. Dodd of the 1st Baptist Church in Shreveport assuring me the cooperation of the church in prayer, and placing themselves at my disposal. A church from Mansfield wrote that they were praying for me, also a church in Oklahoma and a woman and her daughter from San Angelo, Texas. Often prayer needs time for the development of the object requested, and in this case it may be so. Personally I see no reason why the Lord shouldn't answer the prayers and restore health. Yes, I was forgetting, I received a letter from the pastor in Manaus yesterday that said, "Be of good cheer, we are praying for you and we believe you will soon be with us again here." This coming from a man I led to Christ and baptized many years ago makes it sacred to me. (Next page, Column One)

There Is A Great Prophet Who Is Without
Honor In His Own Country, As Jesus Said

Jesus testified in John 4:44 that a prophet has no honor in his own country. How true this is. We have thought of it many, many times. Several years ago Brother Dewey H. Jones was pastor of the Benton Baptist Church, Benton, Ky. He edited the MESSENGER OF TRUTH, a good paper, and kept the work of Missionary J. F. Brandon before the readers in its pages. He was strong for the mission work and sacrificed for it, and the Benton church to sacrifice for it, too. But, alas, he began to lose interest in it, and to lose interest in the "Co-operation Program" until he led the church to vote to quit supporting the work, but after the church voted to quit supporting the work many of the members designated their mission money

and the church continued to support the work anyway and gave more for a time after she "quit" supporting the work, than she did when she was supporting it. Brother Jones resigned and another pastor came, and then another, and then another, and the present pastor has succeeded in getting the church to quit supporting the work altogether. And now only one person in Benton, Ky., supports the work, and that is Brother Brandon's sister. This is Brother Brandon's home church and home town, and his wife and children live there. Truly Jesus was right when he testified that a prophet has no honor in his own country. Each Baptist church has a right to give her mission money where she pleases (so long as it is pleasing to the Lord) without interference from any one. The Benton Church has that right and we grant her that right. This is a faith work and no church is interfered with if she gives or does not give to this work. It is interesting to watch as the years go by. It really hurt us to see the Benton Church quit supporting the work she loved so long, and sacrificed for so long, and was so happy in doing it, but several others have joined the list of supporters and we are encouraged.

SPECIAL OBJECTS
TO PRAY ABOUT

Pray for J. F. Brandon, pray for Mrs. Billy Parrott, pray for the new building needed in Manaus, Brazil, pray for the money to send out the Smiths to Brazil, pray for the Hallums in Peru, pray for Don Tomas in Columbia, pray for Don Simon in Peru, pray for Miguel, Cicero, Maio, Eufrazo, Francisco, John Dias, Zacharis and Gabriel in Brazil. These are the missions. (Next page, Column five)

RUSSELL BAPTISTS

The First Baptist Church, Russell, Ky., of which Brother John R. Gilpin is the pastor, has given \$553.00 as a special offering in November to help send the Smiths to Brazil. This offering is especially encouraging because of the need, and also under the conditions it was given. The men of the First Baptist Church, Russell, Ky., are railroad men and because of the coal strike, many of them have been off from work for several weeks. This shows what can be done when the people love missions and are taught to give to missions by the pastor. Only a few years ago we had only one missionary, Brother J. F. Brandon. Now there are 18. If each pastor who reads this would have his church to give a special offering toward sending out the Smiths to Brazil, we would have enough right away. Some could give more than others, but all could give some. May the Lord lead many to do so.

Missionary Brandon, Slowly Improving,
Shows Deep Concern For Work In Brazil

Carrville, La.

Yesterday I received a letter from the south country, Miguel had written to Santiago, the pastor in Manaus, and he sent it on.

Roof Torn Off House

They have a law in Brazil that when one has the leprosy, the house they were living in must be uncovered and remain so for three months and then recovered and whitewashed. The estimated cost by the pastor in Cruzeiro is about \$300.00. I am sure it will cost no less. I wrote to Brother Parrott to get in touch with him and find out more fully about it and sent him enough to begin work and I felt sure you would send the other without delay. I don't know but I guess they uncovered it right after I left there on the seventeenth of June, so it is now time to put a new cover on.

Getting Some Better

I was called in by the doctors yesterday for a check up. They all thought me better. I am, but it is so slow. I am very much rested already and that makes me look so different, besides there is no swelling in my face and hands now. My feet still swell when I am up too long. They say that should leave also. I appreciate the prayers of my brethren and feel sure they are not in vain. The effective fervent prayer of a righteous man

avaieth much; then if as many people pray for me as they say have and are, then I ought to be well without blemish, shortly. Heb. 10:36. Remember me to all who love the coming of the Lord Jesus from heaven. May the grace of the Lord Jesus Christ be with you all, Amen.

Sincerely,
J. F. BRANDON.

MT. HERMON CHURCH

Mt. Hermon Baptist Church sends \$25.00 to help send the Smiths to Brazil. This is a country Baptist church like the editor attended when he was a boy. Brother Smith used to be pastor of this church and it is indeed encouraging to see her have a part in sending him to the foreign mission field. May the Lord lead others to join in the good work.

WHERE IS CARRVILLE?

Many have asked: "Where is Carrville, La., where Brother Brandon is?" Brother Brandon writes: "Carrville is sixty miles north of New Orleans and 30 miles South of Baton Rouge. It is about 70 miles from Hammond. Sunday Brother R. P. Hallum's son and his wife spent the afternoon with me. I enjoyed their visit very much indeed. He is a very fine looking man and he and his wife seem very happy."—J. F. Brandon.

84 POSTCARDS

Brother Brandon writes to Brother Z. E. Clark that he received a shower of 84 postcards from the church in Baton Rouge. He says that each one was different and yet so much alike. He also said that he did not know anyone in that church so the Lord must have sent them to encourage him and that they brought a great blessing. That would be wonderful. But wouldn't it be wonderful if those 84 persons could each send an offering to help out in the work?

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Brandon Letter

(Preceding page, Column five)

In Younger Days

Surely the days of our flesh are days of madness and weakness and folly. When we have done all we know to do to stand and then come down, what's left then to do but wait on the Lord in reflection and prayer. In younger days I stood as a midshipman at high tide, everything was flowing in, there was no hindrance or difficulty that could stop the fight, and the Lord knows we have encountered a few. But when the tide started ebbing the moon also started waning. There I stood in the midst of the waste unable to pursue my course, alone. How oft has the passage come to me: thou shalt lift up thine arms and another wilt gird thee and carry thee to the place where thou doth not want to go. The flower fades and the stem withers, but our comfort is the word of the Lord for it abideth forever.

And that is the word on which our faith is built. And — our faith is based on God's promise. Faith is the substance of things hoped for, Hebrews 11:1. Faith sees and hopes for the unseen, faith is the evidence, it gives witness of the unseen. Faith that testifies is living, must be exercised to progress. The hope of God's elect is eternal life, Titus 1:1-2. Jesus Christ is the Christians' hope, I Tim. 1:1. We hope for the coming of Christ and the resurrection. We hope to avoid the judgment, John 5:24, I Cor. 1:30. We hope to enter into life in its fullness with Jesus. May the grace of the Lord Jesus be with you all.

