

Hypocrisy in one generation is generally succeeded by atheism in the next.

PREMILLENNIAL

MISSIONARY

BAPTISTIC

# The Baptist Examiner

Paid Circulation In All States and 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

Volume 18, No. 14

Russell, Kentucky, May 7, 1949

Whole No. 570

## A Scriptural Arrangement Of Events Of Jesus' Last Week

Since we have been having observance of so-called "holy week" and since we have had numerous questions asked concerning the events of the last days of Christ's life, let us give the events of the closing week of Christ's ministry.

**FRIDAY:** (6 days before the passover Jno. 12:1) Jesus comes from Jericho to Bethany, where supper was given Him. (Jn. 12:2) Judas gets angry at a re- ception, and sneaks off to the ene- mies of Jesus. (Matt. 26:6; Mark 14:3-11).

**SATURDAY:** (Jewish Sab- bath) Jesus travels into Jeru- salem. (Sabbath day's journey, Mk. 1:12) (Luke 24:50). Peo- ple cheer. Enters temple, looks around, returns to Bethany.

**SUNDAY:** (Nisan 11) Jesus returns back to Jerusalem in morn- ing. (Mk. 11:20). Curse pro- nounced on fig tree. Cleanse temple, and at evening (Mk. 11:19) return to Bethany.

**MONDAY:** (Nisan 12) Goes

back to Jerusalem in morning (Mk. 11:2). Disciples observe withered tree. Soon come to temple. (Mk. 1:1). Goes on up Olivet-delivers Olivet discourse of Mk. 13: and Matt. 24. (Note:



ROY MASON  
Tampa, Florida

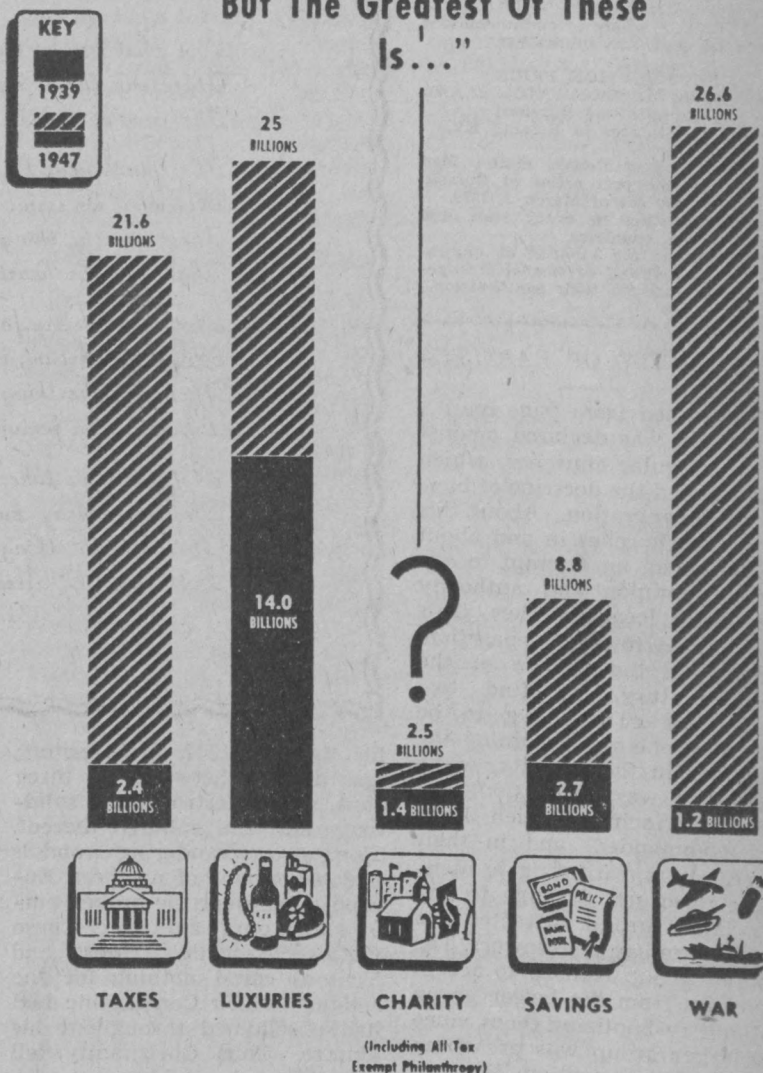
Just following this we read in Mk. 14:1 that after two days was the feast of the passover. Since that was Monday, "after two days would be Thursday, the "high Sabbath day" of John 19:13.

