

# The Baptist Examiner

The Paper With a National Circulation

"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).

Devoted to Evangelism, Missions and Bible Doctrines.

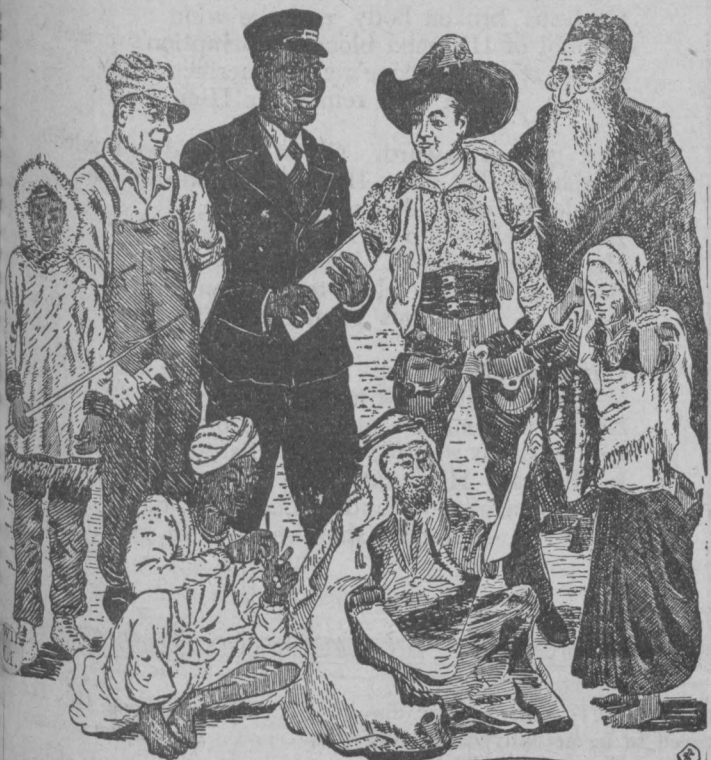
"Go ye into all the world and preach the Gospel!"

Whole No. 465

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red and yellow -- black and white



we are ALL one in CHRIST Jesus

## Purgatory:— The Stupendous Fraud And Gigantic Delusion Of All Ages

"The merchandise of gold and silver... and slaves and souls of men." — Rev. 18:12,13.

The Roman Catholic Church makes slaves of her people upon earth — and after death makes the merchandise of their souls.

The strong public sentiment that is everywhere found against obtaining money under false pretenses should apply to the Roman Catholic priests who extort money from deceived relatives for masses which they pretend will better the condition of the dead. This is an imposition that should be earnestly condemned. The priest who tells a suffering husband or mother that his dead child is in a place called purgatory, and that his prayers, to be paid for with cash in hand, are necessary for the release of the soul of such a dead person from this man-made purgatory, is surely an impostor, and ought to be counted with those who obtain money under false pretenses. The Church that maintains this species of dishonesty

should be held in disrepute by all honest people regardless of their religious differences.

There is no system of gambling, no species of fraud, more brazen or barefaced than this priestly game of playing upon the love and tender mercies of bereaved people to cheat them out of their oft-times hard-earned and scanty wages. Yet these nefarious operations are sanctioned by the Romish Church, and are practiced daily in every part of the world where this church exists; and the wounds of sorrowing and heart-broken relatives are made to bleed afresh by the constant demands of the Church for masses to "insure" rest for their beloved dead.

A Catholic has the fear of hell brought before him all his life (Continued on page four)

## The Passion Play In Ashland

In Ashland, Kentucky, the early part of April, a worldly group known as "Ashland's Little Theatre" enacted the world famous Passion Play, which was endorsed by Pastor Hubbard of the First Baptist Church of Ashland.

For weeks, the group publicized their production by way of radio, newspapers, hand bills, and by personal letters. The Editor received two such letters requesting that the matter be brought to the attention of his people.

This is certainly the climax of worldliness. The evil of the Church of Pergamos was that it was leagued with the world (Rev. 2:12-17). God told that church to repent or ELSE. Surely God would say the same to the churches and preachers of Ashland, who have thus aligned themselves with the world. Listen:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — I Cor. 10:31.

"Abstain from all appearance of evil." — I Thess. 5:22.

There are at least four good reasons why no spiritual Christian should have supported this theatrical production.

1. It is an attempt to commercialize on sacred things—using sacred things for material gain.
2. It is unscriptural. One example will suffice in that this play supposes Christ to have been crucified on Friday. Read Mt. 12:40. Any man who has sense enough to count to three (even on his fingers) knows that for this verse to be true, Christ couldn't have been crucified on Friday.
3. It is worldly. Some of this group of players may be saved. Many though are not. What sacrilege for worldly people to "play" the part of our Lord, or (Continued on page four)

## Mused Uncle Mose

Sist' Lilly Jim'son say she b'lieve in gib'n de debil his dues, but ah say, "What do you owe him?"

### Contentment

I do not long for worldly things,  
Earth's baubles and its toys,  
The wealth it holds cannot allure,  
Nor e'en its fleeting joys;  
For I have fixed my eyes on Him,  
The Rose of Sharon fair,  
And naught but He can satisfy,  
Nor with Him can compare.