—J. F. BRANDON.



Hallum Letter

(Preceding page, Column two)

two other men and two women indicated that they had received Jesus as their personal Saviour. I felt then that I had been amply paid for all the work and worry that I had done that day with the motor. I went back to the shack in which we stayed and slept soundly that night. Next day we went inland to the other place by paddling the boat. I had no difficulty in finding a large house in which to stay and have service that night. Nearby in another house some Indians were drinking strong drink and carousing. In the afternoon I notified or invited all the people to come to the services, including the school teacher, who is teaching there. She is a zealous Roman Catholic but came to the service and tried to help keep order and listened to the message. I believe there were about 35 souls there that were old enough to comprehend the truth. During the service one of the drunks came in and caused some interruption. There was a lot of noise on the outside. However, I believe this work will bear fruit. Often some of them ask when I am coming back. One of the boys present that night was in our house since and said that he was receiving Christ as his Saviour. But as to organizing a church in these places—it is a problem. They need a teacher to live with them and teach them and develop them spiritually.

R. P. HALLUM.

FINANCIAL REPORT FOR NOVEMBER 1949

Liberty Baptist Church, Toledo, Ohio	\$ 24.49
Micanopy Baptist Church, Micapony, Fla.	5.00
Tabernacle Baptist Church, Lewisburg, Ky.	100.00
Bellview Baptist Church, Paducah, Ky.	15.50
Southside Baptist Church, Winterhaven, Fla.	55.00
Grace Baptist Church, Owensboro, Ky.	5.00
Little Obion Baptist Church, Wingo, Ky.	13.18
Scotts Grove Baptist Church, Murray, Ky.	7.00
Fenton Road Baptist Church, Flint, Mich.	5.00
New Hope Baptist Church, Dearborn, Mich.	24.91
New Hope Baptist Church, Dearborn, Mich.	
(Ladies' Bible Class)	10.00
Seven Springs Baptist Church, Dycusburg, Ky.	30.32
Big Creek Baptist Church, Wayne, W. Va.	5.00
Ahava Baptist Church, Plant City, Fla.	45.00
Park Hill Baptist Church, Pueblo, Colorado	75.00
East Main Baptist Church, Des Plaines, Ill.	5.00
Liberty Baptist Church, Central City, Ky.	8.69
United Baptist Church, Muncie, Ind.	10.00
Buffalo Avenue Baptist Church, Tampa, Fla.	52.30
Buffalo Avenue Baptist Church, Tampa, Fla.	
(Hope Bible Class)	35.00
South Union Baptist Church, Cadiz, Ky.	10.00
North Side Baptist Church, Mayfield, Ky.	
(Ladies' Bible Class)	5.00
Danleyton Baptist Church, Flatwoods, Ky.	5.00
Second Baptist Church, Marion, Ky.	12.78
Second Baptist Church, Marion, Ky., W. M. U.	8.34
Pleasant Grove Baptist Church, Hickory, Ky.	10.05
Freedom Baptist Church, Lancaster, Ky.	25.00
South Side Baptist Church, Paducah, Ky., B. Y. P. U.	9.00
South Side Baptist Church, Paducah, Ky.	50.40
First Baptist Church, White Plains, Ky.	15.00
Pollard Baptist Church, Ashland, Ky.	5.00
Grace Baptist Church, Base Line, Mich., B. Y. P. U.	5.28
Grace Baptist Church, Base Line, Mich.	34.11
Maranatha Baptist Church, Grand Rapids, Mich.	9.37
Maranatha Baptist Church, Grand Rapids, Mich.	
(Ladies' Bible Class)	5.00
First Baptist Church, Russell, Ky.	48.33
First Baptist Church, Russell, Ky. (for Smiths' trip)	553.00
Mount Hermon Baptist Church, Carroll County, Ky.	
(For Smiths' trip)	25.00
Calvary Baptist Mission, Lawty, Fla.	5.00
Harmony Baptist Church, Detroit, Mich.	67.00
Fish Springs Baptist Church, Corderview, Tenn.	
(Junior Class)	4.00
First Baptist Church, Stillwell, Okla. (by C. Lewis and Family)	28.00
Dublin Baptist Church, Dublin, Ky.	50.00
Oak Baptist Church, Royal Oak, Mich.	62.94
Mrs. C. E. Stewart, Stockdale, Ohio	1.00
Dica Ferguson, Wattensaw, Ark.	5.00
Howard Robert Jordan, Louisa, Ky.	2.50
L. R. Reynolds, Yuma, Colo.	20.00
J. E. Reynolds, Chattanooga, Tenn.	5.00
J. H. Kain, West Cape May, N. J.	10.00
A Friend in Minneapolis, Minn.	5.00
Miss Maude Hunt, Franklin, Ky.	5.00
Fleetwood M. Williams, Baltimore, Md.	5.00
Wardney Landacre, Carl, W. Va.	5.00
R. E. Murphy, Castor, La.	5.00
Mr. and Mrs. W. H. Sego, Glendale, Ky.	5.00
John M. Holtzclaw, Taft, Texas	10.00
John M. Holtzclaw, Taft, Texas (for church building) in Manaoas)	50.00
Luther R. Upton, McLeansboro, Ill.	10.00
Joseph H. Sproles, Benhams, Va.	2.00
Mrs. John James, Rocky Mountain, N. C. (for Smiths' trip)	2.00
Miss Georgia Brandon, Benton, Ky.	10.00
Elder R. W. Chaudoin, Titusville, Fla.	9.00
Lillian B. Kirk, Kermit, W. Va.	30.00
TOTAL	\$1780.49

SPECIAL OFFERINGS

Church Building In Manaoas

Total for August to October\$ 436.30

NOVEMBER

John M. Holtzclaw, Taft, Texas 50.00

TOTAL\$ 486.30

Offering For Smith's Passage

Total for August to October\$ 210.05

NOVEMBER

First Baptist Church, Russell, Ky. 553.00

Mount Hermon Baptist Church, Carroll County, Ky. 25.00

Mrs. John James, Rocky Mount, N. C. 2.00

TOTAL 790.05

The above special offerings have been included in the regular report.—Z. E. CLARK.

Mrs. Parrott Sick

(Preceding page, Column 3)

us that we should have come home, rather than submit to an operation in Brazil which was actually unnecessary and uncalled for. The doctor has said that in two months he thinks we will be able to go back and

now we are making plans to return about the first of February, the Lord willing. The plans are that the Smiths also will go at that time. We are happy to know that we will have someone there with us when we get back.

