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BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Girculation In All States and In Many Foreign Gountries

PREMILLENNIAL

"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.

19, NO. 6

RUSSELL, KENTUCKY, MARCH 14, 1953 WHOLE NUMBER 737

Hindrances To One's Prayer Life

By Roy Mason Tampa, Florida

its editor. Then one is traveling, he hat I get this to know the condition of road ahead. If there is a the above ad block—a bridge out— a p all ove me want but is so it can be avoided. end, he wants to know there are things that block ever as the were are things that the sm, work way of prayer such that the Arminian¹⁶ wing of words become a vain ersal churchercise. We need to know what ersal chi ouse. We need to know that e editor of searce, so we can avoid them, that I miltin praying, we want to get these this newhere. What are some of these the where. What are some of ore a che things that constitute hind-have receives to prayer? blessings nent through

LACK OF FAITH

This is viames 1:6-7). We are remindbe a help for the old woman who pray-o these v alse and the highway to be rethen sent

moved. Snapping open her eyes she exclaimed, "Just as I expected it's still there!" To pray in unbelief is useless. Sometimes people pray for a great number to be saved in a service when they don't believe that anything of the sort will take place.

AN UNFORGIVING SPIRIT

(Matt. 6:12-15). Perhaps there are few things that hinder more prayers than this. Often people don't stop to realize this. They harbor grudges-they hold enmities — they bitterly dislike someone, and sometimes they won't even speak to someone else-yet they go through the motion of praying. Their heart attitude is this: "Forgive my trespasses Lord, but I am NOT going to forgive those who have trespassed against me.

AN UNCLEAN LIFE

(Isa. 59:1-3). Again we read, "I will that men pray every-where lifting up HOLY HANDS without wrath and doubting." The bloody handed, muddy footed individual needs both hands and feet cleansed, if his prayers are to be heard. The sin stained child of God must right his fellowship with God through confession of his sins. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

WRONG FAMILY RELATIONS

(See I Peter 3:1-7). Duties and obligations of husbands and wives are set forth, and both are urged to live up to them "THAT Continued on page four)

Return! Bring In The Tithes

Halt! Ye have wandered far today, And from My teachings of 'The Way' For ye have robbed! Where are My tithes? Yes, gone to feed thy puny lives! Your lives are sordid, mean, and bare, Because you rob Me of My share. Return! Bring in the tithes!

Lo! Hath thy fields my harvests shown? What of the blessings ye have known? Where are My tithes and offerings? Are these few crumbs thy profferings? I am the Lord Who changeth not— Haste! rid thy soul of this dark blot, Return! Bring in the tithes!

List! Ye are cursed now with a curse, While with My tenth ye fill thy purse; Bring ye the tithes that there may be For all My work sufficiency Come, test Me now, and let Me prove The boundless nature of My love: Return! Bring in the tithes!

Yea! Bring the tithes unto My store, A blessing on thee I will pour; Rebuke the pests, enrich the vine; Uplift the curse, and call thee Mine! A prosperous land shall give thee rest! And nations all shall call thee blest! Return! Bring in the tithes!

-Mary R. Powell

RKS FOR BELIEVERS THE

Re makes no promise to bless W with error or sin, we do are pray our own risk. If we do anyfor at long that we are not clear aif we tamper with truth oliness, if we are friends world, if we make profor the flesh, if we preach

CROWN THAT IS TED FOR A QUEEN

and a start of the start

Armed detectives took Brit-Imperial State crown from Tower of London to the ers who will make it to the head of Queen Elizabeth

WHO TH was carried to west side sent Street in a plain black thers do have be which gave onlookers no ne holiest of the glittering contents-The hol diamonds, 277 pearls, oes not 0 een sapphires, eleven emernter heat and five rubies. of this into hea

ry few persons are privito wear crowns such as one to be placed on the head teen Elizabeth; but myriads believers shall wear crowns different nature.

half-heartedly and are in lea-gue with errorists, we have no promise that the Holy Spirit will go with us. The great promise runs in quite another strain: "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

He makes no promise to cowardice. If you allow the fear of man to rule you, and wish to save self from suffering or rid-icule, you will find small comfort in the promise of God. "He that saveth his life shall lose it." The promises of the Holy Spirit to us in our warfare are to those who quit themselves like men, and by faith are made brave in the hour of conflict. I wish that we were come to this pass, that we utterly despised ridicule and calumny.

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The Holy Ghost never sets His seal to falsehood. Never! If what you preach is not the truth, God will not own it. See ye well to this.

