

To stop the tongue of slander stop your own.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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"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

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How Catholicism Is Deceiving Its Thousands Daily

By A. H. STEWART,
Racine, Wisconsin

While in the city of Indianapolis during the Easter season, I was surprised and amazed at the audacity of the Roman Catholic archbishop, priests, and people of that city paying for a large advertised announcement extending joyous "Easter Greetings" to all who would read, and an invitation to so-called Holy Mass in any one of their many churches. That you may have the text before you, I give it in whole:

THE ARCHBISHOP AND CATHOLIC PEOPLE OF INDIANAPOLIS EXTEND THEIR PRAYERFUL WISHES FOR A JOYOUS EASTER TO ALL

The Feast of the Resurrection, Easter Sunday, is the greatest feast of the Church. Commemorating Christ's glorious resurrection from death, this truth is the cornerstone of Christian Faith. Now if Christ is preached as risen

from the dead, how do some among you say that there is no resurrection of the dead? . . . If Christ has not risen, vain then is our preaching, vain too is your faith" (I Cor. 15:12-14).

In keeping with the spirit of the Resurrection, the Catholic Church commemorates the institution of her great life-giving mysteries and Sacraments: The Sacrament of Baptism removes the guilt of original sin from the infant's soul, and, in the case of an adult, removes also the guilt of actual sins, giving supernatural life to the soul of the recipient. "For we were buried with Him by means of Baptism into death in order that, just as Christ has arisen from the dead through the glory of the Father, so also we may walk in newness of life" (Rom. 6:4).

We celebrate the institution of the Holy Eucharist, the Sacrament containing the true Body and Blood of Jesus Christ. "And while they were at supper, Jesus took bread, and blessed and broke, and gave it to His disciples, and said: 'Take and eat; this is My Body.' And taking a cup, He gave thanks and gave it to them, saying: 'All of you drink of this; for this is My Blood of the new covenant, which is being shed for many unto the forgiveness of sins' (Matt. 26:26-28).

This season also marks the institution of the Priesthood of the Catholic Church. For at the very moment that

Christ changed bread and wine into His body and Blood for the first time, He ordained the first Catholic priests and gave them the power to do likewise: "Do this for a remembrance of Me" (Luke 22:20).

On the day of His Resurrection, Jesus gave His priests His power to forgive sins. "Peace be to you! As the Father has sent Me, I also send you . . . Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22-23). All these God-given means for saving your soul, Jesus offers you today through the Catholic Church. May we invite you to celebrate Easter this year with us by attending Holy Mass (Christ's sacrifice continued) in any Catholic Church?"

As I read this, I am reminded of our Lord's words: "If the light that is in thee be dark, great is the darkness," and "if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14). Deceiving by misinterpretation of the truth of God! No wonder God calls the city (Continued on page two)

YOUR PLACE

Just where you stand in the conflict,
There is your place.

Just where you think you are useless
Hide not your face.

God placed you there for a purpose,
Whate'er it be.

Sure He has chosen you for it,
Work loyally.

Gird on your armor; be faithful
At toil or rest.

Whate'er it be; never doubting,
God's way is best.

Out in the fight or on picket,
Stand firm and true;

This is the work which the Master
Gives you to do.

-Selected

Union Meetings

By J. A. HULSE
Ardmore, Oklahoma

"A union community revival started Thursday night and will continue indefinitely at . . . Methodist church. Pastors of the various churches, Rev. . . ., Pentecostal church; Rev. . . ., Baptist; Rev. . . ., Methodist, and Rev. . . ., Nazarene, will officiate."

The above is a clipping from the "news" of a certain small town not far from here.

When we criticize Baptists (or would we say so-called Baptists) for going into such union meetings, some people will say "narrow," to which we confess but we are just as wide as the book.

The Lord Jesus Christ, when He was here in person, established one church, and the inspired apostle Paul bears that out in the letter to the Ephesians (chapter 4:4-5), "There is one body, and one Spirit, even as ye are called in one hope of our calling; one Lord, one faith, one baptism . . ." Now, we believe that that church was a Baptist church, not called by that name at that time, for there were no other churches, or denominations, therefore no de-

nominal names. Yet, Jesus, when referring to John, in Matthew 11:11, called him "The Baptist."

Now the Methodist church had its very earliest beginning in 1737—too late to be the church which Jesus set up while here on the earth. The Nazarene began later, 1830 to 1840—much too late to be the church which Jesus built. And the Pentecostal? Well which one of them? There are some 29 so-called Pentecostal churches believing different doctrines. They can't all be right. But the oldest of the Pentecostal churches had its beginning in 1880, lacking some 1850 years being old enough to be the bride of Christ. Then it makes me sick to think that some people, who call themselves "Baptists" would say by their action, "That's all right, we know you are too young to be the bride of Christ, but we will play like you are—it really

doesn't make any difference. We know that some of your doctrine isn't Scriptural, but we know you are sincere and we must all love each other; for, after all, we are all going to the same place."

Now, friends, that thing isn't right. Jesus Christ established one church. I believe it is now called Baptist. It is either Baptist or Catholic—and none of the others, for history proves that Baptists were here 1530 years before any other except the Catholic, and was here 250 years before the Catholics ever had a Pope.