I do not yearn for worldly praise,  
I seek not its reward;  
Enough that every step I take  
Is known unto my Lord.  
He sees all that is of true worth  
In what I do each day,  
Recording it in Heav'n above,—  
And burns the dross away.

He bids me here to be content,  
Whate'er my lot may be,  
While serving with a heart of love,  
In all humility;  
Seeking on earth no greater joy,  
Than His approving smile,  
While waiting for that Crowning Day,  
And Heaven's Afterwhile.

—Avis B. Christianse

## Can A Person Be A Christian Sunday, And Live For The World On Monday?

Baptists of earliest times were known for their separation from the world. By that we mean that they came to live differently after they were saved, until it was discernable that something had happened to change them. It is said of some of the apostles—members of the first church—that "they took knowledge of them that they had been with Jesus."

A few Scriptures will make plain what is expected of us when we profess to become followers of Christ:

I John 2:6 "... ought to walk, even as He walked." II Tim. 2:19 "... depart from iniquity." Titus 1:16 "... in works, they deny God." John 10:27; "My sheep ... follow me." Rom. 12:2 "Be not conformed to this

world."

**UTTER INCONSISTENCY**

We think of the woman who runs a house of prostitution—professed conversion—then went right on running her business. Likewise the drunkard, who claimed conversion then used the same old hitching post behind the saloon. The cusser, who kept right on with his profanity. We know these are inconsistencies, but many do not recognize the smaller inconsistencies.

**HONEST NOW, CAN A PERSON-----?**

Can a person be truly saved and consistently place chief emphasis on the things of this life? Still put his business FIRST? Still make appetite first? Make pleasure first? **WORLDLINESS** is essentially an attitude of life, in which one identifies himself with the world—its aims, pleasures, ambitions, outlook.

(Continued on page four)

## -- The First Baptist Pulpit --

### "Where Did Your Church Come From?"

R. F. HALLFORD  
Pastor, First Baptist Church  
Port St. Joe, Florida

How did all these different churches get started? Where did they come from? Is Jesus the Founder of them all? If so, why does one teach one thing and another teach something which directly contradicts it? Is Jesus guilty of such inconsistency? Is one of them just as good a another? How am I to know which kind is a New Testament church?

These are some of the many questions which people are asking about the many different or-

ganizations which are called churches today. Such questions demand and deserve a true answer. We give here the name, date of origin or organization, and the founder of each of the more prominent "churches":

Roman Catholic—590 — Pope Gregory VII.  
Greek Catholic—1054 — Split from Roman Catholic.  
Presbyterian — 1541 — John Calvin.  
Episcopal — 1534 — King Henry VIII.  
Methodist—1739—John Wesley.  
Church of God—1825 — John

Winebrenner.  
Disciples (Campbellites)—1827 Alexander Campbell.  
Mormons — 1830 — Joseph Smith.  
Primitive Baptists ("Hard-shells")—1834—Split from Baptists about Missions.  
Sipirtism—1848—Fox Sisters.  
Christian & Missionary Alliance —1889—A. B. Simpson.  
"Divine Healers"—Aimee Semple McPherson.

The question may be raised: "But where do the Baptists come in here?" The answer is that we do not come in here. We can (Continued on page four)

**APPRECIATED LETTER**

Amarillo, Texas

Dear Brother Gilpin:

I spent four days sitting in a hall waiting for the court to decide whether they wanted me for a juror or not. I did not know that they would pay any money for this service. Since they did I could think of no better way to make that time worth the Lord's work.

I am sending you the check from the jury service to be used in God leads you.

I enjoy The Baptist Examiner (Continued on page four)

**REAL INSPIRATION**

One day David Livingstone stood before the students of Glasgow University. He had spent many long and difficult years in the heart of Africa at a time when conditions were much more trying than they are today. It was the occasion of the commencement exercises, and Livingstone asked, "Shall I tell you what sustained me in my exiled life among strangers whose language I did not understand?"

A hush swept over the student audience. "It was this—'Lo, I am with you always, even unto the end of the world.'"



## THE BAPTIST EXAMINER

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## "THE DOCTRINE OF ELECTION"

## 1. Election is God's act.

John 15:16: "Ye have not chosen Me, but I have chosen you."

Mark 13:20: "For the elect's sake, whom He hath chosen."

James 2:5: "Hath not God chosen the poor of this world rich in faith?"

Luke 18:7: "Shall not God avenge His own elect?"

I Thes. 1:4: "Knowing, brethren beloved, your election of God."

## 2. Election is God's sovereign act.

Rom. 9:15-20: "Therefore hath He mercy on whom He will have mercy and whom He will He hardeneth. Nay but, O man, who art thou that repliest against God?"

## 3. Election an act of sovereign grace.

Rom. 11:5-7: "... according to the election of grace." "What then? Israel was not obtained that which he seeketh for; but the election had obtained it, and the rest were blinded."

## 4. Election before the foundation of world.

Eph. 1:4: "According as He hath chosen us in Him before the foundation of the world."