**TUESDAY:** (Nisan 13). Jew- ish leaders seek to take and kill Him. (Mk. 14). But Jesus hides from them. (Jno. 12:36) He had given instructions concerning prospective passover supper. With over million Jews in city, arrangements must be made con- siderably ahead of time).

**WEDNESDAY:** (Nisan 14). Jesus comes to disciples in up- per room after sundown. Sup- per—ordinary meal eaten. Judas leaves, as disciples think to buy extra supplies. Jesus institutes the memorial supper. Betrayal in Garden—several phases of mock trial, and crucifixion. Three hours of darkness, from 12 to 3. Death near sundown. Body taken hastily from cross because of "Preparation day" and because the passover Sab- bath was near (Luke 23:53-55). The women note place of burial. Body rests in tomb without guard the first night, because no Jew would be abroad on pass- (Continued on page four)

Wherefore do ye spend money for that which is not bread?  
And your labour for that which satisfieth not?

"But The Greatest Of These  
Is..."



## The Light Of Washington's Statements, Would He Appreciate Masonic Honor?

The Masons make much of Washington as a Mason. Here is statue as a Mason—17 feet, inches high. It was prepared by Sculptor Bryant Baker at a cost of \$100,000.

The truth of the matter is Washington joined at an early age (20), and when he became grown he paid practically no attention to the lodge. He referred to it as "child's play," and declared it could very easily be an agent for definite evil.

Don't think Washington would appreciate the honor the Masons are attempting to give him today.

Washington wasn't a Baptist, it is a shame the number of Baptists who are members of worldly organization. If they are saved they ought to get out of it and confess their sin of ever having been a mem- ber thereof, unto God. God's people should be clean.



## APPRECIATED LETTER

Dear Brother Gilpin:

I find your paper a help in many ways. There's only one trouble about it all though. I have a very extensive filing system and when I cut up your paper and file it away for future references, etc. I always find that there's something on the back of it that I want too. So I am sending you \$1.00, asking that you send me another paper. This means that each time I will get two papers. Then I can cut them up and file as I please.

(Continued on page four)

## Mused Uncle Mose

Hit seem lak ev'ybody can figguh out a reason fo' not doin' whut dey ought to: now, some fo'ks say dey cain' tithe 'cause dey don' make ernough, and some say dey cain't 'cause dey make too much.

## Russellism's Denial Of The Deity Of Jesus Is Both Obnoxious And Devilishly False

(Continued from last week)

(1) *Russell Teaches That Jesus Was Not Divine.* Finished Mystery, page 161, and Harp of God, page 168. "Their Faiths" (speaking of the faith of the different religious denominations), are quite as varied as their names, but without exception they deny the central truth of the Scriptures (1 John 4:2,3), that when Jesus came to earth He came as a man only, devoid of immortality or Divinity, that when He died He was as dead as though He never had lived," etc. Such rot as this is enough to disgust almost anyone and keep him from reading the system of Russellism even to expose it. Let us hear the Word of God on this subject. John 1:1, "In the beginning was the Word, and the Word was with God and the Word was God." V. 14, "And the

Word became flesh, and dwelt among us (and we beheld his glory, the glory of the only be- gotten of the Father), full of grace and truth."

If the death of Jesus were as that of a mere man, it would have done just as well for Peter, James, John, or anyone else to have died as it did for Jesus to die.

If Divinity did not suffer on the cross, there has been no atonement made for our sin, and we are all yet unsaved. Phil. 2: 5-8, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made him- self of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled him- self, and became obedient unto

(Continued on page four)

## The First Baptist Pulpit

### "THE HISTORICITY OF BAPTISTS AND OTHERS"

"And ye shall know the truth, and the truth shall make you free."—John 8:3.