Of course somebody will im-

Mused Uncle Mose

Times is gittin' hahd dese days. Dis job o' sweepin' de floor ain' payin' much mo' dan de pins an' de cussins.

mediately say, "But don't you believe that there are Christians in other churches, or denominations?" To be sure I do. People would be foolish to say otherwise, but we are talking about Baptist Churches, which we believe to have been established by Christ while He was here in person, and which He has perpetuated down through these 1900 years, giving away to these "Flappers" and saying that either, or all of them, are just as much the bride of Christ as we are.

Do Baptists have proof that they have been here in all ages? Yes, and we quote from Ray's Baptist Succession, eighteenth edition, published in 1890. Beginning on page 443, we quote in part:

"In the foregoing work we found that the objections urged against the antiquity of the Baptists as a denomination are wholly without foundation. No

point in history has yet been found, this side of the days of Jesus Christ, where the Baptist denomination had its origin. Notwithstanding all the efforts of bitter foes, no break has yet been discovered in the chain of Baptist succession. There has been no point of time since the apostolic age, when it can be said, in truth, there were no witnesses for Christ on earth holding the faith and practice of Baptists. Every other professed Christian denomination, either admits a human origin in modern times, or claims its succession through the Romish apostasy. But as the Roman succession is the succession of Antichrist, therefore those churches whose history is identified with the Church of Rome, can lay no claim whatever to the true succession. The Baptists are the only people on earth who claim a succession from the apostolic age, independent of the Church of Rome; and as Jesus Christ has a church against which the gates of hell have never prevailed, which has existed independent of the Romish hierarchy, therefore the Baptists are really the only claimants to this

(Continued on page four)

The First Baptist Pulpit

"THEY HAVE TAKEN AWAY MY LORD"

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."—John 20:13.

Of recent date in our study of the book of Revelation as we began the study of the second and third chapters of that book, which has to do with the seven churches of Asia Minor, I made mention of an article which appeared sometime ago in a religious paper. The editor of that paper is one of the foremost

Baptist editors in America today, and in his editorial he made this statement:

"We have failed to get together around the Bible; now let's get together around Christ."

Generally speaking, beloved, that statement ought to make a good impression on any of God's children. If it is true that the religious denominations of the world have failed to get together around the Bible, then surely God's people ought to be interested in getting together around Christ. On first thought

that statement naturally would strike home to the hearts of God's children. However, as I read and re-read it and contemplated it several times, I asked myself, "Which Christ shall we get together around?" If it be the Christ of Modernism, then you can please excuse me. Or if be the Christ that is preached in the average fundamental church, I'll likewise beg to be excused. If it be the Christ of Catholicism, or if it be the Christ that is at least respected to a certain extent by the un-

(Continued on page two)

Deacons, Take Notice

On a frontier ranch there was a herd of mules. Every night the wolves came out of the nearby forest and attacked them. Terribly frightened, they kicked promiscuously, doing many times as much damage to each other as to the wolves. Finally, a wise old mule saw the solution to the problem. He instructed his companions, and that night when the wolves came the mules all rushed together, putting their heads together and began kicking outward. The moral is plain.

A Bodyguard

There is a legend to the effect that, during the dangerous days of revolutionary strife, Thomas Jefferson stationed a sentry behind a portrait which hung in his bedroom. The eyes of the portrait had been cut out, and through the holes left there Jefferson's bodyguard kept watch over him while he slept. We do not know how much truth there is in the legend, but there is something that we know: over the child of God there is One watching who neither sleeps nor slumbers. (Continued on page four)

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"Taken Away"

(Continued from page one)
saved world, then I'll have to ask again that you give me leave to be absent.

Let me remind you, beloved, that the only Christ that I am interested in today is the Christ of this Bible. The only Christ that I want to serve and love, and the only Christ that I care to represent, is the Christ that is revealed within this Bible.

I

THERE ARE SOME CHRISTS IN WHICH I AM NOT INTERESTED.

I am not interested in the Christ of Formalism. Some churches are very formal and very ritualistic. They go through a ritual every time they come together. I can imagine a great costly church building wherein the preacher preaches an historical Christ—a Christ that lived a long time ago. As I listen to him in his preaching, my soul echoes the words of Mary, when she said, "They have taken away my Lord." I listen to the congregation in that formalistic church as they sing. The hymns they sing are not spiritual and have no message that warms my heart. As I listen to that singing where the people are more concerned about the notes of the music than they are about the spirit of the hymn—as I listen to them, my heart echoes the words of Mary, when she said, "They have taken away my Lord." I listen as someone stands to pray when he addresses his prayer to the great unknown and unknowable God. Surely again I can say with Mary, "They have taken away my Lord."

Beloved, I am not concerned about the Christ of Formalism. The Christ whose I am and whom I serve and in whom I am concerned and interested—that Christ is a Christ who lived not only two thousand years ago, but who lives today and who lives in me. He is still alive and in my soul today. I like to think of Him in the light of Hebrews 13:8 when Paul said, "Jesus Christ the same yesterday, and today, and forever." I am not interested in the Christ of Formalism—the Christ that once lived. I am interested in a Christ that lives in men and can live in you today.