People we have seen since we got back have asked many ques-

tions about Brazil and the work there, and I think the most asked question has been, "How do you like Brazil?" And the second, "How do you like your work there?" In answering these questions, we like Brazil well enough. Wherever one lives there are things that one dislikes. In Brazil there are just a few more of these things that you don't like. As to the work, we love it and are wholeheartedly interested in it and are anxious to get back to it. I know that I am in the job that the Lord has called me to do and I am completely satisfied in doing it. The thing we want most is to do that which the Lord calls us to do and I have always noted the happiest Christians are those who are obeying the will of the Lord and we have been happier in Brazil than we ever were before.

The Work In Manaoas

As to the work in Manaoas, the Lord continues to bless in a great way and the work continues to grow. During the first four months of her second year, beginning July 4, the Tabernacle Baptist Church increased her membership 25 per cent, adding 13 by baptism to the 52 members which she had on her first anniversary. The house continues to be full for most of the services and many times there is no standing room in the building and some are forced to stand outside the doors. This is extremely encouraging to us and the Lord willing, a great work will be built there.

Funds Needed For A New Building

We continue to pray that the Lord will provide the funds for the new building there. At present we can seat only 60 people and this forces many to stand, causing them not to return to our services. I cannot blame them for not returning because the services are long and I would not like to stand through a two hour service myself. We are thankful for those who have given toward the new building and we ask that you pray with us that others may be led of the Lord to give toward this House of the Lord, too. I noticed in the last MISSION SHEETS that already we have about one third of the needed \$1500.00 even though only a few churches and individuals have given toward it. The building we are now using is made of mud and there are two cracks in the wall from the top to the bottom. One of them is on the side and if I were to push on it, and that not too hard it would fall in. The other is in the corner and will hold probably a little longer, but I am afraid that the rainy season will be very hard on it. We have a good lot already bought and paid for and are ready to start work on the building as soon as the Lord sees fit to provide the money for the work.

Pastor Santiago Sends Greetings

The pastor of the church in Manaoas asked that I say to all of the brethren that he is thankful unto the Lord for the support which comes through Baptist Faith Missions. He also asked your remembrance of him in your prayers and said he never forgets the brethren in his supplications. I know it to be true that always when he prays, he prays for the brethren and the churches who support him and the work there in Brazil. Pastor Santiago was the first person saved in Cruzeiro do Sul under Brother Brandon's ministry and since that time, some 20 years ago he has been working with him in the work of the Lord. He

is a good worker and you can always find him on the job. The great progress of the church there can directly be accredited to his continual efforts in God's cause. Again we ask, remember us in your prayers and especially pray that we will be able to return to the field as planned and that the Lord will provide for the new building there in Manaoas.

Your brother in the service of the Saviour.

BILLY PARROTT.



Things To Pray For

(Preceding page, Column 3) aries. Pray for them, daily. Pray for this paper that it may have a wider circulation. Pray that more churches will join in as supporters with us. Pray earnestly.



DO IT NOW

Several years ago we prayed that four others who loved missions would join with us in giving \$50.00 a month, and we five together would support a missionary. We even had in mind some laymen that we hoped would be the ones and who could have done it easier than we could. But they did not join with us, and the Lord gave more than we asked or thought, and in this issue instead of ourselves and four others, there are 64 separate offerings listed in the report for November. What will December bring forth? Many have been planning for years to begin to support missions. Do it now. Start with what you have. If you can only give a dollar, give that, then the Lord will enable you to give two dollars, and then five, and then still more. But do it now. Start the new year as a giver to missions. We are hoping to see many new names on the list in the coming year. The Lord has been good to us. We here and now thank and praise Him and adore His person and give Him all the honor and glory. Yes, worship thee, oh God.



DISCOURAGEMENTS

Many are the discouragements, the ups and downs, in mission work. Brother Brandon is in the hospital with leprosy. Mrs. Parrott is under the doctor's care. From time to time some who have given to the work, cease to do so. A church changes pastors and the new pastor leads the church to quit supporting the work. But there are many discouragements in all mission work, and in most of the cases the people who support the work don't know about it. It is the policy of this mission to print the letters direct from the missionaries so that they may know direct what is going on.

Encouragements

These are many encouragements, too. Each month new ones, who have never given to the work before, send in an offering, and the new ones are more than the old ones who put their hand to the plow and then turned back. The work continues to grow and now we have work in Brazil, Peru and Colombia, where only a few years ago we only had work in Brazil.




If the money that will be spent foolishly for Christmas Baptists was given to missions, would amount to many millions. Yet we call ourselves "Missionary" Baptists.


HOPE YER ALL SET




FOR A WONDERFUL
TIME
IN THE
NEW YEAR




HERE - SOAPING
YOU'LL BE BUBBLING OVER
with JOY
ALL THRU THE 'NEW YEAR'



GET A LOT OF FUN
MAPPED OUT
fer 'NEW YEARS DAY'
AN' HAVE A
WORLD of PLEASURE
ALL YEAR



Aint
Stringin'
YE -
HOPE
YE'LL
HAVE
A
Happy
New Year



HOPE YE ALREADY KNOW
THE RECIDE FER ---
HAPPINESS AN' THET
YER BOOKED UP FER
plenty of it
ALL YEAR!

HOPE YE HAVE



A "REEL"
HAPPY NEW YEAR



WISHIN' YE A
HAPPY NEW YEAR
PACKED
WITH GOOD CHEER AN THAT
GOOD LUCK IS IN THE
BAG
FER YE ALL YEAR!



Just
HAMMERING
HOME
THE OLD WISH
FOR A
"NEW YEAR"
HAPPY
AN' HOPE IT HITS THE NAIL ON THE HEAD



HERE'S A
BRIGHT
WISH
HAPPY NEW YEAR!



Ain't
TALKIN' THRU
NO HAT
by wishin' that yer
NEW YEAR
will be BRIM-FUL
o' PLEASURE

A HAPPY -

1950

TO ALL



HOPE YER
WREATHED
IN SMILES
THROUGHOUT
1950

AND A HAPPY
TOM TURNER

Jurisprudence And The Crucifixion

By R. G. SAPPENFIELD
Lawyer and Industrialist

When Jethro, father-in-law of Moses, heard of all that God had done for Moses, and for Israel his people, and that the Lord had brought Israel out of Egypt, he, Jethro, and his daughter and Moses' two sons, came to Moses in the wilderness. Moses visited with them the first day, telling his father-in-law "all that the Lord had done unto Pharaoh and to the Egyptians for Israel's sake," but beyond that Moses was too busy to entertain guests, because "on the morrow" he had to "judge the people . . . from the morning unto the evening" (Exodus 18:13). When Jethro saw this he inquired "why sittest thou thyself alone," and Moses said "because the people come unto me to inquire of God: When they have a matter they come unto me: And I judge between one and another, and I do make them know the statutes of God, and his laws." Jethro, seeing that his son-in-law was overworked, gave him timely advice; he said to Moses: "The thing thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: For this thing is too heavy for thee, thou art not able to perform it thyself alone . . . thou shall provide out of all the people able men . . . and let them judge the people at all seasons." (Exodus 18:1-22). Moses, as was right and proper, took the matter to God, saying "I am not able to bear all this people alone, because it is too heavy for me . . . and God said unto Moses, gather unto me, seventy men of the elders of the people, and officers over them and bring them unto the tabernacle of the congregation, that they may stand there with thee . . . And I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden with thee, that thou bear it not thyself alone." (Numbers 11:14-17).

