

Nothing can make a trusting Christian blue.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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.

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CHURCH ENTERTAINMENTS

While some applaud the idea of church entertainments, and upon them with a great degree of favor, I have always objected to them as they present a misconception of the mission of the church.

The church was never sent to entertain men. Certainly of laborers this would be the most difficult as well as the most thankless of undertakings. Thousands of theaters, lecture halls and concert halls, and other places of amusement are attempting this gigantic task. Preachers, lecturers, readers, humorists, and humorists of every

description are daily grappling with the work in profound uncertainty, each time, whether there will be success or failure.

Some would make the word "teach" a warrant for indulging in many unevangelistic doings. However, the word teach is followed by a restrictive clause.

How glad I am that this impossible, undignified and unprofitable task is not laid on the Church that Jesus built. One looks in vain in Scripture for the slightest authority for it. Read Christ's last charge to Peter about his sheep and lambs. Is there anything here about

entertaining or amusing them? Sheep and lambs don't need to be amused. Shepherds do not waste time in such a senseless proceeding. Does Christ's last commission say anything about going out into the world to entertain men? It is not even mentioned.

Teach what? Not philosophy, nor poetry, nor drama, nor any similar thing. Here it is—"the things which I have spoken unto you."

Churches have become absolutely insane on the subject of entertaining men. Preachers are sought after who can amuse

the people. Meetings of all kinds are devised to please and keep the congregation during the week, while the preacher, with anecdote, sparkling wit and jestings must do the rest of the work on Sunday. The idea being that,

if not amused, they will drift away and be lost.

This whole idea of entertaining the people at God's house comes from Satan, and is one of the most subtle and dangerous. (Continued on page four)

THE RAPTURE

Lord, haste the day
When Thou shalt say,
"Cease from your long entreating."

A call, a light,
A Presence bright,
And I my Lord am meeting!

Glory-filled skies...
Time falters... dies...
(Hush, my heart, your beating!)

—Martha Snell Nicholson

"The Truth About Catholics" Is Entirely The Devil's Falsehood

Someone has sent me a booklet titled, "The Truth About Catholics." But I find not a truth in it: the doctrine taught by Catholics is entirely obscured by the author, Peter O'Donnell, a devout Catholic. The object, manifestly, is to deceive Protestants and non-Catholics generally.

One section of this booklet is titled "The Bible an Authority only in Catholic Hands." Under that heading there is published a parallel in three columns. In the first, a quotation is made from the "Apostolic Church" (the New Testament). Column 2 states the doctrine of the Catholic Church—in such a manner that it is forced to agree with the Bible. Then column 3 (of course) is out of harmony with both the Bible and Catholics. Here is a sample:

"Our Saviour gives pre-eminence to Peter over the other apostles: I will give to thee the keys of the kingdom of heaven." Matt. 16:19. "Confirm thy brethren."

Luke 22:32. "Feed my lambs; feed my sheep." John 21:15, 16. That is column one.

Column 2 reads: "The Catholic Church gives the primacy of honor and jurisdiction to Peter and his successors, the Popes."

Column 3 reads: "All other Christian communions practically deny Peter's supremacy over the other Apostles."

That arrangement is carried on through eight (8) paragraphs of different subjects. In every one the Bible is misrepresented, that the practice of the Roman Catholic Church may appear "Scriptural."

I shall strip the first column of its false covering, which will automatically show the corruptions of the Catholic Church. Here it is:

Our Saviour does not give "preeminence to Peter over the other Apostles." The passages cited do not teach such a doctrine. Matt. 18:18, and John 20:23, both tell us that what Christ said to Peter, He said to all the Apostles. Speaking to all the Apostles, Jesus in Matt. 18:18 says: "What things so ever ye

shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." John 20:22,23 reads: "And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them and whose soever sins ye retain, they are retained."

This spoils the Catholic doctrine of "Peter's supremacy over the other Apostles;" for what in Mt. 16:10 is said to Peter, is in the other passages said to have been said to all the Apostles. Peter had no more authority than James or John or Matthew or Jude. Peter was selected to preach the first Gospel sermon to both the Jews and the Gentiles, but beyond that he was merely one of the Twelve. The admonition to Peter to "confirm thy brethren," was occasioned by Peter's coming denial of Christ and his subsequent repentance; and that was to inform him that when he should pass the trial, he should join the other Apostles in confirming and teaching both the "sheep" and the

"lambs." This did not give to Peter one whit more responsibility for those little ones in the fold, than all the Apostles shared. But Peter was to commit a sin the others would not commit, and from it would be delivered, and so he should remember to strengthen the brethren who might be tempted to do as he was to do. Peter gave no food to the "sheep" than the other Apostles gave, for the Apostles worked together, there being no distinction between them. All were equally authorized. There is not a line in all the New Testament that intimates that Peter was supreme to the other Apostles in any responsibility, save only in the matter of preaching the first Gospel sermon to both Jews and Gentiles.

Now, the doctrine of the Catholic Church regarding the "supremacy" of Peter, is here shown to be a false doctrine because founded upon a perversion of Christ's words to Peter, in Matt. 16: 18, 19. And I add to that this asseveration: In every parallel given in the Catholic booklet, the Bible teaching is

perverted and a false conclusion drawn. That is the only way Catholicism is ever compared to the Bible.