Again, I am not interested in the Christ of Modernism. Here is a preacher who boasts of the fact that he has had considerable schooling and who is proud of the fact that he has been exposed to modern culture by way of new religious thought. He tells his congregation that his Christ was not born of a virgin, but rather Jesus had a human father just the same as anybody else that was ever born into this world. Beloved, I am not interested in the Christ

Seek counsel of him who makes you weep and not of him who makes you laugh.

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

Belief Concerning Inspiration

CHRISTIANITY. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. 3:16. "Holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1:21.

BRAHMANISM professes belief in a revelation, yet the character and arrangement of the writings make this claim seem quite inconsistent. The prophets often secured their revelations while in a state of intoxication. As morality is no particular requirement for communication with the gods, the condition of drunkenness was acceptable to the people for receiving revelations.

HINDUISM. The evidence of inspiration to many Orientals, is seen when a speaker or writer presents lofty ideas. Their so-called revelations are sometimes secured by priests or holy men who work themselves up into a state of mental exhilaration during which they affect to receive communications from the unseen world.

BUDDHISM. Buddha's disbelief in God, and his reliance wholly on intuitional knowledge, shut him out from professing any divine revelation. He claimed to have arrived at perfect knowledge and his teachings consist in sentences containing epigrams of wisdom delivered in a conversational way.

TAOISM. The inspiration of Taoism is like the revelations of the clairvoyant, coupled with the magic tricks of the sorcerer. Its priests are in league with the evil one and their demoniacal deductions are to blame for most of the fanatical movements in China since it gained its foothold.

CONFUCIUS made no claim to inspiration, through his followers have tried to claim it for him. He taught more as one who feels perfect assurance that his doctrines are wholly reliable. Inspiration is not usually expected in a man like Confucius, who said that "to keep away from spiritual beings may be called wisdom."

ZOROASTER is declared to have conversed with their divine being, Ormazd, and also with archangels, from whom he received commands and injunctions which may be found in the "Zend Avesta." A revelation of the resurrection and the future life is believed to have been accorded the prophet.

PARSEEISM. The sacred books of Zoroaster are used by the Parsees. These books treat of religion, medicine, astronomy, agriculture, botany, philosophy, etc., all having been revealed to Zoroaster from the god Ormazd. The right priests are the only ones now who are expected to be able to understand these sacred books.

SHINTOISM. Since Shintoism has no strictly sacred writings, it naturally does not deal with inspiration. It was only after Buddhism came to Japan that Shintoism began to take a religious turn. In 1700, A. D., a scholarly study began which aroused Shintoism to a religious-political revival.

MOHAMMEDANISM. Moslems believe God sent down 204 sacred books. Their doctrine of inspiration is mechanical. The "Koran" is uncreated and eternal. To deny this is rank heresy. The original "Koran" is believed to be kept under the throne of God.

of Modernism. The Christ which I preach is a Christ who was born of a virgin without a human father. Listen:

"Therefore the Lord himself shall give you a sign; Behold, a VIRGIN SHALL CONCEIVE AND BEAR A SON, and shall call his name Immanuel."—Isa. 7:14.

In the Gospel of Matthew we find that Jesus was born of a virgin mother and without a human father just as it was prophesied. Listen:

"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which IS CONCEIVED IN HER IS OF THE HOLY GHOST. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Matt. 1:20-23.

Whenever I hear a Modernist declare that Jesus Christ wasn't born of a virgin but that He had a human father just the same as each of us, I think of the words of Mary, when she said, "They have taken away my Lord."

Or you might go into some other modernistic church and hear the preacher say that Jesus wasn't God's Son, that He wasn't God in the flesh, but that He was merely a good man, born here in this world and lived here to set us an example as to how we ourselves ought to live. You say, "Brother Gilpin, is it true that there are preachers who actually believe that Jesus wasn't the Son of God?" Believe me, beloved, when I tell you that there are more preachers, so-called, who believe that Jesus wasn't the Son of God than there are who believe that He was God in the flesh. The Father Himself from the skies declared that Jesus was the Son of God. Listen:

"And lo a voice from heaven, saying, THIS IS MY BELOVED SON, in whom I am well pleased."—Matt. 3:17.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17:5.

Whenever a preacher tells you that Jesus Christ wasn't God's Son, that he wasn't God in the flesh, you can be assured of one thing, that he is not only denying the Word of God but that he is calling God the Father a liar. Whenever you hear a preacher say thus, you can hear Mary's statement, when she said, "They

have taken away my Lord."

Or it may be that you will meet a preacher such as I met of recent date, who declared to me that Jesus Christ did not rise from the dead, but rather that Jesus was still in the grave. He said that if you could find the tomb of Joseph of Arimathea that you would still find the remains of that body having moldered away within that grave. What a contrast to the Word of God! Listen:

"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: HE IS RISEN; he is not here: behold the place where they laid him."—Mark 16:1-6.

Beloved, here are the words of an angel of God who stood in the very tomb where Jesus Christ had been buried. Surely when a preacher dares to say that Jesus was never brought forth from the grave, you can hear Mary say again, "They have taken away my Lord."