I

Moses presided at the meetings of the seventy men whom he selected pursuant to God's command. Historians have differed as to whether the selection of the seventy men from the elders while Israel was still in the wilderness marked the origin of the Great Sanhedrin, by which, centuries later, Jesus was tried and convicted, but Raphael says: "We have thus traced the existence of a council of Zekenim or Elders founded by Moses, existing in the days of Ezekiel, restored under the name of Sabay Yehoudai, or Elders of the Jews, under Persian dominion; Gersia, under the Supremacy of the Greeks; and Sanhedrin under the Asmonean kings and under the Romans." (1).

The Hebrew courts, at the time of the crucifixion consisted of the Great Sanhedrin; the Minor Sanhedrin; and the Court of Three. The Great Sanhedrin, like the Council set up by Moses in the wilderness, consisted of seventy members, exclusive of the presiding officer, being composed of an assistant presiding officer and 69 members divided equally—twenty-three each, priests, scribes, and elders.

The Hebrew law was composed of the Mosaic Code (embodied in the Pentateuch) and the Talmud. The Talmud was di-

vided into two parts, the Mishna which was described as the text, and the Gemara, which was termed the commentary. (2) The Mosaic Code was the fundamental law, and the Talmud set forth the rules of practical application. The Mosaic Code was known as the *lex scripta* and the Talmud as the *lex non scripta*. The Pentateuch, being scripture, was given by divine inspiration, while the Talmud was the compilation of a great mass of traditional matter and commentary. The Talmud was the Oral Law which was derived from and connected with the Written Law as given to Moses by inspiration, the relationship being somewhat similar to statutes enacted within and to implement the Constitution of the United States.

law. For instance the necessity for proof by two witnesses, in the Hebrew law, furnished the basis for the present practice in the chancery courts of England, that the sworn answer must be overcome by the testimony of two witnesses, or by one witness corroborated by other witnesses. Incidentally the piety of English chancellors caused them to refer in their opinions to the Scriptures and as late as decisions by Lord Ellesmer under King James I, opinions are found to be adorned by references to the Bible (4). The early settlers, in what is now the United States, brought with them the English laws and system of procedure. The first written laws which came down to us from the pre-Norman period are those of Ethelbert of

A frequent criticism of our modern criminal procedure is that conviction is too difficult and that, as a consequence, many criminals are acquitted and turned loose to continue to prey upon society. But conviction under the Hebrew law was even far more difficult because there were no grand juries and prosecuting attorneys; two eye witnesses were necessary and their testimony had to agree in all essential facts; circumstantial evidence was inadmissible; judges when voting had to give reasons, and a unanimous verdict of guilty was tantamount to acquittal; verdicts of guilty had to be reviewed the second day, and judges voting the previous day, for acquittal could not change their vote to convict.

Other provisions of Hebrew Criminal law that are of particular significance in the light of the scriptures was that arrests could not be made at night (10), and courts could not convene during the night nor could they continue into the night, sessions started during the daytime (11).

III

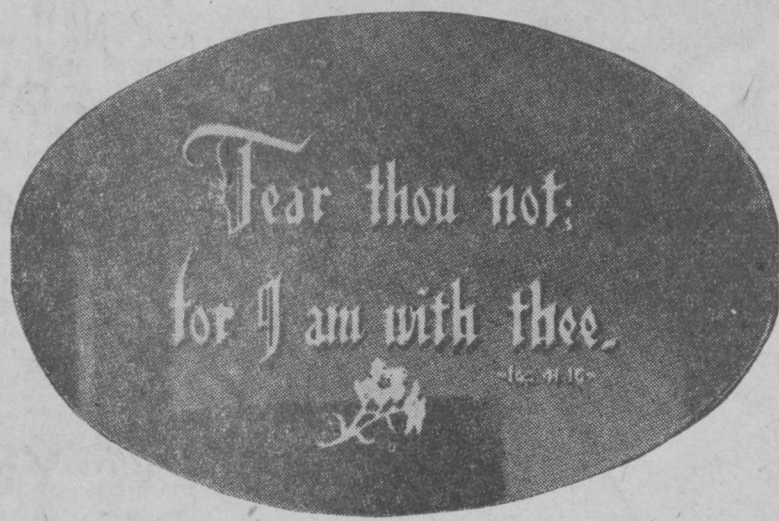
In the light of the peculiar procedural provisions of the Hebrew criminal law we can better understand why the Holy Spirit in inspiring the Gospels caused the unlearned and ignorant tax collector and the fisherman to describe in such technical detail in the Scriptures, those things which occurred just before and after Jesus was taken into custody. The events which led to the arrest of Jesus began with the question asked of Jesus by the disciples as to "where wilt thou that we prepare for Thee to eat the Passover." (Matthew 26:17). The answer was given and the disciples followed Jesus' directions, and "Now when the even was come, He sat down with the twelve." (Matthew 26:20; Luke 22:14). That gathering, the disciples learned, while eating the Passover with Our Master, was to be the last supper. Within a few hours Jesus was betrayed by Judas, (Matthew 26:47, Lu. 22:47) whom "Then having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torch-

es and weapons." (John 18:3). "Then the band and the captain and officers of the Jews took Jesus and bound Him." (John 18:21). The assertion that members of the mob, for which Judas identified Jesus, carried lanterns and torches, emphasizes that the arrest of Jesus was made at night in violation of the Hebrew criminal law, a fact, generally, not readily recognized by readers of the Scriptures. This was on the 14th Nisan, according to the Jewish calendar; the 14th Nisan, having begun at sunset April 6th and continued to sunset April 7th, A. D. 30, according to our calendar.

Jesus, upon being arrested, was led "away to the high priest; and with him were assembled all the chief priests and the elders and the scribes." (Mark 14:53). And although, as has been shown, the Hebrew Criminal law required criminal witnesses to bring the indictment (there being no grand jury or prosecuting attorneys) "the chief priests and all the council sought for witnesses against Jesus to put Him to death." -Mk. 14:55. The solicitation of witnesses by the Sanhedrin was illegal but that was not all—in response to the search for witnesses against Jesus to put Him to death, we are told none were found "for many bore false witness against Him but their witness agreed not together." (12). The significance, from a legalistic viewpoint, of the statement that the testimony of the witnesses agreed not together, though not generally recognized, is clear when considered in the light of the fact that under Hebrew criminal procedure, the testimony of at least two witnesses had to be in agreement, otherwise the testimony of both had to be rejected. (Cf. Deuteronomy 17:6).