## 5. Election from the beginning.

II Thes. 2:13: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the

truth." Get these facts: the beginning was before any thing was created. Gen. 1:1, John 1:1. That was when the election took place. God elected men before He created them. The election was unto salvation. The salvation takes place through the sanctification of the Spirit and belief of the truth. The truth believed by which men are saved is revealed in the gospel. II Thes. 2:14 shows that no man was ever saved, who did not hear and believe the gospel.

## 6. Election before birth.

Rom. 9:11-12: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth: it was said unto her: The elder shall serve the younger."

Rom. 9:13: "As it is written, Jacob have I loved but Esau have I hated."

Acts 9:15: "He (Saul) is a chosen vessel unto Me."

John 13:18: "I know whom I have chosen."

John 15:16: "Ye have not chosen me, but I have chosen you."

Rom. 8:33: "Who shall lay anything to the charge of God's elect." The charges against Elijah, Isaiah, Peter, John, Paul and all the balance in Old Testament days and New were personal. Their election was just as personal.

## 7. Election personal.

Rom. 9:15: "I will have mercy on whom I will have mercy."

Eph. 1:4: "Even as He chose us in Him."

Eph. 1:11: "Having been fore-ordained according to the purpose of Him who worketh all things after the counsel of His own will."

II Thes. 2:13: "Chose you from the beginning."

Acts 22:14: "The God of our fathers hath appointed thee."

Acts 13:48: "As many as were ordained to eternal life."

Jer. 1:5: "Before I formed thee in the belly I knew thee."

Rev. 13:8; 17:8: "Every one, whose name hath not been written in the book of life from the foundation of the world."

## 8. Elect sure of salvation.

Matt. 24:31: "Shall gather together His elect from the four winds, from one end of heaven to the other." Rom. 11:2, 8:29-30.

## 9. Only remnant elected.

Rom. 11:5: "Even so at this present time also there is a rem-

nant according to the election of grace."

II Thes. 2:13: "Chosen you to 10. Election unto salvation.

salvation."

I Pet. 1:2: "Elect according to the foreknowledge of God the Father."

## 11. Election includes preaching the gospel.

II Thes. 2:10: "I endure all things for the elect's sakes that they may also obtain the salvation which is in Christ Jesus with eternal glory."—I Cor. 1:21; Rom. 8:28-30; II Thes. 2:13, 14.

## 12. All the elect will believe.

Acts 13:48: "As many as were ordained to eternal life believed." John 6:37.

## 13. Election guaranteed the salvation of some.

Rom. 10:20: "I was found of them that sought Me not." John 15:16. This proves election was unconditional as well as personal.

## 14. The gospel is to be preached to all.

Mark 16:15: "Preach the gospel to every creature." Matt. 16:20; 22:14. "Many be called but few chosen" (elect). Election makes sure some will hear: otherwise all would reject.

## 15. Every New Testament writer teaches the doctrine of election.

We have already quoted Matthew, Mark, Luke, John, Paul, James and Peter. Jude only remains. Jude 1:4: "For there are certain men crept in unawares who were before ordained to this condemnation." The inspired writers are unanimous in teaching personal unconditional, eternal election from before the foundation of the world.

## The Purpose Of Prophecy

The Holy Spirit has expressed, in one vivid phrase, exactly what prophecy is: "a lamp shining in a dark place" (II Peter 1:10). The world is in profound blackness; the human race is heading for horrors of which they are totally unaware; and prophecy — the revealing of things to come — is a blazing searchlight which uncovers both the dangers ahead and the path by which we can escape them. Never did the church so need this lamp. Thousands of Christians suppose prophecy to be so difficult, so unintelligible, so obscure that it is, they think, itself a darkness to be avoided: on the contrary, it is a blazing lamp, carrying exactly the right light for a midnight pilgrimage. God lit this lamp; and no man ever put out a lamp of God without plunging himself into dangerous midnight.

## Dissolution

At this moment we are witnessing extraordinary confirmation of what is coming. All prophecy culminates in the Kingdom of God on earth, followed later by the dissolution of the universe. Science foresaw, and now actually produces, such dissolution. Years ago, before the war, at a meeting of the British Association in Edinburgh it was stated that such is convulsive power stored in nature that atoms might blow up the universe, which would disappear in flaming gas. Now see prophecy: "The heavens that now are, and the earth, are stored up" — kept in careful preserve for the specific object — "for fire"

## At the Lord's Table: Three Aspects

by W. Rupert Clark

Our gaze is backward. In this holy rite  
Our thoughts recall that sacred, solemn night  
When the shared bread became the mystic sign  
Of Jesus' broken body, and the wine  
Symbol of His shed blood—Redemption's price!  
So we recall His love's great sacrifice  
And thus remember Him.

Our gaze is inward. Christ doeth dwell within  
The heart that loves Him and renounces sin.  
In blessed union He abideth there,  
In holy fellowship of love and prayer;  
His living presence glows within the soul  
As we submit ourselves to His control  
And thus commune with Him.

Our gaze is forward. Soon will come the day  
When he shall reign in glory, King for aye:  
Not as in weakness on the tree of shame  
But with His rod of strength His eyes of flame!  
In that day His saints shall wear victorious  
His crown of glory and throne shall share  
And thus shall reign with Him.