The Holy Ghost never sets His signature to any blank! That would be unwise on the part of man, and the Holy Lord will not perpetrate such a folly. If we don't speak clear doctrine with plainness of speech, the Holy Ghost will not put His signature to our empty prating. If we do not come distinctly with Christ and Him crucified, we may say farewell to true success.

The Holy Ghost will never sanction sin: and to bless the ministry of some men would be to sanction their evil ways. "Be ye clean, that bear the vessels of the Lord."

He will never encourage idleness. The Holy Ghost will not come in to rescue us from the consequences of wilful neglect of the Word of God and study. If we allow ourselves to go up and down all the week doing nothing, we may not climb the pulpit stairs and dream that the Lord will be there and then tell us what to speak.

The Holy Ghost will not bless us in order to sustain our pride! Is it not possible that we may be wishing for a great blessing that we may be thought great men? "Pride goeth before destruction, and a haughty spirit before a fall." Keep humble if you would have the Spirit.

The Holy Ghost will not dwell where there is strife. Let us follow peace with all men, and specially keep peace in our churches.

The Holy Ghost will only bless in conformity with His own set purpose. Our Lord explains what this purpose is: "He shall glorify Me." He has come forth for this grand end, and He will not put up with anything short of it. If then we do not preach Christ, what is the Holy Ghost

to do without preaching? If we do not make the Lord Jesus glorious; if we do not lift Him high in the esteem of men, if we do not labour to make Him King of kings, and Lord of lords; we shall not have the Holy Spirit with us.

-Spurgeon

TIPPLING ENVOYS FACE CHECK-UP

Washington — W. A. Sharr-fenberg left recently on a world tour to check personally on how much drinking is being done by U. S. diplomats. His plans were announced Monday in a news release, and he later amplified his views in an interview.

As executive secretary of the American Temperance Society, Mr. Scharrfenberg has been carrying on a campaign against diplomatic drinking. It was he who announced recently that 122,000,000 cocktails had been consumed by State Department people over a nine-year span.

Mr. Scharrfenberg said he reached this figure after an of-

there is the incorruptible way for those who run the misting and fight the tristian race and fight the the will of God. (I Cor. 9:24-

ere is the crown of recing for soul-winners. (I Theslans 2:19) And a crown of ousness for all such as the appearing of the Lord Christ. (II Timothy 4:8). crown of life awaits each stian who patiently endures trials of life. This crown is proffered to such as seal testimony with their life's (James 1:12; Revelation

those who feed the flock God willingly and of a ready and are ensamples to the there is a crown of glory e given when the Chief epherd appears. (I Peter 5:4)

SEVEN WOMEN HOLDING ON TO ONE MAN'S COAT TAIL

The First Baptist Pulpit

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." —Isa. 4:1.

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

-Mt 16:18.

Every few days I hear someone say, "One church is just as good as another." . In saying

this, the individual uses logic that he would not use elsewhere · for the preacher. in life.

Before us are two tables of food. One is loaded wth all good things, both in and out of season. On it is fried chicken, strawberry shortcake, and other delicacies that makes one's mouth water. In contrast, on the other table there is jail food-beans, bread and water. Now, if one table of food is just as good as another, you sit down and eat the food that was prepared for jailbirds and I, in contrast will eat the fried

chicken that has been prepared

You see, beloved, you don't use that logic that one table of food is just as good as another, and if that be true, then surely there must be a difference so far as churches are concerned.

Let's use another illustration. Here are two girls. One of them is beautiful. She has a beautiful face, a beautiful figure, and beautiful manners. She is talented; she is refined; she knows how to keep house and how to make a home. In con-(Continued on page two)

fical in the department had made a study of expense accounts.

"You'd be surprised at what the expense acounts 'show'", Mr. Scharrfenberg said. "Why, the gin bill alone came to \$6,000,000. 00.'

He's sure U. S. Drinking produces a poor impression in Moslem countries, where religion condemns the use of alcoholic beverages.

"Our drinking is just the waving of a red flag in their faces," he said. "When one of those countries gets its independance, as soon as it kicks out the white man, it kicks his bourbon and Rye right behind him."

-Buffalo Evening News February 17, 1953

Editor's Note: What a pity!

JOHN R. GILPIN - EDITOR

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"Seven Women"

(Continued from page one) trast, the other is ugly. She has no talent, not an ounce of good manners; she can't cook, neither can she make a home. Now to follow the logic that some would offer, if one woman is just as good as another, then you take the latter, but I'd suggest that you not let your present wife know that you chose her on that basis.