A positive and guaranteed an- tidote for superstition, ignor- ance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to become better Baptists. If what we have to say is true, then no one can so much as lift his finger in op- position for Paul says, "We can do nothing against the truth" (II Cor. 13:8). If what we have

to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered; "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth . . . shall hide a multitude of sins" (James 5:19, 20).

That some church was estab- lished by Jesus, all denomina- tions assent to. That there was only one church established by Jesus, most denominations be- lieve. That the course of this one church may be observed and that the genesis of others may be noted, we present this his-

tory, "speaking the truth in love" (Eph. 4:15).

For nearly two hundred years after Jesus had said, "I will build my church." (Mt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small disputes among the mem- bers, such as at Corinth, the question of eating meats that had been offered to idols and the observance of the Lord's Supper, but as to diversity be- tween the various chuches, on the whole, such was absent. About the year 251 A. D. non- (Continued on page two)

## The Nickel Plate

Cleveland pastors (on the Nickel Plate Railroad) tell their troubles:

**First Pastor:** "My Sunday services are seriously disturbed by the noise of passing trains of the New York Central."

**Second Pastor:** "I have the same trouble but in my case it is the Pennsylvania Railroad."

**Third Pastor:** "Brothers, your troubles are as nothing com- pared with mine. Every Sunday the Nickel Plate passes right down the center aisle of my church into the chancel."

**Time:** Sunday morning.  
**Place:** A near-by drug store.  
**Customer:** "Give me change for a dime, please."  
**Clerk:** "Certainly, and I hope you enjoy the sermon."

## The Human Touch

More than seventy years ago tall, slender young fellow went into a shoeshop in our city Boston, and found a ruddy- faced country boy in the back of the shop, wrapping up a pair of shoes. The boy was in a young mans' Sunday School class. The teacher put his hand on the boy's shoulder, and said in simple word: "You know, Jesus died for you, and one thing worth while is to do for Him. Won't you do it?" That was something new for the boy, that somebody cared, and he blurted out that he would. The teacher left the shop. The boy had heard that teacher say the quite forgot the incident. The boy, in his manhood, (Continued on page four)

# THE BAPTIST EXAMINER

JOHN R. GILPIN—EDITOR

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE  
One Year In Advance.....50c  
(Domestic and Foreign)  
Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

## HISTORICITY OF BAPTISTS

(Continued from page one)  
fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome, began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century, we find two institutions claiming to be churches, one was retaining the doctrines in their purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say the latter group attracted the largest number of followers. The smaller group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A. D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At

## THINGS THAT MAKE HAPPINESS

*Not what we have, but what we use;  
Not what we see, but what we choose--  
These are the things that mar or bless  
The sum of human happiness.*

*The things near by, not things afar;  
Not what we seem, but what we are--  
These are the things that make or break,  
That give the heart its joy or ache.*

*Not what seems fair, but what is true;  
Not as we dream, but the good we do--  
These are the things that shine like gems,  
Like stars in fortune's diadems.*

*Not what we take, but what we give;  
Not as we pray, but as we live--  
These are the things that build for peace,  
Both now and after time shall cease.*

--Youth's Christian Companion

his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes or wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religion which Constantine had proclaimed throughout his empire. Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together began to play upon the imagination, superstition, and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pageantry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pagent instead of moral expostulation, and converted the barbarians with spectacles" (Vol. 4; P. 520). Thus the church usurped and gained control of the political and religious life of the people.

The hierarchy which began in 251 when all orthodox churches withdrew from the irregulars because of baptismal regeneration, with this new influx of power, with which she had overawed the barbarian, developed into the

## CATHOLIC CHURCH

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia." (Vol. 4, P. 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians speak of this era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, maryolatry, maryology, image worship, asceticism, exaltation of the bishops and celibacy of the priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in this almost universal Catholic Church.