## The Purpose Of The Revelation

So now we arrived at the throbbing heart of prophecy. "Seeing that these things are thus all to be dissolved" — that is, basing your conduct absolutely on "what appalling prophecies" — "what manner of persons ought ye to be?" (II Peter 3:11). The appalling dissolution of the universe God reveals in order to move the very depths of our soul to practical holiness, that we may become transfigured by what we see through the telescope of prophecy. Prophecy, we are told, is "gloomy," and we who preach it are "pessimists;" we answer that we would rather be pessimists with Jeremiah and John than optimists with Demas and Diotrophes. But it is far more than that. "He that hath this hope purifieth himself, even as he (Christ) is pure" (I John 3:3). The heart that is saturated with a prophecy, and so has become a child of eternity, carries the coming glory in heart and life. "We have the more sure word of prophecy, whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." Our hearts are to be radiant with the light of the coming day, as, moving through the midnight of the world, we already see and reflect the advent glory. If prophecy fails to have its right effect on us, it is not the fault of prophecy, or of the God who alone gives prophecy: it is solely the fruit either of our ignorance or of our denial of what is foretold. All the vital impetus imparted by the tremendous foretold rewards and punishments for believers is lost by a complete ignorance of what is coming.

## Godliness

Thus the purpose of prophecy is made clear. "What manner of persons ought ye to be in all holy living and godliness: all holy living — perfected character, all godlikeness — perfected character. Godliness is the life of heaven lived on earth; it is the character of God reproduced in a human soul; it is the air of eternity (Continued on page three)

## "AT THE LAST"

ALCOHOLIC DRINK; "At the last it biteth like a serpent, and stingeth like an adder."—Prov. 23:31,32.

THE HARLOT WOMAN; "But her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on hell."—Prov. 5:4.

THE MAN OF ILL-GOTTEN RICHES; "... at his end shall be a fool."—Jer. 17:11.

WORLDLY PLEASURE; "The end of that mirth is heaviness."—Prov. 14:13.

MORALITY AND RELIGION WITHOUT THE NEW BIRTH; "But the end thereof are the ways of death."—Prov. 14:12.

THE FINAL END OF SIN; "Sin, when it is finished, bringeth forth death."—James 1:15.

—Sword of the Lord



## PURPOSE OF PROPHECY

Continued from page two)  
always blowing through our  
feet. The earth may rock beneath  
us, but holiness is an as-  
bestos that can never burn. Sec-  
ond Advent knowledge is dan-  
gerous trifling unless it puts  
disciples far above the times in  
which they live. How can we  
measure the preciousness of the  
little interlude between the eter-  
nity when there were no worlds  
and the day when there will be  
no worlds again? Plan your life,  
says the apostle, on the scale of  
God's huge coming events.

### Blameless

Again the apostle enforces the  
divine purpose of prophecy. Twice  
he states, that we may realize  
the moral is drawn, that  
we may not miss it. "Wherefore,  
loved, seeing that ye look for  
these things, give diligence that  
ye may be found" — found by  
the returning Christ—"in peace,  
without spot and blameless in his  
light." This at once unveils the  
Judgment Seat. For every one  
called of God the vital element in  
prophecy is how he will be found  
by Christ: to be discovered "with-  
out spot and blameless" is no  
mere fruit of salvation: this mar-  
velous possibility is the product  
of unceasing diligence:  
the diligence that ye may be so  
found. As a child of eternity  
every one of us can say) I want  
a purer heart, a more melted  
more sensitive penitence; I want  
a sweeter temper, a quicker love,  
a richer grace.

### Expectation

Actual life gives proof, in the  
lives of God's saints, of the ef-  
fect of prophecy. "There is noth-  
ing left to the faithful," says  
Calvin, "but with wakeful mind

to be always intent on His second  
coming." "Ardently," says Ruth-  
erford, "I desire the day of  
Christ. I half call His absence  
cruel — oh, when shall we meet?"  
"I am daily waiting," said White-  
field, "for the coming of the  
Son of God." "Each morning,"  
said Horatius Bonar, "as I hear  
the birds twittering outside my  
bedroom window, I wonder if the  
trumpet will break in upon their  
song." "I never lay my head on  
the pillow," says Dr. Campbell  
Morgan, "without thinking that  
may be before the morning  
breaks, the final morning may  
have dawned. I never begin my  
work in the morning without  
thinking perhaps He may inter-  
rupt my work and begin His  
own." "There is no remedy for  
all this mass of misery," said  
Lord Shaftesbury, who did more  
than most men to alleviate that  
misery, "but in the return of our  
Lord Jesus Christ." Why do we  
not plead for it every time we  
hear the clock strike?

The crucial and final fact in  
prophecy lies in what it has not  
revealed. "The day of the Lord  
will come as a thief" (II Peter 3:  
10): no warning, no dating, no  
time for preparation; the sole  
safety lies in unceasing readi-  
ness. "My soul looketh for the  
Lord more than watchmen look  
for the morning" (Ps. 130:6).

—The Midnight Cry

## The Blood Of The Lamb

"But if we walk in the light, as  
He is the light, we have fellow-  
ship one with another, and the  
blood of Jesus Christ His Son  
cleanseth us from all sin." — I  
John 1:7.