In column 2 there is another false statement made, in these words: "The Catholic Church gives the primacy of honor and jurisdiction to Peter and to his successors, the Popes." There is not a word in the New Testament that shows that Peter has any more "jurisdiction" than the other Apostles had. Nor is it true that Peter had any "successor." Both those words are invented for the purpose of coloring the passage so as to deceive those who will not compare. What should be proved is merely asserted, and that assertion taken for granted! Thus Roman Catholicism rests entirely upon human assertions.

The Catholic booklet lists 66 Popes that never existed; for the 67th was Boniface VIII, the first actual Pope Catholicism (Continued on page four)

THE MODERNIST

The modernist has no pre-existent Christ, no God clothed in flesh, no suffering Saviour, no risen Lord, no coming King.

The modernist has no scheme of redemption for sinners, no repentance, no forgiveness for sins, no cleansing by the blood, no defined hope of life eternal.

The modernist has no revelation, no "thus saith the Lord," no satisfactory answer to life's three greatest questions: Whence did I come? Why am I here? Where am I going?

The modernist frankly declares his disbelief in the miraculous and in the Dicty of Christ.

The modernist assumes an air that God must be corrected and brought down to date — thinks of God as millenniums of years behind the times.

The modernist teaches Christian experience as an illusion; (Continued on page four)

The First Baptist Pulpit

"AS MODERNISM ADVANCES"

"Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."—Phil 4:1.

It is my desire, beloved, to preach to you concerning modernism. If you were to ask me the definition of modernism, I would tell you that modernism is a denial of the historicity, the accuracy, and the infallibility of the Word of God. Any individual who says that the Bible is not accurate is a modernist. Any individual who says

that the Bible is fallible is a modernist. Any individual who tells you that any portion of the Word of God is not to be believed, and that it is historically and scientifically inaccurate — any individual who thus speaks is a modernist.

The first modernist the world ever saw was the Devil himself, and the first sermon on modernism that was ever preached, was preached by the Devil. That first sermon on modernism that was preached by the first modernist, the Devil, was

preached from the Word of God, and he used a great text of Scripture as a basis for his comments, which were very definitely modernistic. In Genesis 2, God had specifically placed a certain prohibition upon Adam and Eve.

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of (Continued on page two)

MOVIES ENCOURAGE YOUNG CRIMINALS

In May, 1952, Los Angeles newspapers told in screaming headlines of a series of holdups and murders — a veritable carnival of crime — which swept southern California. Finally, the "super-gangsters" were captured, and who did they turn out to be? A group of high school boys and girls, ranging in ages from 15 to 17. They had organized a "crime club" and were proceeding to stage a terror wave of holdups and burglaries, according to "scientific formulas" worked out through a careful study of crime movies. Yes, the ring-leader of the teen-age "rat-pack" or "wolf pack" of boy and girl hoodlums explained, "we studied crime stories in the movies so we wouldn't make the same mistakes that the gangster-heroes in the movies made."—World Wide Christian Conservative.

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"As Modernism Advances"

(Continued from page one)

the tree of the knowledge of
good and evil, thou shalt not
eat of it: for in the day that
thou eatest thereof thou shalt
surely die."—Gen. 2:16, 17.

Now the Devil as the first
modernist, took the Scripture
which was spoken by the Lord,
and preached a sermon concern-
ing that text of Scripture,
for he said unto the woman:

"Ye shall not surely die."—
Gen. 3:4.

I tell you, beloved, that was
the first sermon of a modern-
istic flavor that this world ever
heard, when the Devil took a
text out of God's Word, from
the second chapter of Genesis,
and denied entirely what God
had said. He was thus the first
modernist, and every individual
from that time down to this
who has denied the veracity
and the truthfulness and the
accuracy of the Word of God,
has been a modernist. Every
man today, whether he stands
in the pulpit or whether you
speak to him on the street cor-
ner, who tells you that there
are mistakes in the Bible and
that the Bible is not accurate,
is a modernist. Any man who
tells you that the Bible is not
historically and scientifically
accurate, and that if you believe
the Bible you are behind times
and a back number — every
individual who thus speaks is a
modernist. Every individual
who puts a question mark about
any portion of the Word of God
is a modernist. Every individual
who denies the virgin birth, the
deity, the blood atonement, and
the resurrection of the Lord
Jesus Christ is a modernist.
Every individual who denies the
miraculous and the supernat-
ural, and who in any wise at
all says that the miraculous
element and the supernatural
of the Bible is to be deleted
and eliminated — every such
individual is a modernist. I do
not care if he stands in a pulpit
of a Baptist church — he is a
modernist if he questions, in
the least, the Word of God.

When our Lord Jesus Christ
was here in the days of His
flesh, He spoke very specifically
concerning the Word of God.

"Sanctify them through thy
truth: thy word is truth." —
John 17:17.

It is not just true; it is truth
itself. Therefore, every individ-
ual who denies the Word of God
in any wise at all calls Jesus
Christ a liar thereby, for Jesus
said, "Thy word is truth." So
I say to you this morning, be-
loved, there are many, many
modernists in the world today.
Every individual who in any
wise denies the teachings and
the statement of Jesus when He
said, "Thy word is truth," —

any individual who thus denies
Jesus' statement is a modernist.

Now, beloved, you know as
well as I, that modernism is
rampant in all the religious
realm of America and through-
out the world today. Even in
our Baptist churches you will
find modernism. I tell you, be-
loved, the majority of Baptist
churches are tainted at least
with a liberal dose of modern-
ism. In view of that fact, what
shall we do? Shall you and I
just settle back, relax, and do
nothing? Shall we just com-
placently sit back and say,
"Well, it is the Lord's work,
and the Lord will look after
it." I ask you, beloved, what
shall we do? What shall be
our attitude relative to the ap-
proaching drift of modernism. I
think, beloved, the Word of
God tells us what our answer
to these questions will be. I am
satisfied that the Word of God
abundantly tells us what shall
be the attitude that you and I
shall take.