Let's look at it from the standpoint of two houses. Here are two on the same street. They perhaps rent for the same money. One is a hovel while the other is a mansion. Now, if one house is just as good as another, you can choose that hovel but I'd like to have the mansion.

You see, beloved friends, the logic that a man uses when he says that one church is just as good as another, is a logic that he doesn't use any place else in life. We know that there is a tremendous difference concerning two tables of food, or two women, or two houses, and in like measure we also know that there is a tremendous difference so far as churches are concerned.

I have absolutely no respect for the man who says that one church , is just as good as another. To be perfectly honest, I'd think more of a wild boar turned loose in town, or a pole cat in my parlor, than I would of the man who could see no difference in one church over any other church. Such an individual is a brainless, insensible, ignorant, pussyfooting mollycoddle and I am frank to pussyfooting say that I have absolutely no respect for him and have no desire to even attempt to have fellowship with such an individual.

Two drunks were standing on a street corner, in an argument. A third individual came by and noticing these two arguing, said, "What is the trouble?" One of them pointed to a street light and said, "My buddy says that it is the moon and I say it is the sun." Then he turned to the fellow who had interrupted the argument and said to him, "You arbitrate. Tell us, what This third individual looked at the two men who were arguing and on seeing a pair of brass knucks glistening in the hand of one, and noticing a knife in the hand of the other, and realizing that he didn't weigh but just about half as much as either of these individuals weighed, he said, "You will have to excuse me, gentlemen; I'm a stranger in this community." Well, beloved friends, that may be an easy way to get out of a situation without taking sides, but as far as I am concerned I am not that type. I have to take sides on most any

question that comes up. Frankly, long ago, I took my stand for the church that Jesus built.

Several years ago near the post office, I saw two large dogs in a fight. A little fox terrier with a stump tail came running up to observe the fight. He barked first on one side and then on the other, wagging his tail fast enough to lift his hind legs off the ground. As I watched him bitting and barking first on one side and then on the other, I was reminded that there are a lot of "bob-tailed straddlers" in our Baptist ranks today who are just switching around first on one side and then on the other.

Every once in a while I hear someone talk about what he would be if he were not a Baptist. Well, beloved, if I were not a Baptist, do you know what I'd be? Well, I'll tell you, beloved, I'd just be a Bap-tist, for that is all that I could be.

Now in view of this introduction, let's come directly to our text in Isaiah.

"And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach." —Isa. 4:1.

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LET'S NOTICE, FIRST OF ALL, THE PRINCIPLE LAID DOWN BY THIS TEXT.

The seven women represent churches; the man spoken of represents the Lord Jesus Christ. Seven is the Jewish number of completion. This is the picture then of all churches that have come into existence since the days of the Lord Jesus Christ. I am sure that you would agree with me this morning that any church that has come into existence since the days of Christ cannot be the church of Christ, for two reasons. First of all, it cannot be the church which Christ built because it was not in existence at the time of Christ, and in the second place, it cannot be the church which Jesus built because it did not come into existence until several centuries later. Keeping these two principles in mind, let's notice the genesis of a number of of the leading denominations of the world today.

Logically, we would start with the Catholics. About 250 A. D. the churches in and about Rome began to exercise authority over other local churches. Furthermore, they began to practice baptismal regeneration -that is, that one is regenerated in the waters of the baptistry. These two heresies caused division. Other churches outside of Rome didn't like the idea of Rome acting as an overlord. Furthermore, they didn't agree with these churches as to the heresy of baptismal regeneration. Because of these differences, there came division, so that the churches in and about Rome were excommunicated, or excluded, from the fellowship of other Baptist churches. In 337 Constantine, the Roman emperor, died and after his death his territory was divided between his three sons. Wandering vandals, Goths, Visogoths, Huns, and Teutons from Germany and Russia swept over the land and surely showed their disrespect for the religion of Constantine. They did not care for the messages that were delivered through the churches and in order to hold the religion of Rome together, the unscrupulous leaders of the church of Rome began to play upon the imagination and the superstitution of the uncivilized savages from northern Germany and Russia. In order to

"NOT GROWING OLD"

They say that I'm growing old; I've heard them tell it times untold, In language plain and bold, But I'm not growing old, This frail shell in which I dwell Is growing old I know quite well, But I am not the shell.