The blood of the lamb shed on  
Calvary nigh 2,000 years ago was  
the blood of God's Son. It is

the glory and dignity of His per-  
son which gives divine and eternal  
value to His work. The abiding  
efficacy of His precious blood  
before God, and the changeless  
love of His heart are present real-  
ties. The blood of the Lamb —  
God's ransom for the sinner and  
victim for sin — gives, to all who  
believe, a full, frank, and eternal  
remission of sins; the blood of  
bulls and of goats brought sin —  
daily and yearly — to remem-  
brance. The very utmost which  
the blood of Jewish sacrifice could  
effect was a yearly atonement;  
the blood of Christ has secured  
an "eternal redemption for us."  
All connected with the believer  
will shortly know the value of  
the resurrection. His tears are  
treasured (Ps. 56:8); his words  
are recorded (Mal. 3:16); but his  
sins and iniquities are blotted out  
from the remembrance of God —  
no resurrection for them (Heb.  
10:17).

God has forever discarded that  
system which at the best was but  
a provisional arrangement for  
man in the flesh and under law.  
Neither the Levitical Priesthood  
(Heb. 7:11), nor connected sacri-  
fices (Heb. 10:1), could make the  
comers perfect. "In burnt offer-  
ings and sacrifices for sin Thou  
hast had no pleasure" (Heb. 10:  
6). Religiousness, therefore, yea,  
a divinely established religio-  
has been set aside as fruitless t.  
effect salvation for men.

Is the reader a seeker after  
life and forgiveness? And is he  
searching for these amidst the  
dim shadows of the past, or the  
ritualism of the present? O friend  
let the light of grace and glory  
stream from the Cross of Calvary  
into your soul: Every "doer" for  
salvation is a ritualist. Now, all  
glory to God and blessing to man  
are founded upon the complete  
abolishing of sacrifice and offer-  
ing, and the clean setting aside of  
the whole Jewish system. Ritual-  
ism received its death-blow in  
the Cross of the Lord Jesus. The  
same stroke which slew the Son  
of God for our sins, rent the  
veil of the temple from top to  
bottom. Now any sinner by sim-  
ple faith on Jesus can draw near  
to God, with a permanently pur-  
ged conscience, and without the  
intervention of priest, human do-  
ings, or ordinances. Has the  
hand of God really rent the veil  
for the believing sinner? Yes;  
blessed be His name for ever!  
Now, the Christian can stand be-  
fore God in the light, for his  
sins were judged by God the  
Righteous One, and he is perfect-  
ly cleansed from all iniquity by  
God the Holy One.

Gladly do we own the unspeak-  
ably precious truth that Christ  
risen and glorified and ever be-  
fore the face of God, is the meas-  
ure of the standing of the weak-  
est saint; but the ground of that  
standing is the blood shed on the  
Cross of Calvary. Allow us, be-  
loved reader, to direct you to  
some of the blessed results flow-  
ing from that infinitely precious  
sacrifice.

The blood of the Cross has  
made peace (Col. 1:20).

The blood of the Lamb is God's  
token of safety (Ex. 12:13).

The blood brings you nigh to  
God (Eph. 2:13).

The blood justifies from every  
charge of sin and guilt (Rom. 5:  
9).

The blood of God's Son cleanses  
from all sin (I John 1:7).

The blood permanently and  
eternally purges the conscience  
(Heb. 10:2).

The blood is title and confi-  
dence to enter into the holiest  
(Heb. 10:19).

The blood has secured eternal  
remission of sins (Matt. 26:28).

The blood shed before God

## Who Owns The Money Of The World ?



"But thou shalt remember the Lord thy God for it is he that  
giveth thee power to get wealth."—Deut. 8:18

"For every beast of the forest is mine, and the cattle upon a  
thousand hills. I know all the fowls of the mountains and the  
wild beasts of the field are mine. If I were hungry, I would  
not tell thee for the world is mine, and the fullness thereof."  
—Psa. 50:10-12

"The silver is mine, and the gold is mine, saith the Lord of  
hosts."—Hag. 2:8

atones for the soul (Lev. 17:11).

The blood of Christ has pur-  
chased the Church of God (Acts  
20:28).

The blood of priceless value has  
washed us believers from our  
sins (Rev. 1:5).

The blood has washed robes  
and made them white (Rev. 7:14).

The blood gives title to the  
final victory over Satan (Rev.  
12:11).

The blood has secured redemp-  
tion and forgiveness (Col. 1:14).

Four times has the spirit of  
God been pleased to write thus  
of Christ: — "His own blood" —  
connecting this beautiful and  
touching expression with our re-  
demption (Heb. 9:12); with our  
sanctification (Heb. 13:12); with  
our washing (Rev. 1:5); and with  
our purchase (Acts 20:28).

"His own blood!" — thus every  
grain of creature worth is ex-  
cluded from our blessed standing  
in grace. "His own blood!" mea-  
sures the insufficiency and weak-  
ness of Judaism. "His own blood"  
forms the ground of that perfect  
cleansing which is the blessed  
portion of the weakest saint in  
the presence of God. Then "clean  
every whit" becomes the word of  
sweetest assurance to every saint  
of God.