"But sanctify the Lord God
in your hearts: and BE READY
ALWAYS to give an answer to
every man that asketh you a
reason of the hope that is in
you, with meekness and fear."

—I Pet. 3:15.

"Beloved, when I gave all
diligence to write unto you of
the common salvation, it was
needful for me to write unto
you, and exhort you that ye
should EARNESTLY CON-
TEND for the faith which was
once delivered unto the saints."

—Jude 1:3.

I believe, beloved, from these
Scriptures, that you have the
answer as to what should be
our attitude as a church, and
our attitude as individuals. We
are to be ready to give an
answer, and we are to contend
for the faith that is laid down
within God's Word.

Now, so far as I am person-
ally concerned, I do not say
that part of the Bible is essen-
tial and part of it is unessen-
tial. I don't say that a portion
of the Word of God is to be
contended for, and the balance
of it is to be allowed to drift.
So far as I am concerned, the
entire Bible is worthy of you
dying for the last word and
the last letter of it.

I heard a layman several
years ago addressing a group
of preachers in Cincinnati, make
the statement that he consid-
ered it very important and nec-
essary that preachers contend
for the essentials and leave the
non-essentials of the Word of
God alone. So far as I am con-
cerned, there are no non-essen-
tials of the Bible. Every jot and
every tittle of it is to be be-
lieved and accepted and stood
for and contended for if need
be. You ought to be willing to
die for the last letter of the
Word of God.

However, beloved, there are
at least four great truths among
all of the great truths of the
Bible that you and I ought
never surrender, but rather we
ought, as a church, contend for
them constantly, 365 days of
every year. I don't mean to say
that there are other portions that
we might surrender and lay
aside. I think, beloved, from
what I have said that you can
easily see that we ought to
stand for every bit of it, but
there are four truths particular-
ly that I insist that we, as a
church, ought never to lay
aside. Those four truths all be-
gin with the letter "B," the
second letter of the alphabet —
the Book, the Blood, the Bap-
tist churches, and the Blessed
Hope.

I

THE BOOK.

HE MAKETH NO MISTAKE

A. M. Overton

My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For he doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

For by and by the mist will lift
And plain it all He'll make.
Through all the way, tho' dark to me,
He made not one mistake.

The majority of the world
wouldn't agree with me when
I say that this Book is God's
Book. There are those who
would tell us that they believe
that this Book contains God's
Word, and by the statements
that they make, they would
imply that it contains some-
thing else in addition to God's
Word. I don't say that it con-
tains God's Word, but rather
from the first word to the last
word, it is God-breathed, God-
spoken, and God-given. I have
a positive, definite conviction
that from the first word of
Genesis 1:1 to the last word of
Revelation 22:21, we have in
this Book the mind and the
revelation and the word of Al-
mighty God. I don't say that I
think a part of it is inspired,
but rather I say to you that all
this Bible, from its beginning to
its end, is the inspired, infal-
lible Word of God.

"For the prophecy came not
in old time by the will of man:
but holy men of God SPAKE
AS THEY WERE MOVED BY
THE HOLY SPIRIT."—II Pet.
1:21.

"All Scripture is given BY
INSPIRATION of God, and is
profitable for doctrine, for re-
proof, for correction, for in-
struction in righteousness." —
II Tim. 3:16.

If there were no other verses
in the Bible but these two, I
would know that this Book is
God's Book. I would know it
is God's Word. I would know
that God is the author of this
Book. I don't believe that this
Book was inspired in such a
way as were the writings of
Browning, Shakespeare, Keats,
and Tennyson. I don't believe
that God merely brooded over
the writers of this Book to such
an extent that they chose their
words, while God merely gave
them the thought thereof. In-
stead, beloved, I believe that
for the Book to be accurately
the Word of God, even the very
words themselves had to be
pronounced by the Lord.

I say then, beloved, that I
believe this Bible was actually
dictated from the skies to the
men of God of the Old Testa-
ment and the New, who pro-
duced the words that we call
the Bible today. I am positive,
beloved, that not only the con-
tent, but even the words them-
selves, are God-given, God-
breathed, and God-inspired. I
say to you today, there isn't a
word in this Book, but what
I believe that God gave it, and
spoke it from the skies to
Moses, to Isaiah, Jeremiah, to
Luke, Paul, and the other writ-
ers of the Book, so that this

Bible is God's Book, given of
God through man, and to man.

Not only would I in this
modern age contend that God
is the author of the Book, but
I would contend that there are
no mistakes within the Book.
We read:

"Every word of God IS
PURE; he is a shield unto them
that put their trust in him." —
Prov. 30:5.

No mistakes, no inaccuracies,
no contradictions, no errors, but
rather every Word of God is
pure. I don't know how many
times since I have been in the
ministry that someone has sug-
gested to me that there are in-
accuracies and errors in the
Bible. I have had men bring
them to me written on paper,
Scriptures which they consid-
ered inaccurate and Scriptures
which they consider contradic-
tory to other Scriptures. I say,
beloved, I don't know how
many times since I have been
in the ministry that someone
has either written or brought to
me personally such a list of
inaccuracies within the Word of
God. I do know this, that in
the many times that such a
proposed list has been handed
to me, I have taken the alleged
inaccuracy and contradiction
and mistake and have found
that the mistake was not in the
Bible, but was in the individual
as to his understanding and in-
terpretation of the Bible.

