

Devoted to Evangelism, Missions, and Bible Doctrines.

# The Baptist Examiner

The Paper With a National Circulation

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

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

WHOLE NO. 183

RUSSELL, KENTUCKY, SATURDAY, JULY 26, 1941

VOL. 10 NO. 25

## More Evidence As To The Untrustworthiness Of The Fundamentalist Movement

For sometime we have contended that the leaders of the Fundamentalist movement were unscrupulous liars, and that their word was not to be accepted as a thing of value.

The following stands as a sample by way of proof of our contention.

Of recent date, in an article designed to boost the Fundamentalist movement, "The Baptist Beacon," edited by Luther Peak, of Dallas, Texas, said in part:

### DO YOU ALLOW WOMEN TO PREACH IN YOUR PULPITS?

The answer is No! We find no example in the New Testament where a woman was ever called by the Spirit to occupy the position of either pastor or evangelist. There is no record of the ordination of any woman in the New Testament. On the other hand, the Bible very clearly states the position of women with respect to the ministry.

Paul, writing to the Corinthian church, said "Let your women keep silence in the church: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." 1 Cor. 14:34-35. Again writing to Timothy, a young preacher, Paul said, "Let the woman learn in silence, with all subjugation, but I suffer not a woman to teach nor to usurp authority over the man, but to be in silence." 1 Tim. 2:11-12.

In the same paper of July 14, 1939, on page two, column four, beginning at line sixteen, Luther C. Peak said: "We rejoice to have fellowship with great numbers of the people of the Church of Christ. Great numbers of them attend our services regularly. Mrs. 'Dock' Meade, a member of the Southside Church of Christ in Abilene, spoke in our pulpit a few weeks ago, to the great joy and edification of everyone present, and at the close of her stirring message, a number of people were saved and received as candidates for baptism, as our Lord commanded us. . ."

(Continued On Page Four)

## What My Absence Did

It made some question the reality of religion.  
It made some think I was a pretender.  
It weakened the effect of the church service.  
It discouraged the brethren, robbed them of a blessing.  
It made it more difficult for the preacher to preach effectively.  
It caused others to stay away from

(Continued On Page Four)

## THE MOVIES

They move our youth away from God,  
From Christian paths our father trod.  
From honor, honesty and right  
To deeds that curse, corrupt and blight;

From beautiful uplifting truth  
To falsehood hurtful to our youth;  
From morals fine and grand and clean  
To passions low and base and mean.

They move our youth to sin and crime,  
From sacred things to things sublime:

They move to nudity in dress  
And take much virtue girls possess;

They move from modesty in style,  
And lead to evil all the while;

From traits that we delight to trust  
To lewdness and destructive lust.

They move the youth to pleasures wild,  
And start to ruin many a child;  
They move from children clothes and bread  
And send them hungry off to bed;  
They move and sway a mighty throng,  
And always lead from right to wrong;  
Who named the movies named them well,  
For fast they move our youth to hell.

—Walter E. Isenhour.

(Copied from Christian Victory).

## With Dickerson In Brazil!

Belem, Para.

July 17, 1941.

Dear Brother Gilpin:

Your letter containing the check for the amount of \$205.89 came Tuesday, July 15. The American dollar is 5 per cent cheaper here than a month ago. That means **this** check lacked over \$10 being worth as much to me as it would have been thirty days ago. And, if the states go to war—no one can estimate the depreciation. However, God rules, we will not fear.

You speak of the cost of living mounting there. So is it here, while the money declines in value—that is, our money. At present, Irish potatoes are more than six cents per pound. And we hardly know how to live without them.

They move our youth to rob and steal,  
To lie and cheat and falsely deal.  
To think it matters how little

They stoop to wrong and yield and bow

To get a living out of life  
Or whom they court or choose for wife,

That if they want to separate  
They'll find some other for a mate.

The movies move — hear this, O please!

They move the church from off her knees,

And rob her of her grace to win  
Lost souls from wreck and ruin and sin;

They move the money from the poor  
And send the beggar to your door;  
They move and move and surely get  
The cash that ought to pay some debt.

Many thanks for the word about Wayne. We long for our boys, knowing that many problems they have, and of which they will neither inform us nor others. Yet, we would know about them if we were present with them, and perhaps could help a little. But our Heavenly Father gave His Son for us, to die on our stead. I am ashamed that I do so little for Him.