Gradually the power of this church increased. Kings and Princes became puppets at the will of the Pope. Through the sale of indulgences, the church grew vastly rich. She dominated the political maps of Europe. Untold wealth and power gradually came into her hands. Martyrs for the cause of Jesus died by the thousands; in many cities the streets ran with their blood that was spilled since they refused to bow the knee in sub-

jection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual power of the church had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes, and I am afraid that there has been another very great change in another direction; neither can the church say today, 'In the name of Jesus, rise up and walk.' We have the silver and gold, but we haven't Peter's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political and religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness withdrew before the light of God's Word. The people who had been sitting in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers was Martin Luther. The seeds of Reformation were planted in his heart while he was in school in Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years these seeds lay dormant, but with the appearance of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that was to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the rigid right to forgive sins, and proceeded to nail his 95 theses of denial to the door of the Wittenberg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to cause Luther to retract were of no avail. In 1520 he publicly burned the papal bull which was an anathema from the Church of Rome. In this year the

## LUTHERAN CHURCH

was constituted. Although Luther started the great movement of the Reformation, he was not strong enough to pattern his church entirely after the New Testament model. Consequently, many practices and ceremonies are found in the Lutheran Church which are not found in the New Testament Churches.

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age, he was betrothed to Catharine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catharine, for two reasons, namely: she had borne

him no male heir, and his attachment for Anne Boleyn. The pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catharine and to marry Anne, notwithstanding the pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue and on November the twenty-third of the same year, passed an act which set aside the papal authority in England. A later act was passed in 1535 by which Henry became the head of the

## CHURCH OF ENGLAND

Thus with a murderer and an adulterer as its founder, the Church of England was ushered into existence. From this evil beginning the

## EPISCOPAL CHURCH

has descended.

The success of Luther and Henry VIII gave courage to other fainting hearts. Hence in 1526, John Brenz at Halle, Germany, drew up a plan of organization for the

## PRESBYTERIAN CHURCH

This movement gained impetus under the leadership and direction of John Calvin, who in 1536 formally founded this church.

To the Episcopal Church, which was organized in 1534, a daughter was born, known by all as the Independent Church, and later the followers of this movement became known as

## CONGREGATIONALISTS

Robert Brown, schoolmaster, lecturer, and preacher of the Episcopal Church, opposed sacerdotalism and the episcopal form of church government, which his church had inherited from the Catholic Church. Accordingly in 1540, he brought this new organization into existence. Thus the first grand-daughter of Catholicism was born.

A second grand-daughter of Catholicism was born at Oxford, England, about the year 1740, under the leadership of John Wesley. Although John Wesley intended to organize a separate church. In his own words he found, "I declare once more that I live and die a member of the Church of England, and none who regard my advice will ever separate from it." He preferred to call his movement the United Society, but his followers termed themselves

## METHODISTS

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania in 1809. Becoming dissatisfied with Calvinism, he and his father quit the Presbyterian ministry and joined the Baptist Church. He fell out with the church of his own, which was called the