As an example, sometime ago
Robert L. Ripley published in
his "Believe it or not" that
David did not kill Goliath, and
he proved it. I guess in the
minds of the majority of the
people the proof that he offer-
ed was substantial and was
accepted. I didn't see it as it
appeared in the daily paper, but
a friend of mine did see it and
sent it to me for an answer.
It was one of the most easily
answered supposed contradic-
tion I ever saw. The error was
not in the Bible, but as usual
in its critic.

I tell you, beloved, I don't
care what a man might think is
a contradiction, if he will write
it out on paper and submit it to
me, I believe that I can show
him that the contradiction is
not in the Bible, but is his mis-
interpretation thereof.

Several years ago there was
a man who worked at the
Round House who came up to
me one day, when I was preach-
ing there, and told me that he
had been reading the Bible a
great deal during the winter
and he had found a large num-
ber of errors, and places where
the Bible contradicted itself.
He said that he would like to

show them to me and see what
I thought about them. I imme-
diately insisted that he write
them out and bring them to me
the next time I preached there
at the Round House, and he
did so. Do you know, beloved,
that just as soon as he laid that
paper down in front of me with
those errors and contradic-
tions in the order in which they
came, my mind went back you-
der as a young boy preacher
when I read Tom Paine. This
man had the same group of al-
leged contradictions that Tom
Paine had in his "Age of Rea-
son," and he had them listed
in exactly and precisely the
same order that Tom Paine had
them listed in his book. I said
to him, "Brother, you haven't
been reading the Bible at all;
you have been reading the 'Age
of Reason,' and you have copied
these directly because you have
copied them in the same order
as they are in the 'Age of Rea-
son.'" It was amusing to me
to see that fellow wiggle and
squirm, and finally admit that
he hadn't been reading the
Bible at all, but that he had
just lied when he said that he
had been reading the Bible.
But, beloved, I took those sev-
enteen alleged contradictions
and I told him the answer to
each of them, and when I pre-
sented them to that man, he
said, "Brother Gilpin, I believe
with all my heart that you have
answered every one of these
contradictions."

Beloved, this old Book is not
only God's Word, but it is pure.
There may be some things
about it that I don't understand.
There may be some portions
about it that are not fully ex-
plorable so far as I am con-
cerned. It may be that there
are some questions that you
might ask me about it that I
am unable to give you a full
detailed answer that might sat-
isfy you fully. Beloved, I still
believe that it is God's Book,
and that there is not a mistake
to be found within its pages.

Furthermore, it is final. As
Isaiah said:

"To the law and to the tes-
timony: if they speak not ac-
cording to this word, it is be-
cause there is no light in them."
—Isa. 8:20.

As John wrote on the isle of
Patmos, he said:

"For I testify unto every man
that heareth the words of the
prophecy of this book, If any
man shall ADD unto these
things, God shall add unto him
the plagues that are written in
this book: And if any man shall
TAKE AWAY from the words of
the book of this prophecy, God
shall take away his part out of
the book of life, and out of the
city, and from the things which
are written in this book."—Rev. 22:18, 19.

These verses tell us that the
Bible is the final word of au-
thority. It doesn't make one bit
of difference what you or I
think. If it isn't according to
the Word of God, your thought
is absolutely worthless. The
Bible is final. It makes no dif-
ference what message it touch-
es, whether it be science, his-
tory or religion — it makes no
difference of what it speaks.
This Bible, God's Word, which
is pure, is definitely the final
Word of authority so far as you
and I are concerned.

II

THE BLOOD.

I could never give up the
Book, for it is God's Book; and
I could never surrender the
blood to the modernist, for it
is God's blood of which we
speak. No man in all this world
(Continued on page three)

"As Modernism Advances"

Continued from page two)

ever get to Heaven apart from the blood of the Lord Jesus Christ. And almost all things are by the law purged with blood: and without shedding of blood is no remission."—Heb. 9:22. I used to read this verse of scripture and wonder about the first part of it, when it said, "And almost all things are by the law purged with blood." I just couldn't understand how it was that anything could be purged apart from the blood, though that verse seemed to indicate that there were some things that were purged apart from the blood. Then one day I read in God's Word where it said that if a man comes to God with his offering, that he can bring either an animal of the family, or he can bring a turtle dove or a pigeon. All of these are to tell of his financial or material worth. If he is not able to bring a big sacrifice, he can bring something of lesser importance, even down to a pigeon or a turtle dove. Then, beloved, when the man that is so poor that he can't bring this, can he have his sins purged by bringing an offering of fine gold?

Now, beloved, he didn't have his sins remitted that way, but he could have them temporarily purged. Just like the man who brought a bull or a sheep or a goat, he didn't have his sins remitted by the offering of that sacrifice, but he had them temporarily purged so that regardless of what kind of an offering he brought, whether it was an offering of blood or an offering of flour, his sins were temporarily purged there. Beloved, for them to be remitted, remained for the bloodshedding of Jesus Christ on the cross of Calvary, for without the shedding of blood there is no remission. In other words, the first part of this verse refers back to the Old Testament, while the last part finds its fulfillment only in the New.

Let me tell you, beloved, a man back in the Old Testament could have his sins purged and passed by and held over, looking forward to the coming of Jesus Christ, but no man in the Old Testament or in the New Testament could have his sins remitted apart from the bloodshedding of the Lord Jesus Christ. I tell you, beloved, it makes me happy whenever I think about the bloodshedding.