Can you say, follow believer,  
that you are clean — perfectly  
clean before God? That there is  
neither spot nor speck upon you?  
Can you joy as the beams of the  
divine glory shine upon you?  
This, then, is true Christian posi-  
tion; to walk in the light as God  
is in the light, made clean by  
the blood of Jesus Christ, with  
a happy heart and a purged con-  
science. What you are in yourself  
is a state very different indeed  
from what you are in Christ be-  
fore the face of God. Your state  
is one of imperfection; your  
standing is one of perfection.

"The blood of Jesus Christ, His  
Son, cleanseth us from all sin"—  
does not teach the need of re-

cleansing by the blood. The  
church's song is "unto Him that  
loved (literally loves) us and  
washed us from our sins in His  
own blood" (Rev. 1:5). Once  
washed in the blood of the Lamb  
— once cleansed from all sin,  
and the work is never repeated.  
Sin and sacrifice — daily and  
yearly, were characteristic of  
Judaism. One sacrifice for sin, of  
eternal efficacy, of infinite worth,  
is as truly characteristic of Chris-  
tianity. There is no such thought  
in the precious pages of holy  
Scripture as a blood-washed per-  
son returning to the blood of  
Christ. Such a God-dishonoring  
thought is a slight upon the fin-  
ished work of Christ; sullies the  
glory of God's grace; denies the  
ever-abiding efficacy of the blood  
of Jesus, and reduces the incom-  
parably precious blood to the low  
level of Jewish ritual and sacri-  
fice on which imperfection was  
clearly stamped. The practical  
washing of the feet, by the word,  
not blood, soiled by contact with  
the world's ways, principles, and  
practices, is quite another thing.  
Jesus on high, in the exercise of  
unwearied love and priestly grace,  
is doing this for us daily in the  
Sanctuary above (John 13). The  
Scripture, I John 1:7, is a fine  
declaration of the present, abid-  
ing, and eternal efficacy of the  
blood of Jesus Christ.

Drink in each word as you read  
and re-read the wondrous pas-  
sage, "The blood of Jesus Christ,  
His (God's) Son, cleanseth us  
(now is cleansing) from all sin."  
We say "sugar sweeteneth," that  
is, we express its character or  
squality; so the "blood cleanseth"  
— its efficacy before God ever  
abides; it will have that charac-  
ter to it through eternity.

May the Lord give us to recog-  
nize more deeply and fully the  
value of the precious blood of  
Christ, God's Beloved Son! —  
Light and Liberty.

## When Darkness Falls

When darkness falls upon us, and our feet  
Are groping for the path,  
We are so prone to think God must have turned  
His face away in wrath,

Or has forgotten us, for darkness seems  
A dire and dreadful thing . . .  
Belov'd, there is a darkness come from God,  
The shadow of His wing.

He uses darkness as a robe to cloak  
His power and majesty,  
His moving finger. How could God allow  
The eye of man to see

Him work out His eternal purposes  
With great and certain hand?  
His Spirit moved when darkness was upon  
The formless deep and land;

And "while it was yet dark" on Eastern morn  
The Son of God arose.  
O child of God, fret not when darkness falls  
Your Heavenly Father knows.

His glory shines undimmed behind this veil.  
Wait while He works. Some day,  
In His good time, our God will shed His light  
Again upon your way!

MARTHA SNELL NICHOLSON

Weeping may endure for a night, but joy com-  
eth in the morning.—Psalm 30:5

What I do thou knowest not now but thou  
shalt know hereafter.—John 13:7



## WHERE DID YOUR CHURCH COME FROM?

(Continued from page one)  
trace our continuous existence without a single missing link, from the church founded by Jesus down to the present day. Here it is:

LINK 1. John, a member of the church founded by Jesus, was with Jesus in the mount when the church was founded. Matt. 16:13-18; Luke 6:12,13; Mark 3:13,14.

LINK 2. This John (the Beloved or Revelator) baptized Polycarp on Dec. 25, 95. (Neander's Church History, p. 285).

LINK 3. Polycarp organized the Partus church at the foot of the Tiber, of which church Tertullian was a member. 150 A. D. (Cyrus Commentary of Antiquity, p. 924).

LINK 4. This Tertullian organized Turan church, 237. (Armitage's Church History, p. 182).

LINK 5. Tellesman, a member of the church at Turan, Italy, organized Pontifossi church, 398. (Nowlin's Church History, p. 318).

LINK 6. Adromicus came from the Pontifossi church at the foot of the Alps in France. (Lambert's Church History, p. 47).

LINK 7. Adromicus organized the Darathea church in Asia Minor, of which Archer Flavin was a member, 671 A. D. (Lambert's Church History, p. 47).

LINK 8. Archer Flavin organized Timto church, 738 A. D. (Mosheim's History, vol. 1, p. 394).

LINK 9. Balcalao came from the church at Timto, Asia Minor. (Neander's Church History, vol. 2, p. 320).

LINK 10. Balcalao organized Lima Piedmont Church, 812 A. D. (Ibid.).

LINK 11. Lima Piedmont church ordained Aaron Arlington in 940 A. D. (Jones Church History, p. 324).