Or it might be that you would meet a modern preacher such as a friend of mine who attended Georgetown College at Georgetown, Ky., was telling me about some time ago. He said that there was a young preacher there who had come from Chicago to go to school and that this young preacher, in conversation one day, said that there was no more saving merit to the blood of Jesus Christ than there was in the blood of a dog; that it could no more save a man when it was spilled than it could when it was flowing in the veins of our Lord. What an utterly absurd and ridiculously blasphemous statement! In contrast, listen as I read to you from God's Word:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures."—1 Cor. 15:3.

"For this is MY BLOOD of the new testament, which is SHED FOR MANY for the remission of sins."—Mt. 26:28.

Surely if a man were to declare that the blood of Jesus wasn't shed for the remission of his sins, that man is taking a modern position concerning the Word of God, and you can hear Mary say, "They have taken away my Lord."

Beloved, I am not interested in the Christ of Modernism. I am not interested in a Christ that wasn't God's Son, nor a Christ that wasn't the virgin-born son of Mary, nor a Christ that is still in a grave and was never resurrected, nor in a Christ that never died for our sins; but I am interested in a Christ who was the Son of God, who was the virgin-born son of Mary, who died for my sins, who was raised from the grave, and who is now at the right hand of God, interceding in glory for me.

Again, I am not interested in the Christ of the Lodge crowd.

There are in this town certain individuals who are aligned with certain secret organizations who declare that God is the Father of us all and that we are all the children of God. Beloved, there is no more blasphemous thought that ever came out of the pit of hell than that of the Fatherhood of God and the Brotherhood of man. Listen:

"YE ARE OF YOUR FATHER THE DEVIL, and the lusts of your father ye will do: he is a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44.

God is not the spiritual Father of us all. Instead, the Devil is the spiritual father of every unsaved man, and the only way that a man can have God as his Father is through the redemptive merit of the Lord Jesus Christ. Listen:

"For ye are ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS."—Gal. 3:26.

Beloved, I am not interested in the Christ who is brought down to the level of man—the Christ who is spoken of as having made real to us the Fatherhood of God and the Brotherhood of man.

Again, I am not interested in the Christ of Methodism.

Here is an actual conversation that I had with a preacher some few months ago, when he made this statement: "Grace saves the sinner, but works saves the Christian." When I asked him for an analysis of this statement, he said that the Lord saves you to start with and you keep yourself saved thereafter by the things which you do. In other words, what he meant to say was that we are saved partially by what Christ did and partially by what we do ourselves.

Here is another conversation in which a preacher said to me: "Christ saves us from all of our past sins. We save ourselves from all our future sins." Beloved, the man who believes that and preaches thus, is preaching a Christ who is a partial Saviour and glorifying man as the one who finishes the work which Christ began.

On the bulletin board of the local Methodist church, sometime ago was this statement which I copied: "You are saved by: prayer, repentance, faith, baptism, and works." I can't conceive of any individual, either preacher or layman, who can be so mistaken and so Scripturally ignorant to believe that Christ began to save at Calvary and that we could complete what He began to do at the Cross. Jesus Christ is either your Saviour or else you are a lost man or woman. If you are depending upon anything that you have done in any wise at all for your salvation, then you have never fully depended upon Jesus Christ; and until you fully depend upon the Son of God as your Saviour, you have never been saved. You are still in your sins. Listen:

"The blood of Jesus Christ his Son cleanseth us from ALL SIN."—1 John 1:7.

Beloved, if the blood of Jesus cleanses us from all sin, then what is there left for you to cleanse yourself from? If the blood cleanses us from all of our sins—past sins, present sins, future sins—then what sins are there left for you to take care of yourself? Listen again:

"And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you ALL TRESPASSES."

(Continued on page three)

"Taken Away"

(Continued from page two)
Col. 2:13.

Beloved, when the Lord saves you, He saves you from all of your trespasses—not a part of them, but all of them. Thank God for this blessed truth, that the Christ which I preach to you today is not a Christ which begins to save you and leaves up to you to finish the salvation, but a Christ who began, who finished, and who completed the plan of salvation in your behalf.

Further, I am not interested in the Christ of Campbellism. Some say that by believing on Jesus Christ and by following Him in baptism, that you are saved thereby. In other words, it makes your salvation depend on the act of the church in the waters of the baptistry.

A friend of mine told me a few years ago of attending a service in which the preacher had a man on one side of the baptistry and said, "Here you are an unsaved sinner." He then baptized him and brought him out on the other side and said, "Here you see a saved man." Then he said, "Do you want to see his Saviour?" He pointed back to the waters of the baptistry and said, "There is his Saviour."

In the same week that this individual told me of this experience, another young man from this town attended a funeral service some 200 miles from his home in Kentucky. When he came back he told me that the preacher said that the man who had died had professed to have saved some six months before his death but that he was never able to be baptized. He said that that preacher said at that funeral service that it was bad that this man was that he had died and that he was not able to complete it in the waters of baptism.