Jesus was charged with having committed blasphemy first by the false witnesses whose testimony "agreed not together," and later by the high priest (Matthew 26:65). When recognizing that the testimony of the false witnesses should be rejected, the high priest undertook

(Continued on page seven)



We are prone to think of the Hebrews of the Old Testament periods as unenlightened people employing primitive methods, but, surprising as it may be, some features of the legalistic system of Israel are present in modern Anglo-American law. Some offences, both criminal and civil, set out in the Mosaic Code, are not unlike those of our modern law, although the penalties and remedies, in some instances, are quite different. Interesting for study are such subjects as Murder (Exodus 21:12); Manslaughter (Exodus 21:13); Kidnapping (Exodus 21:16); Assault (Exodus 21:18, 19); Trespass (Exodus 22:5, 6, 9); Bailments (Exodus 22:7, 8:10-15); Seduction (Exodus 22:16, 17); Usury (Exodus 22:25, 26); Slander (Exodus 23:1), and Bribery (Exodus 2:8).

There were thirty-six crimes punishable by death mentioned in the Pentateuch and the Talmud. Four methods of capital punishment (none of which are presently used in common law countries) were provided: Beheading; Strangling; Burning; and Stoning. Blasphemy under Hebrew jurisprudence was a capital crime, the penalty, upon conviction, being death by stoning. (Mendelsohn, pp. 45-50). Crucifixion was unknown to Jewish law. (3)

II

The legal system of most if not all civilized peoples throughout the centuries have had a common characteristic, in respect of criminal prosecutions and convictions where life or liberty is in jeopardy. Precaution, by way of resolving all doubt in favor of the accused, was and is taken to prevent conviction and punishment of the innocent. The Anglo-American law, even to this day, reflects, to some extent, the influence of the Hebrew law, though more so perhaps in civil than in criminal

Kent, which date from about 600 AD (5). The English law became in consequence, our common law. This, in course of time, has been more or less changed by statutes in all our states, but the basic principles of the common law remain as the foundation of our criminal procedure, and there remains in our law even now traces of provisions from the Hebrew law by the Romans, and the common law of England, for the protection of the innocent accused. Except where provided otherwise by enactment of our state legislatures, the accused under the Common Law, when arrested, must be taken before the proper court or magistrate as soon as possible (6); he is entitled to a speedy investigation of the offence with which charged, and if the crime is one within the jurisdiction of the judge, an immediate trial if desired by the accused, may be had. If, however, the trial is to be before a court of higher jurisdiction a *prima facie* case must be proved if the prisoner is to be held. Every prisoner must be allowed bail unless he is charged with a capital crime (7); and in all cases, conviction can not be had by a preponderance of evidence but the prisoner must be proved guilty beyond reasonable doubt. The accused, therefore, is entitled to acquittal if, upon any essential allegation, he is able to raise a reasonable doubt, the burden of proof being upon the state.

Many of our states have discontinued, in civil cases, the requirement that jury verdicts must be unanimous, and five states have adopted majority, or less than unanimous, verdicts in criminal cases (8). Other states are considering relaxing the unanimity requirements, and the American Law Institute, for the sake of uniformity, has drafted a proposed provision in respect of jury verdicts (9).

MISS RUBY DELL BAUGHER



Here is a dear Christian girl, who was in Georgetown College, when the editor was in school there years ago. She was then, and still is, one of the finest Christian characters I have ever known.

In the providence of God, she has been an invalid for years. Her only income is from the sale of her books. I urge our readers to buy them, as she says in a recent letter, need orders badly."

Her books are:

DO YOU WANT HAPPINESS?	\$1.00
ROMANS 8:28 IN 1948	1.00
SPRING GROVE AND CHIPS OF CEDAR	2.50
(The last named is a book of poetry)	

"Who Can Be Saved?"

(Continued from page two)

Now notice: Can a camel go through an eye of a needle? No, it is an impossibility, but, beloved, God can make supernaturally and can do miraculously what can't be done naturally, and if it is God's will to put a camel through the eye of a needle, God can do it. Don't be deceived by what Jesus was saying. Man can't save himself, but what man can't do, God can do for him. He wasn't saying that a rich man can't be saved. He wasn't saying that it was impossible for him to be saved. He was saying that it was impossible for him to be saved in himself but that it was possible for him to be saved by the miraculous and supernatural work of our Lord Jesus Christ.

I say to you this morning, beloved, a rich man can be saved, but when he is saved, he has to come like every other poor lost sinner, stripped of self and depending fully in the Lord Jesus Christ.

Sometimes a man becomes involved financially to the extent that he cannot pay his obligations and when there is nothing else that he can do, he declares himself to be bankrupt and starts all over again. Beloved, there was never a man in this world saved until he got to the place spiritually that he declared himself to be a spiritual bankrupt. Then he starts all over again, not in himself, but in the Lord Jesus Christ.

As the old song says:

"For nothing good have I
Whereby Thy grace to claim—
I'll wash my garments white
In the blood of Calvary's Lamb.

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

I tell you this morning, a rich man can be saved but he has to be saved just like a poor man and just like every other man, stripped of himself, depending upon nothing that he has, but depending wholly on the blood of Jesus Christ for his salvation.

II

GOD CAN SAVE A DRUNKARD. The Bible abounds with illustrations of drinking and of individuals who were drunkards. In Genesis 8 we have the story of Noah who had just finished his world famed cruise and had brought the ark to rest upon Mt. Ararat, who, when he went forth from the ark, became a farmer—a grape grower. When the very first harvest came in, he became drunk from the fruits of the harvest. If you will read this story, you will see one of the most pitiable spectacles of drunkenness to be found in all the Word of God. Here was a father that had been used so marvelously of God, who became so inflamed with drink that he takes his clothing from his body and lies down naked to make himself a spectacle to those who might look upon him. What an example for a father to set before three sons; What a pitiable spectacle for a father to strip his clothes from his body in his drunkenness and lie down thus naked and drunk, not only in the sight of others, but in the sight of his family! What a spectacle of sin!

I might say in passing, that what drink did for Noah, drink has done for every man from that hour down to this. It has made a fool of every man that dared to deal with it.

I have another good example in the Bible of Nabal, who was a drunkard. In I Samuel 25 we read that when David was fleeing from King Saul to save his life, he sent to Nabal and asked

for provisions to be given to him. Seemingly, David and his band of men who were associated with him had been protecting Nabal's herdsmen and flocks. David naturally supposed that since he had been protecting Nabal and Nabal's property, that Nabal ought to grant food unto him. The Word of God tells us how Nabal was drinking and when the messengers of David called upon him, asking for food, Nabal roughly brushed them aside and said that he had food for his own men and for his own household but none for every servant that had broken away from his master. If you will read the entire story, you will find that David when he heard of this, swore that he would take the life of every man of Nabal's family. However, God interfered and didn't allow David to do what he said he was going to do. In the meantime, Nabal's wife, Abigail by name, learned what her husband had done and knowing that he had done it through his foolishness caused by drink, came with an offering of food to David. The next day when Nabal was sober she told Nabal what he had done and how she had tried to placate the wrath of David in his behalf. The Word of God tells us that this man Nabal had an unusual experience, in that his heart grew cold within him and God smote him so that a few days later he died. Why did God espouse the cause of David? Why did God smite Nabal? Why was it that God plead the cause of his servant David? Beloved, David was a man after God's own heart and Nabal's drunkenness caused him to sin against God's own man.