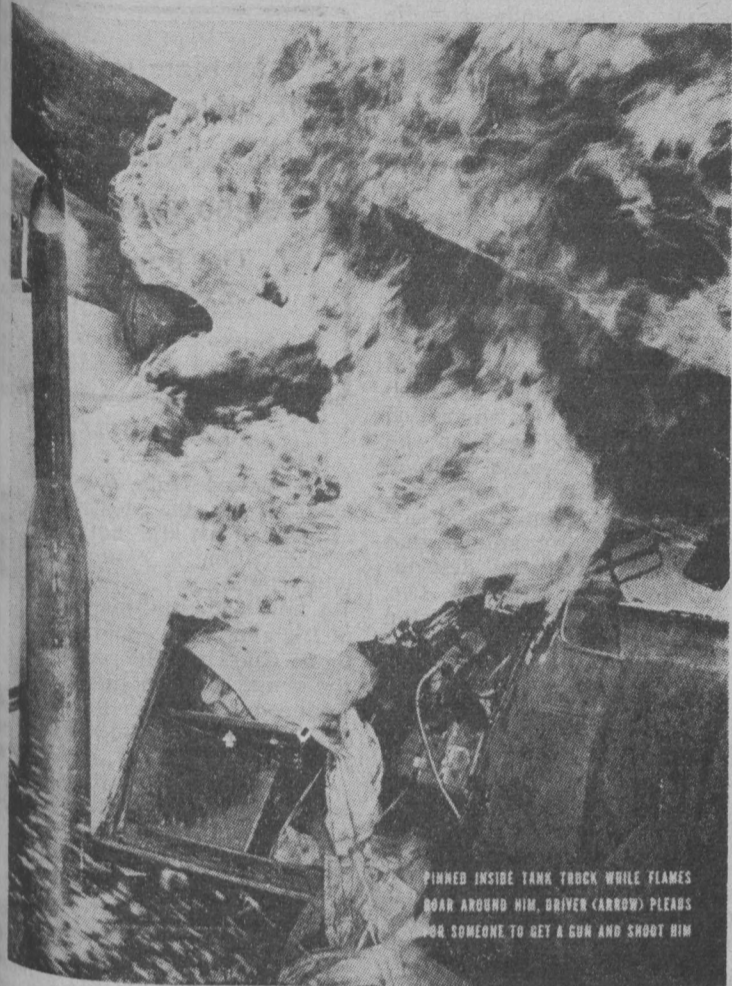
## CAMPBELLITE CHURCH

In succeeding years it has borne various names, such as: Reformers, Christian, New Lights, Stoneites, Sectites, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was fifteen years of age, he asserted (Continued on page three)



SHE DROPPED A NICKEL IN THE PLATE,  
THEN MEETLY RAISED HER EYES,  
GLAD THE WEEKLY RENT WAS PAID,  
FOR A MANSION IN THE SKIES!



PINNED INSIDE TANK TRUCK WHILE FLAMES ROAR AROUND HIM, DRIVER (ARROW) PLEADS FOR SOMEONE TO GET A GUN AND SHOOT HIM

Life reported this as the "picture of the week." Imagine a man practically roasted alive, with flames all about him and begging for someone to shoot him to get him out of his misery.

Is not this a foretaste of what Hell shall be like, when men go to the rocks to fall on them? Listen:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:15-17.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

#### HISTORICITY OF BAPTISTS

(Continued from page two). That the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the

#### MORMON CHURCH

Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland, Ohio, and after a series of contentions there he formed a settlement at Independence, Mo. Trouble arose here and he journeyed to Hanksport, Illinois. 15,000 adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1000 families westward where they settled at Great Salt Lake. Thus from polygamous, adulterous beginning, the Mormon Church has descended.

In 1866, Mrs. Mary Baker Eddy, having learned from Dr. Phineas P. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific

treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879 the

#### CHURCH OF CHRISTIAN SCIENCE

Thus far we have noticed all of the leading Protestant denominations. To be sure we have omitted Seventh Day Adventism, Millennial Dawnism, Russellism, and other isms and scisms of the modern day.

Now we come to the Baptist Churches. Who established the first Baptist Church? Where was it organized? When was it constituted? Who gave it its teachings and doctrines? Where are those doctrines to be found?

In answer to these questions, may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist Churches were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament, every word of which was written by a Baptist. With Jesus as their founder and the Bible as their textbook, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of Hades shall not prevail against it." (Mt. 16:18).

Possibly in this connection a few historical quotations from the world's most renowned scholarship might not be out of place.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of the Dutch Baptists" say: "... the Baptists may be considered as the only Christian community that has stood since the days of the apostles, and as a Christian society, has preserved pure the doctrines of the gospel through all ages."

Alexander Campbell says, "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time ... public monuments of their existence in every century can be produced."

Robert Bruce Smith said: "With all my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alexis Mastin says, "There are, in our view, primitive Christians, or inheritors of the primitive Church, who have been preserved in these valleys, and it is not they who separated from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Prof. William Cecil Duncan said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520 ... They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, in Asia and in Africa."