Well, here is something cheerful. Our refrigerator is refrigerating at last. Perfectly, so far as can be determined. The unit came on the 10th. That is, it arrived here at the house then. It had been in the customs only five days. I brought it home at 9:30, and by a few minutes after twelve,

(Continued on Page Four)

## Simmons To Spend More Time This Year Lecturing On "The Trail Of Blood".

I can devote some time this summer to my lectures on "The Trail of Blood," and shall be glad to have engagements anywhere. These lectures trace Baptist history from the personal ministry of Christ down to modern times, showing incidentally the development of Roman Catholicism and the origin of other leading denominations.

With these lectures I use a chart twenty feet long prepared by J. M. Carroll, of Texas, after thorough and scholarly research. This chart presents a birdseye picture of the leading factors of church history, and serves both to simplify the lectures so that a child can understand them and to impress them upon the mind so that they are not easily forgotten.

I have given these lectures in a number of states ranging from Michigan to Florida and from Virginia to Texas, and always there has been wholesome and gratifying reaction. They contain truth which is eminently needed, I am profoundly convinced, by Baptist churches and individual Christians everywhere today. There was never a day when Baptist faith, which is New Testament faith, was being undermined more insidiously. "The Trail of Blood" is the antidote to the poison that is seeping through the walls of Zion.

These lectures, which are nothing more than illustrated sermons, are Biblical and evangelistic, finding their foundation in the Scripture and containing much exposition, especially of such controverted passages as Matt. 16:18; Acts 2:38; Eph. 2:8-10; and those relating to church government and polity.

As N. A. Moore, Professor of Bible in Hardin-Simmons University, Abilene, Texas, wrote after hearing the lectures, these lectures are "designed to give spiritual backbone and stamina to Baptists wherever delivered, not in the sense of promoting narrow sectarianism, but in the vindication of Baptist tenets held throughout the centuries and rooted in the New Testament." And W. K. Wood, (Continued On Page Four)

## Norris Loses Suit

Word has just been received that on Wednesday, July 23, the higher courts of Texas sustained the opinion of the lower courts and ordered J. Frank Norris to pay \$25,000 damages assessed against him for maliciously slandering the character of Elder R. E. White of San Antonio, Texas. When the suit was conducted and judgment was given Elder White, immediately after we printed

(Continued On Page Four)

## The First Baptist Pulpit

### "THE THIRD SAYING OF THE SAVIOUR ON THE CROSS"

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:25-27).

(Continued on Page Three)



## The Baptist Examiner

JORN R. GILPIN, ..... Editor

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A Bible stored in the mind is worth a dozen stored in the bottom of one's trunk.

Charity begins at home, but the kind we read about in the Bible is never confined there.

Our responsibility never can cease so long as we have a life to live for Christ and a whole world still waiting for the Gospel.

The secret of peace is the constant reference of all to the care of God.

## BRAZILLIAN MISSIONS

Since sending our last check to Brother Dickerson, we have reported the receipt of \$37. Within the last few days, the following amounts have also reached us. We gratefully acknowledge both gift and giver, and pray God's richest blessings upon each.

Amount Previously Reported	\$37.00
Charles Smith	
Russell, Kentucky	\$ 5.00
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Russell, Kentucky	.50
Total	\$61.50



ELDER C. W. DICKERSON

From month to month we send all contributions which we receive, to Brother C. W. Dickerson in Brazil for the support of his work there. It is his desire that any contributions which you wish to make, be mailed directly to us, which, we, in turn, will forward to him once each month.

However, it is our desire that you write Brother Dickerson often and thus encourage him in his work. His address is—

Elder C. W. Dickerson  
Caixa Postal No. 392  
Belem, Para,  
Brazil, South America.

Above everything else, remember him much in prayer.

If God is not first in our thoughts in the morning, He will be last in our thoughts all day.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

Let every minister, while he is preaching, remember that God is one of his hearers.

The man who preaches the Word will not be obliged to take it all back in later years.