Here are two illustrations of what drink did for a drunkard in the Word of God. Time would fail me to tell you of Belshazzar and of others who likewise were drunkards, as spoken of in the Bible. Beloved, I say to you this morning, God can save a drunkard. He can save the worst drunkard there is in this town. Listen:

"Come now, and let us reason together, saith the Lord: **THOUGH YOUR SINS BE AS SCARLET, they shall be as white as snow; though they be red like crimson, they shall be as wool.**"—Isa. 1:18.

It doesn't make any difference how deeply dyed with sin you may be, it makes no difference how strongly your life may be filled with the sins of this world, God can save.

Listen again:

"**Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and FORGIVENESS OF SINS.**"—Acts 5: 31.

I thank God this morning that God can save a drunkard. I have seen Him save many right here within this church. In these twenty years which I have been your pastor I have seen God save many which have been addicted to the habit of drink. I thank God and praise Him this morning that God can not only save a rich man, but He can save a drunkard as well.

III

GOD CAN SAVE A THIEF. I am mighty glad that this is true because if it weren't, there wouldn't be a one of us who would ever be saved. If God couldn't save a thief then you and I would never have known what salvation was. Listen closely, and I'll prove to you that you are a thief.

A firm on the eastern coast sends a man to California as their representative and that man for a year's time draws his salary once a month from this firm on the east coast and at

the same time represents a competitive firm while living out there in California. You say, "Brother Gilpin, that man would be nothing short of a thief to draw his salary and expense account from one company and to represent a competitive firm at the same time." That's right but what have you done? You have taken God's blessings every day of your life from the time that you were born and you have used those blessings to build up your body with which you have served the Devil. You breathe God's air, you drink God's water, you eat God's food, you enjoy God's sunshine, you live off of God's bounty, and at the same time, instead of your life counting for God, it has counted for the Devil and your life has been given over to the service of Satan. I say, my brother, every man and woman here this morning that is unsaved is receiving blessings from God and instead of giving honor and glory back to God, you are using those blessings with which to serve the Devil, and it only makes you a greater servant of the Devil thereby.

Beloved, God can save a thief. Turn in the Bible to the day that Christ Himself was crucified. The record tells us that there was a thief on either side of Him that was also crucified. It is true that one of those thieves died in his sins and went to Hell and it is likewise true that the thief on the other side looked over at the Cross of Jesus and saw the superscription which said, "This is Jesus of Nazareth, the King of the Jews," and believed and received Jesus Christ as his Saviour and was saved. Listen as he said to Jesus, "Remember me when thou cometh into thy kingdom." Jesus replied, "Today shalt thou be with me in paradise."

There is another within the Bible that Jesus saved that was even a bigger thief. You remember Zacchaeus, the little short fellow who couldn't see over the tops of the people's heads. The only way that he could see Jesus was to climb up in a tree and when Jesus passed by, he could look down from his tree perch and see Jesus. To be sure, God planned it. Certainly from the foundation of the world God had that tree to grow. Just at the moment that Zacchaeus from the limb was looking down, Jesus looked up at him and said, "Zacchaeus, make haste and come down. This day is salvation come to thine house." Immediately Zacchaeus fell to the ground and the first thing that he said to Jesus was, "Lord, if I have taken anything from any man by false accusation, I restore him fourfold." If you will read the life of Zacchaeus as outlined in Luke 19, you will find that he had gotten his wealth by ungodly means. Jesus saved an ungodly thief and an ungodly tax collector who had secured his wealth by ungodly methods.

IV

GOD CAN SAVE A HARLOT. He did so in the days of His ministry and I know that He can do so today.

In John 8 we read where they brought to Him a woman who was taken in adultery, in the very act of adultery. You remember how that Jesus stooped down and wrote on the ground. I don't know what He wrote, but when He lifted Himself and said, "Woman, where are those thine accusers?" there wasn't a single individual there that would lift a stone to throw at her. They had all vanished because they knew that they were as great a sinner as she whom they desired to stone. Then it was that Jesus said to her, "Neither do I con-



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demn thee: go, and sin no more."

I know that He can save a harlot. He saved this one.

If you will turn to John 4, you will find a woman who had five husbands and who was then living with a man who was not her husband, yet, beloved, Jesus Christ saved that woman and she went back to the city and said, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

I tell you, beloved, Jesus Christ can save a harlot.

Read the story of Rahab's conversion in the Old Testament. It makes no difference how stained by sin your life may be, the blood of Jesus can wash the vilest life.

V

GOD CAN SAVE A MURDERER. Lots of folks don't believe it. Lots of people don't believe that there is any hope for a murderer to ever be saved. Fifteen years ago I said to a boy who used to come to our services, "I wish you would invite your dad to come to church sometime." He said, "There is no need to. My dad can't be saved anyway; he killed a man." I said to him, "Do you mean to tell me that your father thinks that there is no hope for him to ever be saved because he spilled another man's blood?" He said, "That's right. He has been taught all of his life that a murderer can't be saved, and he knows he himself is a murderer."

I am sure that there is many a person who has a similar feeling. Beloved, let me turn here to God's Word and tell you of two murderers who were saved.

I am satisfied that Saul of Tarsus was saved. He became the Paul of the New Testament who wrote more of the New Testament than any other individual, yet, beloved, before he was saved, Saul was a murderer. He was the instigator of the murder of Stephen, the first Christian martyr, and he was on his way to Damascus to kill Christians when God struck him down and saved him. I am sure that this Saul was a murderer of no unusual degree. I am satisfied that Saul had had his hands stained by another man's blood many, many times. I hear him later on when he wrote to young Timothy, say to Timothy:

"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.

Paul knew that he was a bad sinner. He knew that he had been a vicious sinner, but he knew also that the Lord Jesus Christ had saved him.

There was another murderer whom Jesus saved, by name of Barabbas. Mark 15:7 refers to

him as a murderer, but Jesus saved him. They were getting ready, in those horrible days, to crucify three thieves—Barabbas and two others. They had the crosses already prepared and these three were about to pay the penalty for their crime against society with their lives. Two of them we know were thieves. Of the third one, Barabbas, we know he was not only a thief, but a murderer as well. Beloved, the crowds clamored for the blood of Jesus instead of the blood of Barabbas and he was set free because Jesus died on his cross, in his place. Why was Barabbas saved? He was saved because Jesus Christ suffered what should have fallen on Barabbas. He died in the manner in which Barabbas ought to have died. Barabbas lived because Jesus Christ died in his place.