LINK 12. Aaron Arlington organized Hillecliff church, 987 A. D. (Alex Munston's Israel of the Alps, p. 39).

LINK 13. From the Hillecliff church in Wales, England, H. Roller came to the Philadelphia Association in America. (Minutes of the Philadelphia Association, Book 3, Item 1).

LINK 14. J. W. Jetter came from the Philadelphia Association and organized the Baptist church at Dyer, Tennessee, a church which is still in existence and doing good work.

Here is an argument which cannot be successfully disputed: When Jesus was here on earth He founded a church — His church — and it must have been the true one. He promised that the gates of Hades would not prevail against it, meaning that it would not be overcome. That church is still in existence here on this earth, composed of obedient believers of each succeeding generation. It is still the kind of church founded by Jesus.

All "churches" other than Baptist churches can be traced to some human founder or founders, and the date of their origin this side of Christ's earthly life. Baptist churches are here; one cannot find their origin this side of Christ's earthly ministry; He founded a church while here and promised it continuity until He comes; we can trace His church without a break to Baptist churches today; therefore Baptist churches must be New Testament churches, the kind which Jesus founded.

This established fact ought to clear up some things about which Baptists are very much

misunderstood. This is why we cannot accept members from other "churches" on their so-called baptism; we cannot invite them to the Lord's Table with us; neither can we enter any organic union with them. We belong to a New Testament church they belong to a man-made organization which is called a "church"!

"Do you mean that one must belong to a Baptist church in order to be saved?" someone may ask. No, indeed! Salvation is in Jesus Christ (I John 5:11,12); saved people should ask for fellowship in a New Testament church (Acts 2:41). All true believers are saved; but not all of these belong to the kind of church which Jesus founded.

If you are lost; come to Jesus and trust Him for salvation. If you are saved, ask for fellowship in a New Testament church. It does make a difference which "church" you belong to! When you pass by the kind of church which Jesus founded and substitute some man-made organization, you thereby call His judgment into question and disobey His commands. Be sure that you are saved by Jesus Christ and then ask for fellowship in His kind of church.

## APPRECIATED LETTER

(Continued from page one)  
and read every word each week. May the Lord bless you for your good work in preaching and teaching the truth.

Yours truly,  
Homer Gettys

## THE PASSION PLAY

(Continued from page one)  
to enact the scenes of Calvary!

4. It is of Catholic background. Possibly all know that this play originated in Germany, and is the product of Catholicism. Every preacher who thus supports it, apes after Rome.

It is rather interesting that the majority of the so-called churches of Ashland supported this worldly, commercialized, unscriptural Catholic farce.

Even the pastor of the First Baptist Church, Carroll Hubbard announced it in his Sunday bulletin and had tickets for it, on sale at his church house.

Of course this is to be expected. Any man who will knowingly receive excluded church members, when they have been excluded from a sister Baptist Church, which is trying to be Scriptural — any man who will do so is "onery" enough to support a worldly theatre group. And this is Pastor Hubbard's record. Since coming to Ashland he has on numerous occasions received those excluded from the church of which the editor is pastor.

We call those who salvage the city garbage dumps "garbage flies". Any man who is a garbage vender and who deals in refuse occupies an exceedingly low plane in life. Surely any preacher who will pick up the excluded cast-offs and spiritual garbage of a Baptist church is as low in character and moral principle as the "garbage fly" is in the social strata of life.

This is nothing new with Pastor Hubbard. He sold his birthright some few years ago for a miserable dish of state board pottage. When he did so, he repudiated the teachings he received at the feet of that princely preacher, H. Boyce Taylor, and from that hour has compromised one by one the convictions

he once held as to God's Word. Now like Samson, he has degenerated until he is just "like any other man."

Let it be said that there were other pastors who took an attitude much different to Pastor Hubbard. Thank God for the courageous stand of Elder L. H. Tipton of the Unity Baptist Church!

There is a great day in store for some big preachers, a lot of church members, and the worldly group who together have sponsored the "Passion Play".

## A SUNDAY CHRISTIAN

(Continued from page one)

Can a person be truly Christian, and back the institutions of the devil which tear down the cause of Christ? (Could a person be truly patriotic in war time and send money to the enemy to help manufacture war munitions to be used against his country?) The Christian does the equivalent when he supports the movies, prize-fights, dog races, and a lot of other things. Strange thing to drop money in the collection on Sunday to support the church, then spend money with the show Monday night, when it exists to tear down everything the church builds up. A moron can see the inconsistency of this!

Can a person be truly saved and live it, and stingily dole out for the Lord's work less than he spends on the trifles of life? You answer it!

Can a person be a Christian and consistently show no interest in the worship of God — no care as to whether or not anyone else is saved?

Can a person be consistent as a Christian, and continually feed on the things that strengthen the old Adam nature?

Can a person be consistent as a Christian, and deliberately make bosom friends out of the enemies of God? Many choose their friends among the ungodly.

## Thomas D. New



## 45 YEARS IN THE SERVICE AND STILL ACTIVE AND ANXIOUS TO PREACH.

Here is a man whom the Lord has wonderfully blessed, and feels he has a few more years for service, and he has decided to give his time to evangelistic work.