Thus we have noticed briefly the history of the Baptists, Catholics, and the leading Protestant denominations. In the face of this history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

#### THE TEST OF TIME

Any church that has come into existence since the time of Christ is not the church which He established for two reasons:

1. It was not in existence in the time of Christ.
2. It did not come into existence until sometime later.

Name	Date Founded
Catholic	590
Lutheran	1520
Episcopal	1534
Presbyterian	1536
Congregationalist	1540
Methodist	1740
Campbellite	1827
Mormon	1830
Christian Science	1879
Baptist	Founded by Jesus, Mt. 16:18.

#### THE TEST OF PLACE

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have

established His church outside of Palestine as it would for Him to have been born beyond its limits.

Name	Place Founded
Catholic	Rome
Lutheran	Germany
Episcopal	England
Presbyterian	Switzerland
Congregationalist	England
Methodist	England
Campbellite	America
Mormon	America
Christian Science	America
Baptist	Palestine

#### THE TEST OF FOUNDER

Just as there is only one time and one place in which the New Testament church could have been founded, there is also only one person who could have founded this church. To say that anyone other than Jesus founded the New Testament church would be sacrilegious mockery.

Name	Founded by Whom
Catholic	Gregory the Great
Lutheran	Martin Luther
Episcopal	Henry the Eighth
Presbyterian	John Calvin
Congregationalist	Robt. Brown
Methodist	John Wesley
Campbellite	Alex. Campbell
Mormon	Joseph Smith
Christian Science	...

Mrs. Mary Baker Eddy Baptist ... Jesus

The origin of all denominations other than Baptists can be traced to some individual as founder. Not so with Baptists.

There is no individual this side of Jesus who can account for the Baptist Churches!

#### THE TEST OF PERPETUITY

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity. That the church which He established should have no end, Jesus declared with the same breath in which He established His church: "The gates of Hades shall not prevail against it." (Mt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven a liar. That Baptist principles have existed from the days of Jesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity said: "Missionaries sent from Rome, in the apostolic days, planted churches in the valleys of the Alps ... When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills, and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

#### THE TEST OF DOCTRINE

The final test by which the true church may be determined (Continued on page four)

### AT PRAYER MEETING

By Margaret Sangster

There were only two or three of us  
Who came to the place of prayer--  
Came in the teeth of a driving storm;  
But for that we did not care.  
Since after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master Himself was present there  
And gave us the living bread.  
We knew His look in our leader's face,  
So rapt and glad and free;  
We felt His touch when our heads were bowed,  
We heard His "Come to me."  
Nobody saw Him lift the latch,  
And none unbarred the door;  
But "peace" was His token to every heart,  
And how could we ask for more?  
Each of us felt the load of toil  
From the weary shoulders fall;  
Each of us dropped the load of care  
And the grief that's like a pall;  
And o'er our spirits a blessed calm  
Swept in from the jasper sea,  
And strength was ours for toil and strife  
In the days that were thence to be.  
It was only a handful gathered in  
To the little place of prayer;  
Outside were struggle and pain and sin,  
But the Lord Himself was there;  
He came to redeem the pledge He gave--  
Wherever His loved ones be  
To stand Himself in the midst of them  
Though they count but two or three.  
And forth we fared in the bitter rain  
And our hearts had grown so warm,  
It seemed like the pelting of summer flowers  
And not the crash of storm;  
"Twas a time of dearest privilege of the  
Lord's right hand," we said,  
As we thought how Jesus Himself had come,  
To feed us with living bread.

## THE HUMAN TOUCH

(Continued from page one)  
say he never could forget; he could still feel that hand on his shoulder. He was changed through and through by that touch. And in his manhood he was used by the Holy Spirit in touching and changing the lives of more men on the old planet than any man that has lived since. I think that would be an accurate thing to say of Dwight L. Moody, the shoeshop boy.—*Assembly Annals.*

## HISTORICITY OF BAPTISTS

(Continued from page three)  
is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave to it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside of the Bible for there is nothing beyond what is written in the Book. Its teachings are *ex cathedra*. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. *As to the Bible*—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). "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 of the book of life." (Rev. 22:18, 19).