What if my hair is turning gray, "Gray hairs are honorable," they say, What if my eye-sight is growing dim? I still can see to follow Him Who sacrificed His life for me, Upon the Cross of Calvary.

Why should I care if Time's old plow Has left its furrows on my brow? Another house not made with hands Awaits me in the glory land.

What though I falter in my walk? What though my tongue refuse to talk? I still can tread the narrow way, I still can watch, and praise, and pray.

My hearing may not be as keen As in the past it may heve been. Still I can hear my Saviour say, In whispers soft, "This is the way!"

The outward man—do what I can, To lengthen out this life's short span, Shall perish and return to dust, As everything in nature must.

The inward man, the Scriptures say, Is growing stronger day by day. Then how can I be growing old When safe within my Saviour's fold?

Ere long this soul shall fly away And leave this tenement of clay; "This robe of flesh I'll drop and rise To seize the everlasting prize.'

I'll meet you on the streets of gold And prove that I'm not growing old.

-John Roberts

overawe their imagination they used candles, mysteries, pageantry, beads, and the claim of spiritual power for their preachers. All these heresies were not derived from the Bible but rather were gotten from ancient Babylon. Xmas, Eas-ter, and all the heresies that Rome brought into their worship between 400 and 500 A. D. were heresies that had been in vogue in Babylon eight hundred years before the birth of the Lord Jesus Christ. They were merely brought over from Babylon into Roman Catholicism and were made a part thereof to overawe the imagination and the superstition of these barbaric peoples.

Ridpath, world-renowned historian, says:

gradually by gentle insinuation or bold gradually by gentle institution or bold assertion, as best suited the circum-stances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Ca-tholic fold, and thus assured the soli-darity of the Western Ecclesia." (Vol. 4: P. 14).

Thus you can see, beloved, as to the origin of Catholicism. From that date of 590 A. D. Catholicism has been a world power and has been recognized as a world church.

Then came the Dark Ages. From 590 down through 1500 A. D. no one was in power but Catholicism. Truly it was the Dark Ages as far as religion was concerned. However, let it be remembered that that group which had excommunicated the Catholics and had declared nonfellowship for the churches in and around Rome-that small group still remained faithful to the Word of God, even though they suffered hitt perse through the Dark Ages. Even though their numbers were cut off time and again by persecutions on behalf of Rome, still they persisted and survived through the Dark Ages. Now let's notice the first Protestant church — namely, the Lutheran church. When Martin Luther was in school at Erfert between 1501 and 1505, he read his Bible. In fact, he read it very religiously when he was in school. As a result thereof he became quite familiar with at least the letter of the Word of God. Even though he didn't know anything about the Spirit of it, he knew at least something concerning the teachings of the Book. Later, he became a teacher at the University of Wittenberg, but before he be-

came a teacher he decide make a journey to Rome, ing that he might be save Continu Rome he started to scale led the stairs of St. Peter and and climbed those long stairs of a merica ulterous knees, saying a prayer first al church gland, c one knee and then on the suddenly a verse of Scril The Pre which he had remembered i reading when in school at ^{Diame} time came to his mind—namely, ever the just shall live by faith." We born, tin Luther didn't need to be plans any more. He didn't need to be plans ter the as born, ance. He didn't need baptivently en ance. He didn't need bar borts of regeneration. He didn't borts of church membership for stry V tion. Leaping to his feet rought h not continuing up those study exists in prayer upon his knees aused of shouted because he had real to favo should because he had to lavo the truth that salvation is thempt li grace through faith. The ations of grace through faith. The collect was that he became a teachen called in the University of Witten The C in Germany. While teachen next anization John Tetzel came there, ⁵ John Tetzel came there, attion indulgences for the conduct Rob ment of sins. Now that was a very convenient religion, rer and it? You know that you urch of planned to commit some Therefore, you go to the om Cath cularly tholic church and pay for privilege of committing bal go sin,—even paying for it in urch o vance. As Luther had at the saved and since he had have full reading the Word of God le was realized this error of selling acredotal dulgences and accordingly avation denied that the pope could dinance denied that the pope counter h^{j5} ew yea give sins. He nailed h^{j5} ew yea theses to the door of the value of the second results of the enberg church and in 15^{50} brown of publicly burned the papal the Congr which excluded him fron You wil Catholic church. According Congr the Lutheran church began daughte year. gland

Bear in mind, beloved, ^{aughter} when Martin Luther started Some ughter church he didn't mean to do assed an ers of C He merely intended to p He merely intended the or of C about a reformation in the orn. Wh about a reformation in it wesley b tholic Church. He had no it wesley b tholic Church is into experience i tion of ushering into experience is another church organization are they another church or reform buildist they be an area of the they an attempt to do so, "termed it thwarted by Catholicism dety." ushered into existence the ey organ len wigh Protestant church - nan Worshi the Lutheran Church.