## I SHOULD LIKE TO KNOW

1. Was the church established on the day of Pentecost? Decidedly, No! Acts 2 tells the story of Pentecost and there is not a hint in it that the church or anything else was established on that day. There are several good reasons why the church was already in existence before Pentecost:

- (1) Jesus gave one rule for church discipline before Pentecost. Mt. 18:16-18.
- (2) Jesus sang in the church before Pentecost. Heb. 2:12; Mark 14:26.
- (3) They had a church business meeting before Pentecost. Acts 1:15-26.
- (4) The Apostles were in the church before Pentecost. 1 Cor. 12:28.
- (5) Three thousand were added to this church on Pentecost. Acts 2:42.
- (6) It had a church roll before Pentecost with 120 names on that roll. Acts 1:15.
- (7) They had the two church ordinances before Pentecost: Baptism, John 4:2 and the Lord's Supper, Mt. 26:30.
- (8) They had the commission to preach before Pentecost. Mt. 28:18-20.

2. Were the disciples saved before the day of Pentecost? They were saved in the days of John the Baptist. John baptized only of those who professed to be saved. Cf. Mt. 3:6. Since they were baptized by John, then logically they were saved as least three years prior to Pentecost.

3. What is the N. T. teaching concerning fasting? Mt. 9:14, 15 is a definite answer. There is no doubt but that all of Jesus' disciples would be better Christians if we spent more time in fasting and prayer. Those who have practiced fasting, whom the editor has known, have been truly spiritual power-houses for God.

4. Are the Catholics more religious than we in observing this custom of fasting? No, it is merely a meaningless form with them. The majority of them despise it and only do it because the priest imposes it on them. Furthermore they boast about it and thus violate the Scriptures. Mt. 6:16-18. Catholic fasting is the fasting of the hypocrites.

5. Explain Luke 10:28? The disciples had just returned from a preaching mission. They told Jesus of their wonderful results — rejoicing that even the Devils were subject to them. Jesus replied that He had seen something greater than that, — namely that He has seen Satan cast out of Heaven. This was when Satan fell from his position as an angel and became a Devil. See Is. 14:12-14; Ezek. 28:12-19. Jesus further stated that there was a greater reason for rejoicing, namely that their names were written in Heaven.

6. Explain Luke 7:28? This is a difficult passage to exegete. John the Baptist in the kingdom. In fact, the kingdom began with John. See Mt. 3:2. His work might be compared to the landing-place of the stair-way: the highest step of the lower flight, or the lowest step of the upper flight. John was in a higher position than those under the law and yet lower than those following him. His work might be compared to the hour before dawn and sunrise — it is a part of the day and yet less light than the first moment after the sun is risen. John's position, since he introduced the kingdom, was inferior actually in dignity and privilege to the least in the kingdom.

7. Was John's baptism Christian? Read Mt. 21:25, 26, 32; Luke 7:29, 30. If it were not Christian baptism, then Christ didn't have Christian baptism, for it was the only baptism He ever received. Likewise then, none of the apostles had Christian baptism, for they had only John's baptism. Cf. Acts 1:22. If John's baptism had been a ritualistic ordinance of the O. T., or if it had been the latter Jewish proselyte immersion, any Jew could have answered Christ's question in Mt. 21:25-27. Since they couldn't, it proves John's baptism was Christian.

8. Was John in the kingdom, or an O. T. priest? Always we see John in the desert places and never in the cities. This alone proves that John was not officiating as a priest of the O. T., but was a preacher of the new dispensation. Cf. Lu. 16:16.

## TO ONE OF OUR CRITICS

Neither being pastor of a Baptist Church nor editing a religious paper is a bed of roses.

There are lots of preachers who never were in Russell, who can tell me more about what I ought to do as pastor of this church than I know after having lived here over twelve years.

There are readers of THE BAPTIST EXAMINER who have never contributed a penny toward its financial welfare, who can tell us more about the editing of a paper than some of us who have given our time and means until it hurts.

One of these critics recently said that the editor was always "kicking" about something. To this critic, our only answer is the words of the following poem:

"It isn't nice to be a fussin'

For it never brings us peace,  
But the wheel that does the squeakin'  
Is the one that gets the grease."

## A NEW SUPPLY OF TRACTS

Through the kindness of Mrs. Pierce, we received the entire supply of tracts which had been accumulated by Brother Pierce,—undoubtedly the finest group of tracts the editor has ever seen. There are doctrinal, evangelistic, missionary, and stewardship as to subject matter.

We will gladly send a supply of these to any one who may desire them. We would appreciate it if you would tell us what type tracts you desire, and especially we would appreciate an inclosure with which to pay the postage.

The tracts themselves are free, and we are ready to send them out with a prayer that they may be used for God's glory.

