

# The Baptist Examiner

A nation-wide, independent paper, standing foursquare for the distinguishing doctrines of Baptists, and shunning not to declare all the counsel of God.

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

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## "In Defense of the Holy Catholic Church"

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Perhaps the Editor of The Baptist Examiner, on reconsidering, will agree with me that his article entitled, "A Reply to the Recent Encyclical of Pope Pius XI," is misnamed. It is not a reply to the encyclical letter, "Lux Veritatis," which Pope Pius XI issued on Dec. 25, 1931, on the fifteenth centenary of the Council of Ephesus. Only the opening paragraph of his article, found in the Febr. 1, 1932, issue of The Baptist Examiner, makes the slightest reference to the papal document; and the reverend Editor gives his readers no idea of its contents except to say that the Pope "urged the union of all Christians under his dominion."

If the Rev. Mr. Simmons proposes to reply to the encyclical, he should consider its contents paragraph by paragraph, seriatim. But he hastily sounds a call to "Catholics everywhere, urging them to turn away from 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.'" A decent regard for the feelings of his Catholic readers would have counselled him, even if he is insistent on dragging it in, to keep back the Rev. xvii., 5, 6 stuff until toward the close of his article.

### Mouzonitis

Is the Rev. Mr. Simmons afflicted with the same disease which suddenly seized the Methodist Bishop Mouzon? The Bishop's immediate reaction to the papal overtures was "to invite the Pope to join the Methodist Church." The hillbillies of the Methodist hinterland perhaps chortled, slapped one another on the back and exclaimed, "We got a smart Bishop!" But Catholics wondered what particular Methodist church, among some eighteen different brands of Methodist denominations, the smart-Aleck Bishop expected the Pope to join. Is the Pope prepared to decide on the rather fine points of the contentions between southern and northern Methodists which arose out of the American civil war? Does the Rev. Mr. Simmons really think Catholics capable of deciding between the conflicting claims of the different Baptist denominations? He doesn't want us to join the Missionary Board Baptists; yet he leaves the question of these differences between Baptists hanging in the air. We Catholics will have to be resigned to search for "SOME Baptist church," presumably.

Or, would the Rev. Mr. Simmons be content if we merely "turned away from the false and apostate" Catholic system to the welter of negation called "Protestantism?" Will Christ be found there?

The Editor's reply is childish. It reminds me of the little boy who said to the other little boy who had called him a "liar," "You're another!" The Pope invites non-Catholics to come to his communion, and the Rev. Mr. Simmons invites Catholics to leave the Pope: so that the total effect is to confuse "sinners." Does the Rev. Mr. Simmons, on the score of jealousy, feel himself bound to say hard things about the Pope and the Catholic Church? Let him remember Sedecias, the son of Chanaana, who struck Micheas, the prophet who had prophesied truly, on the cheek and cried, "Hath then the spirit of the Lord left me, and spoken to thee?" (3 Kings xxii., 24).

### "Pillar and Ground of the Truth."

Far from being in a line of "pagan pontiffs," Pope Pius XI. is the successor of St. Peter, upon whom Jesus Christ built His holy Church. Nothing is historically more certain than that St. Peter was the first Bishop of Rome and that Pius XI. is the present possessor of the office given by Our Lord to St. Peter.

The reference, "Mystery, Babylon the Great," misses the intended mark. **Students of the New Testament and the Fathers know that Gnosticism was the system of Antichrist in primitive Christian times.** The Gnostic heresy is revived in Freemasonry, that terrible, secret power which permeates the Protestant Churches with its influence and leads them on in the assaults on the Catholic Church. Every Protestant Church, which is willing to accept dictation in spirituals from the civil power, is a part of the ungodly Erastian system which is inspired by Freemasonry.

The Rev. Mr. Simmons calls the Catholic Church "the greatest imposter of the ages." I am comforted upon recalling that the foes of truth called the very Master of the house "Beelzebub." We are accustomed to abuse. However, I assert against the Rev. Mr. Simmons that the Catholic Church is "the Bride, the Lamb's wife," "the church of the living God, the pillar and ground of the truth" (1 Tim. iii., 15). She is not perfect on her human side, since she is that "great house" of which St. Paul wrote (2 Tim. ii., 20), in which are to be found "not only vessels of gold and silver, but also of wood and of earth; and some indeed unto honor, but some unto dishonor." But on her divine side she is indefectible from the teaching of Christ and she is the only infallible guide of erring mortals.

The Catholic Church has never been leagued with "the man of sin" nor will she ever be. She will be opposed by that "man of sin" when he appears. "Babylon the Great" is the ungodly, interlocked system of religion, politics and business (prepared by Freemasonry) which today persecute the Catholic Church, just as its predecessor system persecuted her in the days of the pagan Roman empire. Caesar then proclaimed himself God and commanded that divine honors be paid to his statutes. One Church today resists the onward march of Caesaropapism. That Church is the Catholic Church. **The Protestant Churches accept Caesar as their religious head in whatever nation he may command the subordination of spirituals to temporals.**

### Typical Protestant Tactics

The Rev. Mr. Simmons cannot prove that the Catholic Church was not founded by Jesus Christ; no more than the atheist can prove there is no God. He can offer objections and conduct a kind of running guerilla warfare, sniping at some of the Church's positions. His tactics are the familiar tactics of Protestant champions: they imagine that, if some Catholic becomes discontented with his Church, he will be gathered in by some one of the attacking parties. With fierce cries the discordant parties rush to the assault, first here and then there. The Calvinist attack differs from the Arminian attack: there is no agreement among the various Protestant bands, except that