With the open Bible and the Lord's message, he has one supreme purpose — to lead the lost to Christ for salvation. Any community or church wanting his services, please call him at once at Ada, Oklahoma.

Can a person amount to anything as a Christian, when their associates never suspect that they even claim to be a Christian?

## WHOLE CHURCHES TODAY ARE JUST AS WORLDLY AS EVEN SATAN COULD ASK.

Some churches put on bunco parties. Some cut prayer meetings short so the members can get to the "last show". Some raise money in any manner they can. Some never rebuke members for anything. We were told recently about some men who sold beer. They asked a minister if they should do that. His reply was, "Well, it's legal." The juvenile delinquency — the rotten moral state of the nation — the loss of regard for churches on the part of the world, stems largely from the widespread worldliness. And this causes many to look upon a church and pastor who stand for decency as being a crank or fanatic.

Nevertheless, the plain truth is, the people of the world EXPECT CHRISTIANS TO BE DIFFERENT FROM THE UNSAVED. The almost-nit-wit knows that a true Christian is different from the disciple of the devil. Let us realize the truth that the person who lives the devil, serves the devil, feeds on the devil's diet, and will not brak with the devil, is GOING TO SPEND ETERNITY WITH HIS OLD DADDY! Being a church member won't stop him either!

## PURGATORY

(Continued from page one)

by the priests, the terrors of which he is taught can only be avoided by good works and the payment of money; and after he dies his relatives are levied upon for years for funds to employ a priest who pretends to pray him out of purgatory. A dead Roman Catholic is never forgotten by the priest while his relatives have a penny that can be extorted from them. If they have no money, or will not pay for masses, the soul of the dead may, so far as the priests are concerned, suffer in purgatory, or be cast into hell forthwith.

How well the Savior's words in Matthew 23:14 describe the Roman Catholic priests, bishops and popes, "Woe unto you scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation." A woman in Mexico who had lost her only son, was robbed of \$5000, practically all she had, by a priest who was engaged to deliver his soul from purgatory. After the priest had obtained the money, he was asked whether the son was now in heaven, but he only said that he was some better off, and left the heart of the poor mother to her grief.

No species of swindling ever invented by villainous man can compare in cold-blooded atrocity and cruelty with this priestly scheme. The Catholic believer is followed by the priests through all his life, and after his death relatives are pursued for money to pay impostors for benefits they pretend to dispense, or withhold.

The priest, in order to get more money out of his deceived people, has two masses — high mass and low mass. The high mass costs from ten to one thousand dollars or more, according to the display of flowers, candles and the number of priests taking part, and it is sung in a loud tone of voice. The low mass costs about

five dollars. Only six candles are used, and it is said in a low voice.

The essence of the low fraud is of course equal to the essence of the high. One is as good as the other, but the laity are made to believe that the high mass is far superior to the low, and in nine cases out of ten the poor as well as the rich will in some way gather together enough money for a high mass, believing it will help the suffering soul through purgatory more quickly than a low mass. It is high money, high mass, low money, low mass, no money no mass.

Death does not end all with the Roman Catholic Church. A member cannot avoid his church dues by dying. His estate or friends have to pay on and pay forever. Even the tax collector gives up a dead man, but the Romish Church never. It retains its grip on its followers long after their bodies are reduced to ashes. The priestly threat of sending the soul from purgatory into hell will bring the last dollar from the pocket of the sorrowing mother, whose only daughter sleeps in her dark and narrow cell. She scrapes together her scanty means, denies herself every comfort in order to purchase prayers for the supposed repose or promotion of the soul in her dead darling. And these sums stolen from the pockets of thousands of superstitious, religious slaves every day, and almost every hour, throughout these United States, are hoarded to enrich the Romish Church, and tell us with no uncertain sound that all true religious liberty shall cease as soon as this church obtains a numerical majority of the voting population.

Purgatory is a downright, naked, barefaced falsehood, an invention of man inspired by Satan for the destruction of souls.

The Word of God states with all authority: We are "not redeemed with corruptible things, as silver and gold; but with the precious blood of Christ as of a lamb without blemish and without spot." "If we walk in the light, as He is in the light, we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us from all sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." As God who cannot lie, has said that the precious Blood of His crucified Son cleanseth from all sin, there can be no possible need of the fires of purgatory for those who sleep in Jesus; and as this same eternal God has also said, "The wicked shall be turned into Hell," into "Outer darkness," where "There shall be weeping and gnashing of teeth," and "He that believeth not the Son shall not see life, but the wrath of God abideth on him," there can be no intermediate place of suffering from which the souls of the wicked and unbelieving dead may be liberated and lifted up to peace and heaven, by payment of money, to a pope, a cardinal, a bishop, a priest, or any other creature for the saying of masses or so-called prayers to this God who cannot lie.

Purgatory is one of the most gigantic and stupendous frauds and delusions of the ages.

## WANTED

A group of brethren and churches anywhere to give independent backing to a sound, independent Baptist Bible School. School requires of wide support when once established.

Address: Bible School, c/o Baptist Examiner, 205-29th St., Ashland, Kentucky.