Sometime ago, as you will recall, ex-President Truman was shot at, as he was near the Blair House in Washington. You remember those frenzied, crazed Puerto Ricans who made an attempt upon his life, and in doing so, one of them was shot down, and killed immediately. Within the next few days President Truman made what to my mind was an unusual statement. You recall that in the interchange of shots one of the White House guards was killed, dead, and protecting the President. The President made this statement, that no man could ever understand how wonderful it was to have someone die for you, until you have that experience.

My brother, you can't appreciate the blood of Jesus Christ until you realize that He died for you. When you have had the experience whereby you realize that Jesus died to pay for your sins, you have an experience whereby you can real-

ize how wonderful it is to have somebody die for you.

In the Old Testament we find that God offered a sacrifice in Adam's behalf so that Adam was clothed in the skin of an animal. An innocent lamb gave its life that a skin might be provided for a guilty man and wife, Adam and Eve. How were they saved? By an innocent lamb giving its life — by the spilling of its blood. In the New Testament we find this statement:

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the BLOOD of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Rev. 7:14, 15.

Beloved, from Genesis to Revelation, it is the same message, that men are saved by the blood of the Lord Jesus Christ. Nobody gets to Heaven by quitting his meanness. Nobody gets to Heaven by turning over a new leaf. Nobody gets to Heaven by having religion. Nobody gets to Heaven by reformation. Brother, sister, sin has to be paid for, and it was paid for in full, once and for all, by the bloodshedding of Jesus Christ at Calvary.

If you will go back to the Old Testament, you will find that the life of the flesh is in the blood. Listen:

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."—Lev. 17:11.

Beloved, the thing that keeps you alive physically is the physical blood, and the thing that makes you alive spiritually is the blood of Jesus Christ.

We have another remarkable Scripture as to blood. Listen:

"And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot."—Lev. 8:23.

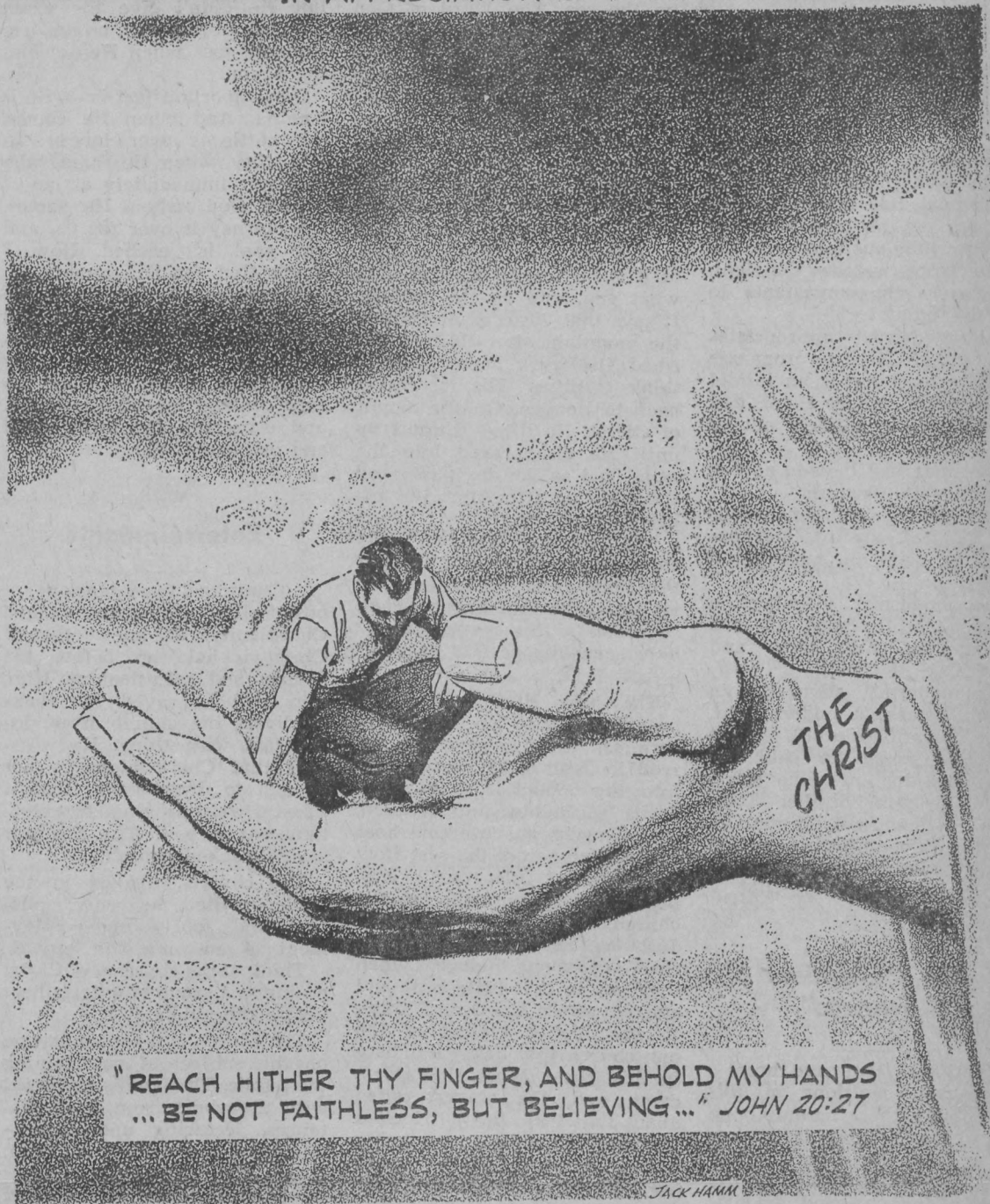
As a boy preacher, I used to read this, and ponder it, and wonder what it meant. Beloved, you can't hear God's voice until your ear has been brought into subjection to the blood of Jesus Christ. You can't do God's will until your hands have been brought into subjection to the blood of the Son of God. You can't walk in God's ways and you can't walk pleasing to the Lord, until your feet have been brought into subjection to the blood of the Lord Jesus Christ. You can join all the churches in the world, you can reform, you can turn over a new leaf a thousand times, but your ear, your hands, and your feet will never be in submission to Jesus Christ, until they are brought into submission to the bloodshedding of the Lord Jesus Christ. Beloved, I thank Him and I praise Him for His blood.