CONCLUSION

I can tell you someone else that He can save. He can save Y-O-U. You are the one who needs to be saved. I don't know whether you come into any of these classes or not that I have mentioned this morning, but I do know that you need Jesus. The Bible says, "Who then can be saved?" I'll tell you, beloved, the invitation is wide open for you this day. Regardless of your sin the Lord Jesus Christ promises in the Word of God, salvation to you. Listen:

"**And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.**"—Rev. 22:17.

I am satisfied that there are those within this house this morning who need salvation. If you are lost, you need Him. If you are lost, you need a Saviour. Beloved, you can't save yourself. I can't save you and the church can't save you, but I can tell you about Jesus who can. Sinner friend, look up to Him and depend on Him who bled and died at Calvary to pay the sin debt to keep you from paying it in Hell. May God bless you!



Noah's Ark

(Continued from page one)
five mile plateau extending between the main mountain and small Ararat peak.

Dr. Smith says the ark may be covered by volcanic lava or it may be preserved under an ancient covering of ice and snow. He said: "We have cleared the way for future expeditions. We

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Jurisprudence And The Crucifixion

(Continued on page seven)

to obtain a confession from Jesus that He had said He could or would destroy the temple and could or would build it in three days (Mark 14:60) but Jesus "held His peace and answered nothing." (Mark 14:61). However, when the high priest changed the question to "Art Thou the Christ, the Son of the Blessed," Jesus broke His silence, and answered, "I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61, 62). It was then the high priest lost his temper, and rent his clothes. (Matthew 26:65).

Jesus was illegally tried by the Sanhedrin because the trial was held on a feast day, the first day of the feast of unleavened bread (John 18:28) also on a day preceding the Sabbath (13). Moreover the conviction of Jesus was contrary to law because the verdict was unanimous (14), as Mark tells us "They all condemned Him to be guilty of death." (Mark 14:64). The rule that unanimity in the verdict was tantamount to an acquittal seems strange, at first, to us who are familiar with the Anglo-Saxon jury system which requires a unanimous verdict to convict, but when considering that under the Hebrew system the alleged criminal had no lawyer to defend him, while under our common law the defendant can not be tried without counsel, it can be seen as reasonable that at least one member of the Sanhedrin was expected to take the side of the accused.

The Hebrew law required each judge, in capital cases, to vote separately and to state his reasons for his vote, and voting to begin with the youngest judge, and to continue in order of age, until all had voted, so that the younger judges would not be influenced by their seniors. But at the trial of Jesus the voting was conducted by the high priest after telling the other judges that "He hath spoken blasphemy" and "ye have heard His blasphemy," and then by asking "What think ye"; and that the voting was done by acclamation (15), and not separately in order of age of the judges nor without a prior declaration of guilt by the high priest.

IV

Why, after the Great Sanhedrin had found Jesus guilty of blasphemy, and had condemned Him to death, was not the penalty of the Hebrew law of death by stoning imposed and why, instead of imposing that penalty did they lead Him away, and delivered Him to the Roman governor? Secular history tells us that when Judea became a Roman province in A. D. 6 the Jews were not deprived of local self-government; only the power to inflict capital punishment was taken away and vested in the Roman procurator. The Great Sanhedrin was permitted to retain its judicial and administrative powers subject to Roman authority. It had the power of finally disposing of cases which did not involve sentence of death. It was only in cases in which the death sentence was pronounced that the judgment had to be ratified by the procurator (16).

Tiberius Caesar, son-in-law and successor of Augustus, was the emperor of Rome at the time of the trial of Jesus. He had ap-

pointed and was represented in Judea by Pontius Pilate procurator *cum potestate*, a governor with civil, criminal, and military jurisdiction. Pilate was the son of a Spaniard who had served as a general under Agrippa in the conquest of his homeland. He was married to Claudia, the youngest daughter of Julia, the daughter of the late Emperor Augustus and wife of Tiberius. Contemporary literature tends to confirm the presence of Claudia in Jerusalem with her husband when Jesus was brought before Pilate. (Cf. Matthew 27:19. The Roman governors of the several subjected provinces were empowered, by Caesar, to apply the precedential rules and penalties of the Roman law to the substantive law of the particular province, though this was not mandatory. Pilate was not the first in the line of Roman procurators who had governed Judea. His predecessors in office had exercised great care not to offend the religious prejudices and the sacred sentiments of the Jews. But not so of Pilate, and, as a consequence, he experienced several clashes with the Jews, one of which resulted in a petition to Caesar signed by the leaders of Judea. Pilate was rebuked by the emperor, and the request of the petitioners was granted.

When the Jews brought Jesus to the Roman hall of judgment, Pilate, having been previously reprimanded by the emperor at the instigation of Jewish leaders, was receptive to their pleas or at least wished to appear. The Passover having commenced the Jews could not enter the hall without becoming defiled so Pilate obliged them by going out "unto them." (John 18:29). Pilate opened the proceedings by putting a question to the Jews: "What accusation bring ye against this man?" (John 18:29). Notice the evasive and equivocal answer: "If He were not a malefactor, we would not have delivered Him unto thee." (John 18:30). The Jews at first didn't tell Pilate in answer to that question that Jesus had been charged with and convicted of blasphemy under the laws of the province. By their reply it is apparent they had hopes that Pilate would accept their verdict as conclusive and confirm the death sentence. Pilate could have either reviewed the proceedings held before the Sanhedrin and affirmed or reversed the judgment, or have heard the case *de novo*.

Pilate, like many judges who sponive and ambiguous answers, said: "Take ye Him, and judge Him according to your law." Jn. 18:31. This forced the Jews to formulate specific charges against Jesus, and by thus having little or no hopes of the verdict of guilty of blasphemy being sustained on review, or of obtaining a conviction on a charge of blasphemy by trial before Pilate, they quickly shifted the indictment from blasphemy, a religious offense, to high treason, a political crime. "And they began to accuse Him saying, We found this fellow, perverting the nation, and forbidding to give to Caesar, saying that He Himself is Christ, a King." (Luke 23:2). Notice there are three counts in this indictment, (1) perverting the nation which was a form of sedition; (2) refusing to pay empire taxes which was regarded as a form of treason; (3) claiming to be a king, which was high treason.

There is no indication in the record that Pilate considered seriously, if at all, the first two counts. He himself privately interrogated Jesus on the third count, as the Scriptures tell us

that "Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, 'Art Thou the King of the Jews?'" (John 18:33). Jesus responded to Pilate with a question: "Sayest thou this thing of thyself, or did others tell thee of me?" (John 18:34). Jesus knew it was necessary that Pilate be made to understand the exact nature of his own question to enable him to comprehend the answer that was to be given. Jesus wanted Pilate's answer to indicate whether the question was asked from a Roman or a Jewish, from a temporal or a spiritual viewpoint (17).