Beloved, I am not interested in a Christ like that. I am not interested in a Christ that can completely save you Himself, but rather is depending on the waters of the baptistry to aid and to help along the work that He began to do in himself. Regardless of what

church you may be a member of or whether you are a member of any church at all, regardless of how you have been baptized or whether you have been baptized at all—regardless of this, if you have believed that Jesus Christ at Calvary's Cross died for all your sins, you are saved and going to Heaven when you die, and there is nothing for you to go to Hell for, because Christ has already suffered your Hell on Calvary.

I am not interested in the Christ of Formalism nor in the Christ of Modernism. I am not interested in the Christ who is used by the world to prate about the Fatherhood of God. I am not interested in a Christ who is dependent upon our works for salvation nor in a Christ who is dependent upon the works of the church by way of the ordinance of baptism for salvation. I am not interested in those Christs that are generally preached today.

II

THERE IS A CHRIST IN WHOM I AM INTERESTED TODAY.

"I am interested in the Christ who died for all sins; not a part of them, but all of them. Listen:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures."—I Cor. 15:3.

"Who HIS OWN SELF BARE OUR SINS in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

Beloved, this is the Christ in whom I am interested. I am interested in the Christ who died for all of the sins of your life, from the time you were born into this world until the hour that you leave this life. I am interested in the Christ that saves from all sin.

The prophet says concerning Him: "All we like sheep have gone astray; we have turned every one to his own way; and the LORD HATH LAID ON HIM THE INIQUITY OF US ALL." Have your iniquities been laid on Christ? Are you trusting Him fully for the sin that may come into your life from now, out to the time when you

die? If that is your experience you are a child of God and you are believing in the Christ in which I am interested—the Christ which I am preaching to you today.

Beloved, I am interested not only in the Christ who died for all sin, but in the Christ who arose from the dead. I believe that Jesus Christ came out of the grave of His own power, without any help on the part of His disciples, and that He is alive today and shall be alive forever more.

I am also interested in the Christ who daily intercedes for you and for me in order that you and I might remain saved and might keep saved through Him. The Word of God refers to Him as a great intercessor. Listen:

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing HE EVER LIVETH TO MAKE INTERCESSION for them."—Heb. 7:25.

"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."—Rom. 8:34.

Thank God for one who intercedes for us every day!

I am interested in a Christ who is coming back again some day. I don't know when He is coming, but I do know that He is coming. Listen:

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and COMING in the clouds of Heaven."—Mt. 26:64.

Beloved, I am interested in a Christ who died for our sins, who was raised from the grave by the power of God, who today is interceding for me in glory, and who some day is coming back in the skies to catch you and me and all the redeemed of the Lord away from this world. Do you know that kind of a Christ? Are you trusting that kind of a Saviour? If not, then realize that you are a lost sinner and that you need to be saved. Throw yourself fully and wholly upon the Lord Jesus Christ and depend completely upon Him, and He will save you.

I had a letter from a preacher friend out in Colorado some time ago in which he gave me a little bit of history concerning another preacher who is a mutual friend of ours. It happened that this second preacher to whom I refer was originally a priest over in Mexico. One day he was getting ready to celebrate a certain feast in his church, which I think is called the Feast of St. John. In order to make preparation he had to have his head completely shaved. On his way to have his head shaved he passed by a church building and heard someone singing inside. In some manner he was attracted by the singing to go inside and when the woman who was singing had finished the song, he asked her if she would sing it again. When she had done so, he said to her, "Is that all you know?" She replied, "That is about all I know except that Jesus Christ died for all my sins. If you want to know more, you will have to ask my pastor." This Catholic priest, of course, didn't know anything at all about Jesus. There wasn't any joy in his soul. It was all foreign to him. To be sure, he knew all the ritual of his church. He had seen a lot of the things that the Catholics foisted on the people in their ignorance. Later he told this friend of mine in Colorado that he had seen a feather from

OUR PASTOR

Who is it calls when we are ill
With cheerful words and right good will,
And lingers gently then to pray
And soothe our care and fear away?

Our Pastor

Who is it comes when sorrow falls,
When death of friends our heart appalls,
And tells us of the mansions fair
And that sweet home, "just over there?"

Our Pastor

Who is it shares our happiest hours,
When life is crowned with wedding flowers,
And to the scene lends added grace
By reverent voice and kindly face?

Our Pastor

Who is it that on the Lord's Day
Points us to heaven, and leads the way,
And brings a message from the Word,
Until our hearts within are stirred?

Our Pastor

For whom then shall we daily pray
And ask for him God's grace always,
And wish for him a blessed year,
With new-born souls his heart to cheer?

Our Pastor

an angel's pinion; that he had seen milk which was supposed to have come from the breast of Mary; that he had seen splinters from the Cross on which Jesus died; that he had seen thorns that had been taken from the crown that Jesus wore. He said that he had seen all of the ritual and the rubric of his church but when he walked out of that church that day he saw Jesus as he had never seen Him before, as a result of that woman singing. That man is a Baptist preacher in the state of Colorado today.