As the old song says:

"What can wash away my sins?
Nothing but the blood; nothing but the blood.
What can make me whole again?
Nothing but the blood; nothing but the blood.
What can pay sin's old black debt?
Nothing but the blood; nothing but the blood.
What can make me a Christian yet?
Nothing but the blood; nothing but the blood."

Now, beloved, it is one of two things. If Jesus told the truth, then the church which He built is still here within the world. Beloved, if the church isn't here in the world today, Jesus Christ didn't tell the truth.

IN APPRECIATION OF A SCAR



As modernism approaches and as it makes its inroads among Baptists, I am going to contend, as God helps me, for all the Book, and I am going to especially contend for the Book and the Blood.

III

THE BAPTIST CHURCH.

There are a lot of folk who are fundamental elsewhere who are modernistic here. I know one man who says that he is a Fundamentalist of the capital F type, who is the rankest modernist in the world when it comes to Baptist Church truths. It is so much easier to contend for the Authorship of the Bible and for its accuracy and infallibility, and it is so much easier to contend for the blood of Jesus Christ as the only means of salvation, than it is to stand up before the people and to faithfully tell them, that when Jesus was here in the days of His flesh, that He established a Baptist church. Many a man who is fundamental on other truths, is heretical when it comes to church truth.

Suppose we turn to God's Word for just a moment in this respect. When the Lord Jesus Christ established His church, He said:

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Now, beloved, it is one of two things. If Jesus told the truth, then the church which He built is still here within the world. Beloved, if the church isn't here in the world today, Jesus Christ didn't tell the truth.

He said, "I will build my church"; He didn't say, "I am going to build a number of them," or "I am going to build a thousand of them." He didn't say, "I am going to wait until 1500 and have Martin Luther start it." He didn't say, "I am going to wait until the seventeenth century and have Alexander Campbell start it." He said, "I will build my church—just one—and the gates of hell shall not prevail against it." Now, beloved, one of two things. You are going to say that either Jesus Christ lied or that Jesus Christ told the truth. If He told the truth, His church is still here within this world. When Jesus was going to be baptized, God sent a forerunner before Him, and that forerunner was John the Baptist. We read:

"In those days came John the Baptist preaching in the wilderness of Judea."—Mt. 3:1.

Notice that he came preaching. Then he was a preacher, wasn't he? Now what kind of a preacher was he? It says that John "the Baptist," came preaching. Then, beloved, he was a Baptist preacher. What kind of a Baptist preacher was he? Listen:

"There was a man SENT from God, whose name was John."—John 1:6.

If he were sent of God, then he was a missionary — a Missionary Baptist preacher. What did he come to do? God's Word tells us.

"And I knew him not: but HE THAT SENT ME TO BAPTIZE with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the

Holy Spirit."—John 1:33.

John the Baptist had a definite, specific commission from Heaven, and that commission was to baptize with water — to inaugurate, to start, to institute water baptism. Don't tell me that Baptist people don't have authority to baptize! We have authority from Heaven. God gave that authority to John the Baptist, the first Missionary Baptist preacher, and He sent him into this world with the commission to baptize.

Beloved, I am going to contend not only for the Book and the blood, but I am going to contend that a Baptist church is the climax of the wisdom of God as laid down in Ephesians 3. Beloved, God being my helper, I will contend for the historicity of Baptist churches and for church truths just the same as I will for the authority of the Word of God and for the blood-atonement of the Lord Jesus Christ.

IV

THE BLESSED HOPE.

Our hope is that Jesus Christ is coming back to this world again. We read:

"Looking for that BLESSED HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

I don't have any hope that this world is going to be made better as a result of your efforts and mine. I have no hope that you and I are going to be able

(Continued on page four)

The Modernist

(Continued from page one)
denies the verbal inspiration of the Bible, but lives on the free bounty of its orthodoxy every day.

The modernist will not stand on his own platform, with his own crowd, talk under his own flag, nor pay his own bills, but preaches religious tolerance, sits on the fence, watches the fight, and leaves the contestants to pay the bills.

The modernist appropriates the name of Christ to propagate his false teaching; is an infidel in the pulpit where Paine and Ingersoll were infidels out of it.

The modernist likes to appear incognito—in disguise.

The modernist's conclusions are illogical, absurd, and opposed to common sense and reason.

The modernist visualizes a universal brotherhood of man without the new birth and Fatherhood of God.

The modernist advocates an ancient fraud as a modern light.