Baptists believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would be to commit spiritual suicide.

The Catholic position is exactly opposite. The action of councils, the inheritance of tradition, and the teachings of the Pope are put on a higher plane than the teachings of the Bible. The church can abolish the doctrines of the Bible and can create entirely new teachings at the will of the Pope.

The Lutheran, Episcopal, and Methodist churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian church is ruled by a series of graduated courts, with the General Assembly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead a Bible which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and the Campbellite churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final au-

## BLAZING LIVES!

"One of Wesley's biographers said: 'He was out of breath pursuing souls.' Whitefield's cenotaph has carved upon it a blazing heart. The seal on Adam Clarke's grave is a candle burned down to its socket, and underneath are the words, 'In living for others, I am burned away.'—F. A. Daw.

thority with them, that in many particulars they deviate from its teachings.

2. *As to Salvation*. "By grace are ye saved through faith; not of works, lest any man should boast" (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to His mercy he saved us" (Titus 3:5). "Who his own self bare our sins in his own body . . . by whose stripes ye were healed" (I Peter 2:24).

Baptists believe that the salvation of sinners is WHOLLY of grace. By His death, Jesus made a complete atonement for our sins. Through faith in Him, He becomes our Saviour. AS TO SALVATION, THE BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE!

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, Episcopalians, Presbyterians, and Congregationalists believe that baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

3. *As to the mode of Baptism*. "And they were all baptized of him in Jordan" (Mt. 3:6). "And Jesus when he was baptized went up straightway out of the water" (Mt. 3:16). "And John was baptizing in Aenon, near to Salim, because there was much water there" (John 3:23).

Baptists believe that immersion is the only form of baptism that is to be found in the New Testament. Consequently they reject sprinkling and affusion since they are not to be found in the New Testament.

The Catholic Church admits that immersion was the mode that was practiced in the days of Jesus, but in subsequent days has substituted pouring for immersion, since it can be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Catholic church in this practice, while Christian Science, Campbellism, and Mormonism adhere to the New Testament mode of immersion.

4. *As to the subject for Baptism*. "Go ye therefore, and disciple all nations, baptizing them . . ." (Mt. 28:19). "See, here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest" (Acts 8:36, 37).

Baptists, following the teachings of the New Testament, insist that only a believer in Jesus Christ as Saviour, can be a proper subject for baptism. Again, they stand alone.

Catholics practice baptismal regeneration; that is, baptism in order to save, and not because the individual has been saved.

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babes, who are unable to exercise faith and thus unable to believe on Christ.

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

5. *As to the Lord's Supper*. "Then they that gladly received his word were baptized . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread" (Acts 2:41-42). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26).

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that this supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Catholics take just the opposite position. They say that instead of the bread and wine being symbolic that they become under the blessing of the priest the actual body and blood of Christ. They further say that divine grace is imparted at each observance of this supper. All other denominations follow the teaching of the Catholic church, some to a limited degree, while others accept it almost literally.

6. *As to rights of church members*. "Then they gave forth their lots: and the lot fell upon Matthias" (Acts 1:26).

Baptists believe that the congregation should control the affairs of each local church. We believe in an equality of rights, such that one member has just as much authority as any other, regardless of what position he principle in varying degrees.

Catholics teach that the only right a member of their church has, is to obey the voice of the church. The Congregationalist and Campbellite churches are patterned after the New Testament model. However some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in varying degrees.

It thus appears that when judged by the tests of time, place, founder, perpetuity, and doctrine that only the Baptist Churches can boast of the headship of Jesus. Lest one might think that we are presumptuous in submitting these tests, we quote the authority which Jesus gives us for so doing: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (John 4:1). With that as our actuating principle we have submitted these tests. At a glance it can easily be seen that the Catholic Church and the Baptist churches stand at the opposite poles on every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both. All that the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have inherited from the Catholics.