May it please the Lord to help you to see Jesus as the one who died for your sins. Maybe you know a lot about religion or about the ritual of your church, but did you ever see Jesus as your only Saviour and have you ever fully trusted Him and completely depended upon Him who died for all your sins? Are you looking for Him to return again? Mary said, "They have taken away my Lord." I am trying to say in many, many instances the Lord Jesus Christ as taught in this Bible has been taken away. May you see Him as He is within this Book and trust Him today and be saved.

May God bless you!

Catholicism

(Continued from page one)
which sitteth on the seven mountains, the Woman, "the mother of harlots and abominations of the earth" (Rev. 17:9; see also 18:5).

Look at the teaching which makes the Word of God of none effect: "The Sacrament of Baptism removes the guilt of original sin from the infant's soul." Of course no Scripture is given for this, because none is to be found in Protestant or Roman Catholic Bible. Instead, we read in the Roman Catholic New Testament: "See that you do not despise one of these little ones; for I tell you, their angels in Heaven always behold the face

of My Father in Heaven. For the Son of Man came to save what was lost" (Matt. 18:10, 11).

Even so it is not the will of your Father in Heaven that a single one of these little ones should perish" (Matt. 18:14). Our Lord speaks here of those who have not come to years of accountability and so they are saved, not having wilfully gone astray or "received not the love of the truth that they might be saved."

So no water is needed, and it is certain our Lord never left the putting away of original sin or any other sin to a church, or church dignitaries, or so-called sacraments.

No water then, or water now
Could ever save a soul;
Not Jewish rites, but Jesus' stripes

Can make a sinner whole.

Then for adults, baptism "removes the guilt of actual sins giving supernatural life to the soul of the recipient." What a tremendous claim! If that be so, then all baptised Roman Catholics have all actual sins' penalty removed, and a new supernatural life received! Then, why confession to the so-called priests? Why the flames of purgatory and payment of masses for the dead? Truly, "the legs of the lame are not equal." In substantiation of all this Romans 6:4 is given. But this statement in the Epistle to the Romans is true only of all who are like the Romans to whom Paul wrote. They were "God's beloved who are in Rome, called to be saints" (Rom. 1:7, Roman Catholic Version). They were saints by God's call, and "Jesus had been delivered up for their sins, and rose again for their justification" (Rom. 4:25).

"Having been justified by faith let us have peace with (Continued on page four)

...AND EVERYWHERE THAT MARY WENT--"



A Bodyguard

(Continued from page one)
 ther slumbers nor sleeps, who never fails. There is no need for fear or loneliness, however dark the hour may be, however long the night; for our Saviour has promised: "Lo, I am with you always, even unto the end of the age" (Matt. 28:29).

—Our Hope.

Catholicism

(Continued from page three)
 God, through our Lord Jesus Christ" (Rom. 5:1, 3). I am still quoting from the Roman Catholic Version, commended by Cardinal Maglione, Cardinal Tisserant, Archbishop Cicognani, and Bishop O'Hara, all of whom commend the Holy Scriptures I have quoted thus far. Then, in indentation on page 412, in large letters we read: "CHRIST'S DEATH ASSURES US HOPE AND PEACE," and again, on page 413 of the Epistle to the Romans, in black faced type "CHRIST'S DEATH ASSURES OUR SALVATION." "Because when we were yet sinners (not Roman Catholic), Christ died for us" (Rom. 5:9). Those are the people Paul writes of "who were baptized into (or unto) Christ's death," and now he exhorts them to "walk in newness of life."

There is not a word about baptism putting away the guilt of sin, nor could there be. "For without shedding of blood there is no forgiveness" (Heb. 9:22, R. C. V.).

Without the blood there cannot be
 Remission from the guilt of Sin
 And Jesus' veins supplied the fount
 The only stream that can atone.

The next claim made by the Romish Church is: "They celebrate the institution of the Holy Eucharist, the sacrament containing the true body and blood of Jesus Christ." Matthew 26:26, 28 is given as proof. Our Lord was not teaching anything miraculous. He was sitting there in person. How could the bread be His body? Had He two bodies? No, it was bread; it looked like bread, tasted like bread, and it was bread; and to believe it was anything else is not faith, but fanaticism. It is just as if I sat in your home and showed you a snapshot of my wife, whom you had never seen, and said: "That is my wife." Would you understand what I meant? Surely you would. The bread is a picture or type of our Lord, as is also a door—"I am the door. If anyone enter by Me, he shall be safe" (John 10:9, R. C. V.); or again: "I am the true vine and My Father is the vinedresser" (John 15:1).

Now we do not worship every door or vine we see; nor should we. The teaching is too plain. How do we get a loaf of bread? A corn of wheat has to fall into the ground and die. So our Lord died, "the Just for the unjust, to bring us to God." The wheat has to be cut down, so our Lord was "cut off out of the land of the living" (Isa. 53:8). The grain has to be crushed and bruised, and "He was bruised for our iniquities" (Isa. 53:5). Then the flour has to go into the fiery judgment of God at Calvary, and now He is the Bread of God, the true food for his

people.

Jesus, the bread of life is given
 To be our daily food;
 Within us dwells that well from heaven,
 The Spirit of our God.