The modernist revolts against a blood-offering for salvation from sins, in the same spirit shown by his brother Cain when he slew Abel for making the first blood-offering.

The modernist typifies those who crucified THE CHRIST.



"As Modernism Advances"

(Continued from page three)
to change conditions in this world, but rather, the only hope that we have today is the return of Jesus Christ back to this world.

Lots of folk, beloved, get disappointed about the second coming of Jesus Christ. Lots of folk become terribly disturbed and will say, "We have waited so long and He hasn't come. Maybe He isn't going to come." God's Word anticipated that objection. Listen:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." — II Pet. 3:3, 4.

Yes, God knew that there were going to come scoffers in these last days and say that He isn't going to come. Let me tell you, beloved, as the old song says:

"He has never broken any promise spoken, He will keep His promise, I know."

I read to you in the very beginning a most unusual Scripture from the sixth chapter of John's Gospel, concerning the feeding of the five thousand. Just after Jesus had thus fed them, He went up into the mountains to be alone. While He was alone, His disciples started to cross the Sea of Galilee, and as they were in the process of going over the sea the wind whipped up the waves of that ocean, so that they were about to sink. All they could do was to pull at the oars. There was nothing else to do. They stayed at the task and pulled at the oars even though they were filled with fear and fright. Presently, they looked

up, and Jesus came walking on the sea. The Word of God tells us that as soon as Jesus got into that boat that there was a great calm over all the sea, and not only the sea was calm, but it says that "immediately the ship was at the land whither they went."

Now, is there any meaning there other than what appears on the surface? I think there is. I think the typical analogy of it is far more beautiful than what you read on the surface. It says that Jesus went up into the mountain after He had finished His work here, which I think typifies His ascension back to Heaven. On the mount of Olivet, He lifted Himself up until He disappeared into the skies, and as the disciples stood there gazing after Him, the angels of God said:

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

They saw Him go, and His promise is that He would return. On the day of which we read in John 6, He went away into the mountain, typical of Jesus ascending into Heaven. The disciples got into that boat and started across the sea. How many boats? Just one. That little ship is symbolic of His church. How many churches? Just one. There wasn't a whole fleet — just one. Beloved, when they got in that little boat and started across the sea, I think it was highly typical of the one church that Jesus left here in this world. When that storm came and the waves rolled about that little boat, it looked like that little boat was going down. Beloved, there hasn't been a time since Jesus Christ left this world when true Baptist people haven't had a hard time. Read the book of Acts. Immediately after Jesus Christ ascended, the blows began to fall upon His infant church. Up to that time, the Lord, the Head of the church, had taken the blows, until it finally culminated in His own death on the Cross. Now that He has gone, the blows that He Himself had taken hitherto, now fall upon the church. Men have been arrested and tried and killed all down through the ages. Any man who has dared to stand for the Word of God has had difficulty and trouble and persecution and heartaches and hardships. Beloved, just like that little vessel was almost swallowed by the storm, so the storm has broken over Baptist churches.

Beloved, it says that they stayed at the task. They could not still the storm but they could stay by the oars, and that is what they did. The Word of God does not indicate at all, that they threw their oars aside, but, beloved, they stayed at the task and they kept pulling at the oars even if they couldn't stop the storm.

Beloved, it is your business and mine today to stay at the task just exactly as these disciples did. You and I can't still the storm — we can't stop the difficulties that arise against us, but we can stay faithfully by the task He has assigned us.

When the storm reached its height, and when it looked as though the little boat might upset, Jesus came walking on the water. Well, some of these dark days, Jesus is coming to receive us unto Himself.

The Bible says that when they had rowed 25 or 30 furlongs, He came. Didn't Jesus

know exactly how many? Yes, but He didn't give the exact number. In this way, no one can estimate just when He is coming again.

The important fact is — He is coming. And when He comes, the battle is over for us. In this story, when He came, "the ship was immediately at land." Thank God, when He comes, the journey is over for us, and our goal is reached. How I thank God for His coming.

These four — the Book, the Blood, the Baptist churches, and the Blessed Hope — are all exceedingly precious to me. As modernism advances, may we ever contend for all His Word, and especially for these great and precious truths.



Entertainments

(Continued from page one)
ous of all his movements against Christianity. He knows that if Christ is held up before the people, and men look at Him, they will be saved. He seeks to divert the church from doing this wise thing. He whispers that Christ alone is not enough to draw souls: that it takes a wide program of entertainment as well. The result is a side-tracked church!

The church engaged in the noble, exalted, heavenly, spiritual and soul-saving employment of amusing the crowd: Think of the churches of Christ posing as a group of entertainers before the public.

The church is, I repeat, insane on the subject of entertaining the public. The land is traversed with preachers from great distances, lecturing upon everything and everybody but Christ. If he, the Holy One, appears at all, he is thrust in a corner; or brought out for a moment, as a child is often presented for a short while to the guests and then banished to a back room or kitchen.

Let lawyers, professors, men of science and professional citizens go around lecturing on branches of science, historic characters, etc.—it is all right for them, and they will do good for Christ in these fields—but let the preacher stand by the one work given him by the Holy Ghost—and that work to cry, "Behold, the Lamb of God!"

Congregations don't need to be amused or diverted in any way. They need Christ in his constant presence and fullness. It is not entertainment nor recreation that the people want, but a full, joyous and blessed salvation. Give the people the living bread in the heart and the constant gushing of the water of life in the soul, and they will ask for nothing else, they will be satisfied. —C. C. Middleton.