In every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not

necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. McDaniel, in "The People Called Baptists" said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal and said, 'That is father's mare.' It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with the one that was lost." (P. 141-142). So with the Baptist churches. Our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history.

"Through many dangers, toils, and snares,  
We have already come;  
'This grace hath brought us safe thus far,  
And grace will lead us home."

## AN APPRECIATED LETTER

(Continued from page one)  
Thanking you for your kindness.

Yours for souls,  
PITT WOODROOF.

## EVENTS OF LAST WEEK

(Continued from page one)  
over night. Remember this last, concerning the night refers to Thursday for Jewish day began at sunset.

THURSDAY: (Nisan 15)  
Jesus placed in tomb close to sunset. Annual passover sabbath begins. On this night the passover eaten. Perhaps disciples ate it in the upper room. One event is recorded for the day (Matt. 27:36)—request for guard.

FRIDAY: (Nisan 16)  
This was regular week day, so women buy spices for body of Jesus (Mk. 16:1). They don't anoint Body because of Roman seal (Matt. 27:66). (Also see Luke 23:56).

SATURDAY: (Nisan 17)  
Regular weekly sabbath, and women rested (Luke. 23:56). Along at end of THIS sabbath women (two Marys) out of anxiety and concern walk down and look at sepulchre. (Note—this was just "to see" — not to bring spices).

Sunset, or thereabouts would make three full days and nights—72 hours—and Jesus arose "as he said." Exact time of earthquake and communication of angel to the women not clear.

SUNDAY: (Nisan 18).  
Jesus arose at close of Jewish sabbath, or near beginning of first day of week, which began at sunset. Women come early in morning and find empty tomb. First day of week becomes day of rejoicing over fact Christ is alive!

The above schedule showing the events of the last week, prove that the "triumphal entry" was not on "palm Sunday," but Saturday. Proves that the crucifixion was not on "good Friday" but on Wednesday. Proves that "Easter" is not resurrection day, for Christ arose at close of Sab-

## "A Systematic Study Of Bible Doctrine"

By T. P. Simmons

\$3.00 Postpaid

The Baptist Examiner

Russell, Kentucky

## RUSSELLISM

(Continued from page one)  
death, even the death of the cross." Christ did not consider it usurpation to claim equality with God because He was God. He laid aside the manifestation of His glory. He could not cease to be God, but He could throw the mantle of humanity over His Godhead. (Read Isa. 9:6-7; John 10:17-18; Psa. 49:6-12; Matt. 1:23, and others).

"Jesus in His pre-human existence was a spiritual being higher than the angels, but a creature." Studies in the Scriptures, Volume 1, page 197-198. "In the incarnation our Lord had but one nature, not two as Christians have always taught" (Vol. 1, pp. 179, 180 and 184). "Neither was Jesus a combination of the two natures, human and spiritual." "The blending of the two produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the Divine arrangement" (Vol. 1, page 17). To disprove this very corrupt and misleading teaching, we offer the following Scriptures: 1 John 1:1, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested and we have seen it, and bear witness and show unto you that eternal life, which was with the Father, and was manifested unto us): That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ." 1 John 4:9, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." If Jesus were not the Son of God and had no Divine nature, when He came into the world, how could God send His Son? (Read John 1:13, 14, 18; 3:16-18; 16:28; I Tim. 3:16, and I John 4:2-3).

(Continued next week)

J. Hudson Taylor tells about a Chinese pastor who, upon meeting a young convert, asked him if it was true that he had known the Lord for three months. He replied, "Yes, it is months. He replied, 'The pastor blessedly true.' The pastor continued, 'And how many have you won to Jesus?' 'Oh,' said the convert, 'I am only a learner, and never possessed a complete New Testament until yesterday.' 'Do you use candles in your home?' 'Yes.' 'Do you expect the candle to begin to shine when it is burned half-way down?' 'No, as soon as it is lit.'

The young convert saw the lesson, and went to work; within six months several of his neighbors and others were saved.

bath, and showed himself alive on the first day of the week. EVERY first day of the week should be "resurrection day," the day when it was disclosed that Christ had arisen.