Apply thyself wholly to the Scriptures and the Scriptures wholly to thyself.



# "THE THIRD SAYING OF THE SAVIOUR ON THE CROSS."

(Continued from Page One)

It is often preached that Jesus died a martyr to His convictions. I read a sermon sometime ago which said in substance, that the value of Christ's death was that it furnished us an example that we should be true to our convictions even though it might cost our life.

To me, this is not only heresy—it is blatant blasphemy. Jesus did not die a martyr; His was a voluntary death. If we had nothing more than His own words, we would be convinced that this is true. Listen: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." (Jn. 10:17, 18). If you will note also Matthew's account of His death, we read: "Jesus, when he had cried again with a loud voice, yielded up the ghost." (Matt. 27:50). The expression, "yielded up the ghost," literally means that Jesus dismissed His Spirit. The Greek expression implies a definite act of Jesus' will. Christ's death was different from all other physical deaths,—He died voluntarily when the plan of redemption was finished.

Furthermore, when Simon Peter drew his sword to protect Jesus, he was cautioned by the Master to put his sword back in its place, saying, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53). You will notice that Jesus declared that He could call better than twelve legions of angels to His rescue. A Roman legion was variously estimated as being composed of between five and six thousand men. Since Jesus said that He could call better than twelve legions of angels to His rescue, this would mean that He could call better than sixty thousand angels to fight for Him.

In the Old Testament, in one night's time, one angel slew 185,000 of the Assyrian army. Listen: "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." (2 Kings 19:35). Since one angel slew 185,000 single handed in one night's time, then better than sixty thousand angels which Jesus could have called to His rescue could have wiped out the entire population of the earth. No, we are definitely convinced that Jesus was not a martyr. He did not have to die, He could have defended Himself, but He did die a voluntary death in our behalf.

Now, He Who gave Himself for us voluntarily, in His dying hour did not forget His mother. In the second chapter of Luke, she forgot Him and left Him in the temple lost for three days' time. Yet, here on the cross, Christ did not forget her, so that we hear Jesus committing her into the hands of John, the beloved disciple.

## I

This third saying of the Saviour

on the cross was the fulfillment of Simeon's prophecy. When Jesus was presented in the temple at about eight days of age, Simeon, a devout follower of the Lord, spoke words of prophecy concerning Jesus, and ended this prophecy by saying to Mary: "Yea, a sword shall pierce through thy own soul also." (Lk. 2:35). Soon after Simeon's prophecy was given, Mary fled into Egypt in order to save His life. This was her beginning of sorrows so far as Jesus was concerned. Later, she sorrowed when she was separated from Him for three days' time, as a lad of twelve years of age. She undoubtedly wept when He staggered beneath the weight of the cross, and now that He is upon the cross, Simeon's prophetic sword pierces her soul.

How she must have suffered. There was a relationship existing between her and Him which never existed between others. He was a part of her, and she was a part of Him by natural birth. She planted the first kisses upon His brow which is now crowned with thorns. She guided the first infantile movements of His feet—those feet which are now nailed to the cross. Though His friends and the disciples have forsaken Him and the Jewish nation has rejected Him, still she stands by the cross to suffer with Him. She could not soothe His brow with her tender touch; she could not chafe His numb hands and feet; she could not quench His thirst; she could only stand there suffering as Simeon had prophesied. Simeon's prophetic sword at last pierced her heart.

Since God saw to it that this prophecy was fulfilled, then He will bring all others to completion also. Not one of His prophecies shall fail in their fulfillment. Has He not said concerning sin: "And be sure your sin will find you out." (Num. 32:23). Has He not said that sin must be punished? Listen: "Though hand join in hand, the wicked shall not be unpunished." (Prov. 11:21). Has He not said that there is a day of judging? "And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27). Has He not said that the unrighteous shall be cast into Hell? "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17). These and all other prophecies will ultimately be completely fulfilled. The God who saw to it that Simeon's prophecy was fulfilled to the letter, shall likewise see to it that no Scripture shall fail.

## II

This third saying of the Saviour on the cross teaches us that a saved man when he back-slides will come back. All of Jesus' disciples forsook Him and fled when He was arrested. Jesus had said that they would do this. Listen: "Then saith Jesus unto them, All ye shall be offended because of me this night." (Matt. 26:31). All of the disciples declared that this was not so. "Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." (Matt. 26:35) However, all of them did flee from Him. "Then all the disciples forsook him and

fled." (Matt. 26:56). Now John, the beloved disciple, came back. Christ did not rebuke him; He did not condemn him for his cowardice; He did not censure him for running away; instead, He gave to John a commission that he was to take care of His mother.