It is apparent that Pilate understood the purpose of Jesus' question because he answered "Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me. What hast Thou done?" (John 18:35). To paraphrase, Pilate said to Jesus, "As you well know I am not a Jew. It is not I nor is it Rome but your own nation and your own people who are accusing you. Now tell me about yourself." Jesus then said "My kingdom is not of this world; if My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence." (John 18:36). The interrogation continued with Pilate asking: "Art Thou a King then?" And Jesus replying: "Thou sayest that I am a King. To this end was I born and for this came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice." (John 18:37). Pilate appears then to have been in somewhat of a dilemma—he was satisfied that Jesus had no designs on the earthly throne of Caesar, still he didn't fully comprehend Jesus' remarks, and he walked out of the judgment hall, asking "What is truth?" but without waiting for an answer.

Pilate, upon emerging from the judgment hall said to the Jews, "I find in Him no fault at all." (John 18:38). And he began to try to appease the Jews. He reminded them of the custom that at the Passover one prisoner would be released and he suggested the release of Jesus (18). The Jews would not have Him released and instead demanded the release of the robber Barabbas. The Jews became more persistent saying: "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee he asked whether the man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction he sent Him to Herod, who himself also was at Jerusalem at that time." (Luke 23:5-7). But Herod mocked Him and sent Him back to Pilate. Then Pilate became contemptuous of the Jews and permitted his soldiers to dress Jesus in one of his cast off purple robes and to put a crown plaited of thorns on His head and to mock Him by saying, "Hail, King of the Jews." Pilate came forth again, this time bringing Jesus with him, and saying "I bring Him forth to you that ye may know that I find no fault in Him." The Jews were not satisfied to take and crucify Jesus while Pilate was contending Him to be faultless, so they said "We have a law, and by our law He ought to die because He made himself the Son of God." (John 19:7).

When Pilate heard this "he was the more afraid; and went again into the judgment hall" and interrogated Jesus further . . . and from henceforth Pilate sought to release Him: but the Jews cried out, saying, "If thou

GOD'S WILL

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet:
I asked and paused; he answered soft and low,
"God's will to know."

"Will knowledge, then, suffice, New Year?" I cried;
And ere the question into silence died,
The answer came: "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:
"Yes! this one thing, all other things above,
"God's will to love."

let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar . . . and he (Pilate) said unto the Jews 'Behold your king,' but they cried away with Him . . . crucify Him.' Pilate saith unto them shall I crucify your King? The chief priests answered, we have no king but Caesar." (John 19:9-15).

"Then delivered he Him therefore unto them to be crucified . . . they crucified Him . . ." (John 19:16-18).

V

Thus all the safeguards, provided by Hebrew criminal law to protect the innocent, plus the willingness of the Roman governor to release Him could not prevent the fulfillment of God's prophecy, nor stay even for a day the time of fulfillment, when the appointed time arrived.

To those who reject His atoning death, the crucifixion is the mere satisfaction of the judgment of Pilate that Jesus, the Son of Joseph, pay, with His life, the penalty for His alleged crime against Caesar. To those who accept Him as a personal Saviour, Calvary is the satisfaction of the judgment of God that Christ, the Son of God, pay, with His life, the penalty for man's sin against God. For the former there is eternal condemnation; for the latter, eternal life. (John 3:16-36).

Many who think of themselves as Christians have never accepted God's plan of salvation. Some openly deny Him and the object of the cross; some, perhaps, are sincere in the thought that they are Christian, having applied, to and for themselves, the test of church membership and/or good works (19). Our church rolls, of all denominations at many places, are replete with, and even some church pulpits and offices are occupied by those who deny that Christ's death was necessary for man's salvation (20). Notwithstanding that the Scriptures plainly teach "Without shedding of blood is no remission." (Hebrews 9:22) (21).

While God is not willing that any should perish but that all should come to repentance (2 Peter 3:9) the Scriptures are clear that "he that hath not the Son of God hath not life" (1 John 5:12), that "he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." (1 John 5:10).

Bibliography

- (1) Post Bbl. Hist., Vol. 1 p. 106.
- (2) Deutsch, "The Talmud," p. 26.
- (3) Cf. Deut. 21:22. The hanging to a tree here was a posthumous exhibit of the criminal's dead body to public view.
- (4) Zane, "The Story of Law," p. 220.
- (5) Huston, Dean of Law, Stanford University, "Origin and Development of Law."
- (6) Tubbs vs. Tukey, 3 Cush. (Mass.) 438.

Noah's Ark

(Continued from page seven)
expect other missions to complete the job we have begun."

Failure to find the ark has brought disappointment to many; while there are others who fear the ark would have become an object of idolatrous worship had it been found. Still others feel that the publicity given the expedition has caused multitudes to open their Bibles and read Genesis, chapters 6, 7, 8 and 9.

We are hoping that it has made many recall that Christ is the Ark of safety today. Only those who are in Him are safe from the coming storm of judgment.

The Lord Jesus said: "As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." (Matt. 24:37-39).

The Saviour who died for our sins and rose again, says: "Come unto Me." All who come are saved and safe. They will not come into judgment. They have passed from death unto life. (John 5:24). They are ready for His return.

- (7) 4 Blackstone Commentary, 296.
- (8) Idaho, Montana, Oklahoma, Oregon, and Louisiana statutes.
- (9) "In capital cases no verdict may be rendered unless all the jurors concur in it. In other cases of felony a verdict may be rendered by five-sixths of the jurors, and in cases of misdemeanor a verdict concurred in by two-thirds of the jurors may be rendered."
- (10) Dupin "Jesus Devout Calphe et Pilate."
- (11) Mishna, "Sanhedrin," Chap. IV, 1.
- (12) Jesus had said "Destroy this temple and in three days I will raise it up." John 2:19. The witnesses said, "We heard Him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands.'" Mark 14:58. It is not difficult to distinguish the meaning of these statements.
- (13) Mishna, Sanhedrin, IV, 1. "They shall not judge on the eve of the Sabbath, nor on that of any festival."
- (14) Babbai Wise, "Martyrdom of Jesus," p. 74. "If none of the judges defend the culprit, i. e., all pronounce Him guilty, having no defender in court, the verdict of guilty was invalid and the sentence of death could not be executed."
- (15) Matthew 26:66. "What think ye? They answered and said, He is guilty of death."
- (16) "The Jewish people in the time of Jesus Christ," 2d Div., I, p. 187.
- (17) Chandler, "The Trial of Jesus," Vol. II, p. 112.
- (18) Matthew 27:19. "When he was set down on the judgment seat his wife sent unto him, saying, Have thou nothing to do with that just man; I have suffered many things this day in dream because of Him."
- (19) Cf. Matthew 7:22. Christ said "many will say in that day, Lord, Lord, have we not . . . in Thy name, done many wonderful works? And then you I profess unto them, I never knew you, depart from me, ye that work iniquity."
- (20) Cf. I Peter 3:18. "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."
- (21) Cf. Leviticus 17:11. "It is the blood that maketh an atonement for the soul."