—Baptist Signal



The Truth About Catholics

(Continued from page one)
ever knew. Thus falsehood is employed to connect the Catholic Church with Peter. As to the primacy of Boniface III, in his debate with the Catholic, Purcell, Alexander Campbell asserted: "It is not so honorable to the successors of Boniface III, that the title of Pope in its supreme import, was conferred by so mean a wretch as Phocas the usurper and murderer, and rather as a reward for the temporizing and easy virtue of Gregory the first. Boniface, though in the catalogue of Popes he stands the 66th in

descent from Peter, as in truth the first Pope of Rome in the sense which is placed in the Catechisms and standards of the present church of Rome" P.30. Again, page 29: "So far then as we have examined the evidence on hand, the defense of the Bishop, the argument as now developed stands thus: Pope, or universal patriarch, is the first essential element of the Roman Catholic sect. But there was no such personage in existence for 600 years after Christ, therefore there was no Church of Rome, in the sense of the creed, during the first six centuries."

Catholicism teaches that it is essential to the existence of the Catholic Church that there be a Pope or universal Head of the Church. But, as Campbell overwhelmingly proved, no such Head existed for 600 years after Christ. Therefore, there is no such thing as a Pope prior to 666 A. D. Away goes the first (?) 66 Popes as Catholics list them. Hence the line asserted, likes 66 Papal generations of reaching to the Apostle Peter! Indeed, the first Pope was the "successor" of the murdered tyrant, conferred upon Boniface III the title of "Universal Patriarch." The first person to wear that title (the title of all the Popes from Boniface until now), was Boniface III; therefore, in Boniface III is seen Catholicism's first real Pope.

The entire system of Catholicism thus stands upon a foundation of falsehood and deception. There is not one truth in anything taught by Catholics as a distinctive doctrine of that church. I am ready to be put to the test on that assertion. Find the Catholic doctrine as stated by Catholics, and I will prove by the Word of God that it is wholly false.

—Vindicator



THE VIRGIN BIRTH OF JESUS CHRIST

Modernists and fellow-travelers, of late, have sought to cunningly assail the great cardinal doctrine of the Virgin Birth of Christ. They hint—at least by veiled suggestions—that it matters little if our Lord had an earthly sinful father.

Let us turn to Isaiah, chapter seven, verse eleven, where Ahaz is bidden to ask a sign of the Lord. Wicked man as he was, yet he feared to "tempt" God. This respect, at least, pleased God. And Jehovah proceeded, forthwith, to give Ahaz a sign.

Here it is, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The latest attempt to deny the Deity of Christ, is seen in the new Revised Standard Version, which translates the word for "virgin" as "young woman." Thus Isaiah 7:14 does not carry the force of Immanuel—God with us—as Christians have always believed.

But the narration of the birth of Christ in Luke 1:26-38 makes abundantly plain what the word "Virgin" means in Isaiah 7:14.

The learned translators of the Old Testament Scriptures—all of them, until late—plainly understood the word to mean "Virgin" and so translated it.

The significance of the Virgin birth cannot be over-estimated. Of all the human family—over forty billion since Adam—only One has been born of a virgin. Thus, we have a miracle; the one and only miracle in that realm.

If there were no human parentage, then the Virgin Birth

could only take place if Mary were the passive agent of none less than the Holy Spirit.

And, if God, The Holy Spirit, over-shadowed Mary, then her offspring could only be described as "that holy thing which shall be born of thee" which shall be called the Son of God. (Luke 1:35).

In order to do away with the Deity of Christ—men extol the humanity of Jesus. They allow Christ to be the fairest product of humanity and acclaim Him above any other man who has ever lived. But—mark this well—if you deny His Godhead you have lost Christianity; for in that loss you have lost everything that is vital and blessed in Christ.

What is the testimony of the Scriptures as to Christ as the Virgin-born Son of God?

Genesis 3:15 reads, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Look at the statement above, namely: "The woman's seed." Where do you suppose Moses got the idea of the Woman's Seed?

This Scripture, was penned by Moses over fifteen hundred years before the birth of Christ.

The "seed" of the woman was utterly unknown in creation; morning; unknown not only to Adam and Eve, but we are told that when Seth was born, he was by the seed of man. After Seth, generation succeeded generation, but it was ever and always, by the seed of man.

If Moses had not been inspired of God, he would never have written what looked like from a human standpoint, a flagrant mistake; a biological impossibility — something new under the sun, and never once heard of before, namely: the seed of the woman.

In Jeremiah 31:22 we read, "How long wilt thou go about, O thou backsliding daughter! thou shalt be obedient unto the Lord, for the Lord hath created a new thing in the earth, A woman shall compass a man."

This is one of the most remarkable Scriptures in the Bible. It uses here the Hebrew word bara which means to create. That is, something specially brought about by the creative word of God Himself. It means that the "seed of the woman" was the special and unique result of God—the Holy Spirit's creative act; and that the Offspring was perfectly holy and sinless.

The Jews of the early New Testament day were under no illusion as to what was claimed in the title "Son of God." They knew the Hebrew language, wherein Christ as Virgin-Born was promised and they knew that it was to be a new thing.

In John 5:18 we read, "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

Thus, it all sums up to this: The sign given was that God stepped down in the Person of His Son; that is, He became Immanuel—God with us—in human flesh. Thus, by the miraculous Virgin birth, the Son of God became also the Son of Man. If this be not true, we have no Saviour.

—The Evangelist



When a man enters Christianity for the money, there is the devil to pay.

Many a preacher is dying by "degrees."