The fact that John came back shows us that the saved man who back-slides, always comes back to God. When Noah turned loose a raven and a dove from the ark, the dove came back. She did not want to soil her feet in the muddy water, and the putrifying carcasses floating around in the water did not appeal to her for food. Yet not so with the raven. Those old rotting, decaying, putrifying carcasses were food for the raven. Dabbling around in muddy, stagnant pools of water was his delight. This raven and dove illustrate church members today. When a saved man goes out in sin, like the dove, he will come back; but when an unsaved church member falls in sin, he continues in it just like the old raven. Though a saved man may fall into sin, unlike a hog, he will not wallow in it, but like a sheep that he is, he will get out as soon as possible. The fact that John came back tells us that the saints of God come back when they back-slide.

"O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb!  
Where is the blessedness I knew,  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His word?  
What peaceful hours I once enjoyed!  
How sweet their memory still!  
But they have left an aching void  
The world can never fill.  
Return, O holy Dove, return,  
Sweet messenger of rest  
I hate the sins that made Thee  
Mourn,  
And drove Thee from my breast.  
The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.  
So shall my walk be close with God,  
Calm and serene my frame;  
So pure a light shall mark the road  
That leads me to the Lamb."

## III

This third saying of the Saviour on the cross shows Jesus' prudence. Listen: "Behold, my servant shall deal prudently." (Isa. 52:13). In all of his life's experience, Jesus constantly dealt with prudence, just as Isaiah had prophesied concerning Him.

No one perhaps ever understood Jesus as well as His mother. No one of the disciples loved Jesus as much as John. Hence, Christ's mother and John would be fit companions for each other. Jesus' half-brothers were evidently unsaved—Hence, they were not spiritually fit to care for Jesus' mother. Since John loved Jesus perhaps more than any of the rest of the disciples, then the only one into whose hands she should have been given, was John. The very fact that He placed her in John's hands to be her guardian, showed the prudence of the Lord Jesus.

## IV

This third saying of the Saviour on the cross likewise shows us that

Mary is not to be worshipped. Jesus spoke to Mary even on the cross as "woman." He did not call her mother. The Lord Jesus was omniscient, that is, He knew the future, and He knew what was to come to pass. He knew that the awful, blasphemous, heretical system of Mariolatry, which is the worship of Mary, would some day be erected. I am sure that He refrained from speaking to her as "mother" since He did not wish to countenance the worship of Mary as the "Mother of God."

What a monstrous heresy is this which one of the great false religions of the world has erected, namely, the worship of Mary. It is contrary to the express words of Jesus, for He Himself said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve." (Matt. 4:10).

Sometime ago in an art museum, I saw a picture which represented Christ, with an angry scowl upon His face ready to destroy the sinner, and picturing Mary with a smile, interceding with Christ in behalf of the sinner. That's Mariolatry—that's heresy of the worst type—it's blatant blasphemy. Jesus is the only intercessor to come between God and man. Listen: "For there is one God, and one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5). The only one that can come between the soul of man and God, is Jesus.

In fact, Mary herself was a sinner. "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come." (Jn. 2:1-4). This Scripture reveals this fact that Mary was a sinner. In fact, Mary needed to behold Jesus herself in order to be saved. Though she was His mother in the flesh, He was her Saviour in the spirit, and she needed to behold Him to be saved. Jesus said to her, "Woman, behold thy son." (Jn. 19:26).

I tell you beloved, no one needs Mary, but all need Jesus. Sometime ago, I read a sermon in which a priest depicted the heinousness of sin. He described it as a dread disease—as a terrible malady—as a thing men should shudder to see. Then he said, "Is there no remedy? Yes, God has provided such." He went on to say, "That remedy is penance." Poor misguided and misleading man! Penance is not a remedy, nor is Mary a remedy, nor is church membership a remedy—the only remedy is the Lord Jesus. Listen: "And without shedding of blood is no remission." (Heb. 9:22). "And the blood of Jesus Christ his Son cleanseth us from all sin." (1 Jn. 1:7).