Anyway, the quotation from the Roman Catholic Version is never followed, i. e., "All of you drink of this." The Roman Catholic laity never do receive the cup. But the priests say: "The real body and blood are in the wafer." Let us grant that it is, then why is it not in the wafer for the priest also? "All of you drink of this," by no con-juring of any kind, can possibly mean, "You drink it all." That was the battle-cry of John Huss of Bohemia, a Catholic priest who desired all the laity to partake of the fruit of the vine as well as of the bread. But, no, Rome had him burned at the stake as a heretic, and gave to old Bohemia her martyr and patron saint.

Rome knows that if the Holy Scriptures were given to her people and they were exhorted to read and believe them, priests and so-called princes of the church would lose their power; but without the Word of God they are all in the dark. So they "sit in darkness and the shadow of death," and there is no fighting in a graveyard; hence fights and divisions are few in the Roman Catholic Church. Protestantism, with its endless divisions, while not to be commended, nevertheless shows marks of life. Only the energies are often put into the wrong channel.

Again, Rome claims that, at the institution of the Lord's Supper, He ordained the first Catholic priests. This is one of Satan's hallucinations! Peter, who was present that night, informs us that all true Christians, those born from above by God's Word (1 Peter 1:23), are a "holy priesthood, to offer spiritual sacrifices acceptable to God, through Jesus Christ" (1 Peter 2:5, R. C. V.). Notice, not "we also," but "you yourselves," and Peter was writing to the rank and file of God's children, which all true believers are.

All that the Apostle Peter ever claimed for himself, he accords to others. "I your fellow presbyter," exhorts to "tend the flock of God" (not of the Pope of Rome) willingly, not for base gain, but eagerly, not yet as lording over your changes, but a pattern to the flock" (1 Peter 5:1-4, R. C. V.). Can you imagine Peter, the fisherman, permitting men to carry him around on their shoulders with three crowns upon his head, these signifying "King of the Vatican," "King of the Church," and "King of the heathen"? Let Peter speak for himself out of the Roman Catholic Bible. Peter meets Cornelius, "and as Peter entered, Cornelius met him and falling at his feet, made obeisance to him. But Peter raised him up, saying, Get up, I myself also am a man" (Acts 10:25, 26, R. C. V.). What a contrast between the so-called original Pope and those of later years!

Then, lastly, the archbishop of Indianapolis quotes John 20:22, 23, believing that it means the priests have power to forgive sins. "No one can forgive sins but God," unless, in the sense that Peter understood his commission and practiced it, as recorded in the Roman Catholic New Testament. "To Him all the prophets bear witness, that through His Name, all who believe in Him may receive forgiveness of sins" (Acts 10:43). That God-given way is still open, and is being proclaimed,

Union Meetings

(Continued from page one)
 succession. All others, by their own acknowledgments, have no just claims to be the church established by Jesus Christ Himself, which has been perpetuated to the present time. We take it for granted that every denomination is competent to give the leading facts of its own history. Even the most depraved denominations except the Catholics have sufficient candor and honesty to give a correct account of their own origin. The Romish Church herself confesses that many of her rites and ceremonies have been introduced since the apostolic age. She acknowledges that she has changed the ordinances of Jesus Christ on the supposed authority of the keys. Even Rome herself with her present rites and ceremonies does not claim an apostolic origin. The Lutheran Church claims its origin from Martin Luther about the year 1525. It has no succession beyond the sixteenth century, unless it was the Romish succession. And though the Church of England claims apostolic succession through Rome herself, yet she is compelled to look to King Henry VIII, about the year 1530, for her origin separate from the Romish jurisdiction. The Presbyterian Church boldly claims the "godly-learned" man, John Calvin, as its founder. Its succession extends no further back in history than the year 1541. The various branches of Presbyterians are of still more recent date. The Methodist Church glories in John Wesley as her founder and head. She can not go beyond the year 1729 for the germ of that system of ecclesiasticism known as Methodism. And it was not until the year 1784 that Methodism was rent from the Episcopal Church. The Cumberland Presbyterian Church claims its origin from the fourth day of February, 1810. It has Messrs. Ewing, King, and McAdow as its founders. The Campbellite society, which makes higher pretensions than all the modern sects combined, boasts of Alexander Campbell of Bethany, Va., as head of their religious movement. They claim the year 1827 as the date of their origin as an organized ecclesiastical body. After all their claims to be the Christian Church, and their noise about Pentecost, they are forced to admit the humiliating fact that as an organization, they are not yet 150 years old; and that they fall short of the day of Pentecost nearly 1800 years. But the Baptists boldly claim Jesus Christ as their founder and head, and a continued succession through succeeding ages from the apostles to the present

without the help of mass or the Roman Catholic Church.

Sinners Jesus will receive
 His saints He loves and never leaves.

Peter never mentions the Church, or Mary, or Mass, or Sacraments of any kind, but he does tell us of the only way of redemption. "You know that you were redeemed not with perishable things, with silver and gold, but with the precious Blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 21, R.C.V.). I stand upon His merit, I know no other stand, Not e'en where glory dwelleth In Immanuel's land.

"Believe on the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31, R. C. V.).

time. And if the Baptists do not give a correct statement of their own origin, they are the only denomination outside of the Church of Rome too dishonest to give the truth of their own history. But if Baptists are too dishonest to tell the truth as to their origin, then other denominations ought not to desire religious correspondence with them; but if their claims are true, then they are the only people who possess the true church succession. All who have not embraced skeptical views in regard to the perpetuity of the kingdom of Christ, admit that that kingdom has been preserved to the present time; therefore, there is now on earth one church, or kingdom, which has continued all the time in existence, from the apostolic age down to the present; but as all other churches, except the Baptist Church, are known to have originated in uninspired wisdom, long since the apostolic age, therefore the Baptist Church has continued from the apostolic age to the present time.

"As stated at the beginning of this work, no Baptist has ever attempted to locate the origin of the Baptist denomination since the days of Christ and the apostles. In chapter one, we have the testimony of Benedict the historian, Dr. Howell, and J. L. Waller, in favor of Baptist succession—all claiming the perpetuity of the church from the time of Jesus Christ. Mr. Orchard, the historian, says, 'I have demonstrated, so far as human testimony is allowed to prove any fact, that THE BAPTIST CHURCH, as the Church of Christ, has existed from the day of Pentecost to the privileged period.'

"Mr. Benedict says that 'The Welch Baptists have the fullest confidence that their sentiments have always lived in their mountain retreats, from the apostolic age to the present time, although the people were not always congregated in churches. Their country, in their estimation, was another Piedmont, where the witnesses for the truth found shelter and concealment in times of universal darkness and superstition.' Again we have the testimony of the American Baptist Publication Society, endorsing the language of Mr. Pengilly, as follows: 'Our principles are as old as Christianity. We acknowledge no founder but Christ. With enthusiasts in Germany, or in any age or country, we have no connection, and our forefathers never had. Enthusiasts may be designated by the same name, but that proves nothing. Persons holding our distinctive principles—i. e., the baptism of believers only—have appeared in all ages of the Christian era. From Christ to nearly the end of the second century, there were NO OTHERS; at least, if there were any, their history is a blank.'

"If the truth of religion," said Cardinal Hosius, President of the Council of Trent in 1555, 'were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists (Baptists); since there have been none of these 1200 years past that have been more grievously punished.' Yet Pope Pius II confessed, in 1460, 'Neither the decrees of Popes, nor armies of Christian could extirpate them.' 'All sorts of people,' said Seis-selius, Archbishop of Turin in 1470, 'have repeatedly endeavored, but in vain, to root them

out; for even yet, contrary to the opinion of all men, they still remain conquerors, or at least wholly invincible.' Such are the concessions of illustrious Romanists to the long, unbroken line of our meek martyr witnesses. Thus we have the admission of Catholics themselves, that they have never been able to succeed in breaking the line of Baptist succession. Time would fail to introduce the testimony of all Baptist writers who claim the church succession from the apostolic age. We conclude the list with the testimony of J. Newton Brown, the learned author of the Religious Encyclopedia, as follows: 'The Baptists have no difficulty whatever, in tracing up their principles and their churches to the apostolic age. It has been often said by our enemies, that we originated in the German city of Munster, in 1534. Lamentable must be the weakness and ignorance of such an assertion, come from whom it may. It were easy to cite eminent Pedobaptist historians to refute this calumny—especially Linborch and Mosheim, of the last century.' Again, Mr. Brown remarks, that, 'The Baptists—though for the most part of the poor of the world, rich in faith only, and unknown to fame, as were the primitive Christians—have yet, in almost all ages, had of their number, men of the most eminent learning and ability, who died as martyrs to the faith. From the time of Novatian, indeed, it has been customary with their adversaries to call the whole body by the name of its most distinguished leader, as if they were a new sect, of which he was the originator. Thus, the Catholics were called Novatians—then Paulicians—then Arnoldists, Waldenses, Lollards, Mennonites; nor were they ever permitted to bear their present name of Baptists until after the legal toleration in England in 1688. Yet to them, as we have seen, belong all the inspired writers of the New Testament—the sources of our Christian literature—Matthew, Mark, Luke, John, James, Jude, Peter, and Paul himself the accomplished pupil of Gamaliel.' 'The fact the whole Baptist family look to Jesus Christ as their founder and head, claim the succession or perpetuity of the church from the apostolic age to the present time. The host of Baptist martyrs in past ages, who sealed their testimony with their blood, claim the succession, or perpetuity of the kingdom of Jesus Christ.'

Now, you may continue to say, "It doesn't make any difference." It may not to some, yet I love the Lord and His church. I not some man-made church. I shall never put any man-made church on the same level with the Lord's church.

During the recent war a lot of young men went to war. Suppose one of these young men was your son—or suppose he was even you, yourself. This young man is returning home, thinking of settling down in a home of his own. He hasn't seen his affianced bride for some three years, and now, as his train nears the home railroad station, which is crowded with young women looking for their friends to return, he is more and more anxious to see her. He is standing at the door, waiting for the train to stop, his heart throbbing, for he loves his sweetheart, and then some body says, "Ah, it really doesn't make any difference which one." Do you think you could make that young man believe that? Then go ahead and call him "narrow."