## J V

This third saying of the Saviour on the cross shows the universal need. Jesus said to his mother, "Woman, behold thy son." (Jn. 19:26). This is what Mary needed; it is what you



need; it is what I needed the day that I was lost in sin; is what the world needs tonight. The universal need of this world is not good works, nor religious ordinances; rather, it is that men shall behold Jesus as Saviour. "Behold the Lamb of God, which taketh away the sin of the world." (Jn. 1:29).

When the children of Israel were coming out of Egypt and were bitten by the serpents as punishment for their rebellion against God, Moses was told to make a brazen serpent and put it upon a pole in the presence of all Israel so that they might see it, and on beholding it, they would be healed. That Brazen serpent to which the Israelites were to look, is a type of the Lord Jesus. Listen to Jesus' own words relative to it: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life." (Jn. 3:14, 15). All the Israelites were to do was to look to that serpent, and tonight the universal need of this world is to look to the Lord Jesus Christ.

When I think of this, I am reminded of the dying priest who waved aside extreme unction in the hour of death and said, "Tua vulnera jesu," which means, "Thy wounds, my Jesus." This is the world's need tonight. Oh, that you, wherever you are this evening — in a millionaire's home, or in the home of a relief worker, in a hovel of sin or in a haunt of vice, or in your automobile, or wherever you are — oh, that you would look up tonight to behold Him and to see tonight your need of Jesus.

#### VI

This third saying of the Saviour on the cross is an example as to how children should honor their parents. Jesus was obedient to His parents throughout all His life, so far as the Scriptural record indicates. Listen to this experience of Jesus with His parents when they had lost Him in the temple: "And when they saw Him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." (Lk. 2:48-51).

As He had always been obedient, now in the end, He honors His mother. How this needs to be emphasized today, that children should honor their parents. The great American home is a thing of the past. Parents have taken the place of the children, and the children have taken the place of the parents. However, as Jesus told us by His example, so should children honor their parents. One of the signs of the times just preceding Jesus' second coming, is that men shall be "Disobedient to parents." (2 Tim. 3:2). Listen to

these Scriptures: "Hearken unto thy father that begat thee, and despise not thy mother when she is old." (Prov. 23:22). "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12). "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise." (Eph. 6:1, 2).

I remember as a lad hearing a preacher tell of a father and mother in the hills of North Carolina sacrificing to send their son to the University. One day the father decided he would surprise his son by going to the university town to pay the son a visit unexpectedly. The lad was in the presence of a number of his fine young college friends, and he refused to recognize his old country father, pretending that he did not know him, sending the old man back to the hills with a broken heart. This wasn't the way Jesus treated His mother, He cared for her unto the end. Yet, the way in which this son treated his father, is the way many are treating Jesus today.

What a contrast to the lad who went to Emory College at Oxford, Georgia, to school. His old mother back home gathering berries, sold chickens and eggs, and took in washings to pay her son's way in college. At the time of graduation, after he had insisted again and again on it, she came dressed in her mountain clothes to see him graduate. When he received a medal of scholarship — the highest which his class could give him, he walked down where the mother was standing, and pinned the medal publicly on her. Bishop Candler then in charge of the college, said the applause of the congregation held up the commencement for five minutes. This, too, is the way Jesus cared for His mother. It is the way you ought to care for Jesus. I beg you then tonight to pin your honor on the Lord Jesus Christ. Receive Him now as your Saviour.

#### SIMMONS TO SPEND MORE TIME THIS YEAR LECTURING ON "THE TRAIL OF BLOOD"

(Continued from Page One)

Pastor of Pollard Baptist Church, Ashland, Ky., wrote some time ago to the effect that he had followed the lectures in some places and had found that they had left a "trail of truth" that would continue into eternity.

Either three or five nights can be devoted to the lectures, but it is preferable to use five nights. And all I ask by way of remuneration is a free will offering.

I shall be happy indeed to hear from pastors who want their people to be better indoctrinated, more intelligent, and more uncompromising Baptists in these perilous times. These lectures fit well with D. V. B. S., Bible conferences, and even with revival meetings.

T. P. SIMMONS

The Christian is he who can truly say: "Thy Word have I hid in my heart."

#### WITH DICKERSON IN BRAZIL

(Continued from Page One)

wife and I had the old unit removed, the new one in place, and producing. No foreigner has had his hands on it.

You are surely as tired of hearing it as I am of writing it — but the situation here is unchanged. For sometime I have been seeking the Lord's face as to what the trouble is. Have been feeling badly over having no souls to report. Of course, God must save, and results are in His hands. However, I feel like a robber almost, consuming the money with nothing to report in souls being saved. Yet, I know that He can save sinners when and where it pleases Him to do so.

We have distributed 165,000 tracts; hundreds and hundreds of Bibles, Testaments, and portions of the Bible; preached publicly to very nearly, if not quite, one thousand different people; borne witness from house to house; yes, preached until I have seen strong men, criminals, grow pale — such were God's blessings upon me and His Word — and yet, no one is saved.

And because results remain in the hands of Him who is sovereign, I have sought the answer as to why we see no interest on the part of a single soul. That it is my duty to be faithful and continue, I am well aware — and would be pleased were it His Holy will. Not because no one is interested, nor because we expect to find an easier place — but because we feel it to be our Master's will, we intend to change locations, and go to a city farther south, where only a few days ago, a preacher (Baptist) was imprisoned at the instigation of the priests, those black-robed imps of Hell.

Close to this city are cities, so I am informed by a native of the same state, ranging in size from 15,000 to 50,000 inhabitants which have no Baptist churches and never a gospel sermon.

We are ready to return home the minute our Lord so indicates, and we are ready also to stay here until death — it matters not with us. That is, to the extent of altering our decision.

Inasmuch as we know our God is Lord over the universe — there as well as here, — we are interested in the opinions of you and the church of Christ over which you are an under-shepherd. Please write us out of your heart as the Lord may direct you. We know we may depend upon the prayers of you all, and how we do appreciate that which gives us this certainty.

Well do we know how to appreciate your feelings relative to the Coal-grove meeting, but it is a great privilege to be deserted by the world because of one's stand for the Truth. So it is a cause for rejoicing also.

The Lord was gracious in raising up Brother Aylor. He loves to demonstrate His power when the case is humanly hopeless.

By the way, the last "Examiner" had no list of the contributors to our work. So, of course, I must delay writing. The Saviour is giving you a wonderful ministry through the paper, and we do enjoy it.

Please inform the people that we

#### NORRIS LOSES SUIT

(Continued from Page One)

the same in The BAPTIST EXAMINER, one of Mr. Norris' henchmen carried an article in the "Fundamentalist," (Norris' official organ), in which it was stated that no one had ever won a judgment over J. Frank Norris, that no damages had ever been paid by him, and that there wasn't any likelihood that there would be.

We wonder what dodge Mr. Norris will use now to explain the fact that he has lost in his appeal in the higher courts of Texas.

Through the years, Mr. Norris has enjoyed giving photostatic evidence of checks, especially large ones. Some of these days before long, the editor of THE BAPTIST EXAMINER expects to give to the public a photostatic copy of the check for \$25,000 which J. Frank Norris will be compelled to pay to Elder R. E. White by the courts of Texas.

And the end is not yet! Friends, one by one, have forsaken him; his former prestige is gone; and the courts of Texas now brand him not only as an inordinate, but as a malicious liar.

Poor old J. Frank!

"Though the mills of God grind slowly,

They grind exceedingly small;

Though with patience He stands waiting,

With exactness grinds He all."

#### WHAT MY ABSENCE DID

(Continued from Page One)

church.

It made it harder to meet the temptations of the devil.

It gave the Devil more power over lost souls.

It encouraged the habit of non-church going.

Author unknown

#### MORE EVIDENCE AS TO THE UNTRUSTWORTHINESS OF THE FUNDAMENTALIST MOVEMENT

(Continued from Page One)

What a comedy of errors is presented through the remarks of Luther C. Peak and "The Baptist Beacon." It would be amusing were it not pitiful to see these Fundamentalist leaders dodge and squirm in an attempt to curry favor with all classes.

Both of these statements referred to above, were written by the same man and published in the same paper. Now, somebody has lied, for the statements themselves are directly contradictory.

I rejoice to say again that I am not a Fundamentalist nor a Modernist — just a Bible-believing Baptist. I would not want to be a Modernist, and I certainly would not want to be a Fundamentalist if the samples presented by their leadership is indicative of the entire movement.

are receiving very few letters. If it be that they haven't heard from us, it is not because we haven't answered those letters we have received. We know they may have been written and we did not receive them. But we do not want anyone to think we are purposely refusing to correspond.

We are well. Hope you all are.

Yours in the Saviour,  
C. W. Dickerson