It is his The Episcopal church was next Protestant organizat ver, that that came into existence. He en save VIII was king of Engl ganized When Martin Luther had merica volted against Rome, VIII wrote a stern denu tion of Luther and as a re the pope sent to him a and gave him the honor of ary that ing him "the defender of ead the faith." I rather imagine this caused Henry VIII to his importance just a little that shortly afterward whe desired a divorce, he rather we ^{is} later urn to I pected that the pope we have been to I grant it to him. You may have been he was twelve years old how com

he was twelve years of however, was married to his broth however, widow. In the meantime had failed to bear him a heir. Furthermore, he des a divorce in order that he m had a ra marry Ann Boelyn; yet he asked the pope for this vorce, the same was decl Henry VIII reminded the that he was "the defend the faith" and since the refused to grant him the vorce, Henry immedi granted himself a divorce declared himself the head o church in England. As sult of this, the pope es municated him and in 15 year later, Parliament ca his rescue by the establish of the church of England, ing Henry VIII as the thereof. Of course, you that the church of England (Continued on page three

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THE BAPTIST EXAMINER PAGE TWO MARCH 14, 1953

"The Holy See at this time made the discovery that the presentation of mor-al truth and obligation to the bar-barian imagination was less effective than splendid shows and gilded cere-monies. She, therefore, adopted pag-eant instead of moral expostulation, and converted the barbarians with spectacles." (Vol. 4, P. 520).

Of course, these churches that had been excluded by Baptists in the year 251, who had adopted baptismal regeneration and who now had baptized the paganism of Babylon into the ritual of their churches — of course these churches ultimately developed into the Catholic church. Listen to what Ridpath says again:

'This epoch in history should not be "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 pontifi-cate extended from 590 to 604, was the supremacy of the Apostolic See assert-ed and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he

"Seven Women" he decide to Rome,

t be saved (Continued from page two) to scale alled the Episcopal church in er and simerica and thus from an g stairs of ulterous beginning, the Episorayer financial church, or the church of a on the chagland, came into existence.

of Scrif The Presbyterian church was remem shered into being about the chool at Blane time. In fact, just a year -namely, ther the church of England 7 faith." ^{as} born, John Calvin drew up need to the plans for the Presbyterian murch in Switzerland. Eviln't need eed baptiently encouraged by the ef-e didn't orts of Martin Luther and ^{anry} VIII, John Calvin nip for his feet tought his church organization p those existence and this in turn his knees aused other fainting hearts, e had real to favored a reformation to livation is thempt likewise further reforith. The ations concerning what was me a teachen called Christianity.

of Witten The Congregationalist was hile teache next Protestant church orthere, ^{se anization} that came into be-Robert Brown, its foundow that Was a school-master, lecreligion, ter and teacher. He didn't nat you many things that the hit some burch of England had retained o to the bon Catholicism. He was parcularly opposed to the episnmitting opal government of the for it in urch of England, believing er had hat the congregation should he had have full control. Furthermore, d of God was definitely opposed to of selling acredotalism, and denied that avation could come through ppe could edinances. Thus in 1540, just d in 15²⁰ known organized in England ew years after the Church of he papal the Congregationalist church. You will notice, beloved, that

According Congregationalist was thus ch began daughter of the Church of gland and the first grandbeloved, aughter of Catholicism.

er startee Some two hundred years nean to d and other granddaughof Catholicism were on in the born. When John and Charles had no sister brought the method be nto existence, to be esley brought the Methodist anization are they didn't call it a Methothey didn't call it a set they enned it as "the Methodist So-Wety" it as "the Methodist Westholicism ciety " John and Charles Wesence the they ^{organized} it in order that _ nam might have a simple form worship.

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urch was It is highly conspicuous, how-ver, that John Wesley wasn't wen time when he organizal ever, tence. He even, Saved at the time when he of Englo Ganized his church in 1740. her had came as a missionary to rica and began to do misn denun Work among the Indians in state of Georgia. He got difficulty with a woman in ^{rgia} and it became necesthat he leave. If you will the diary of his experiboth as a missionary to Indians, and of his experiwith this woman, and of You may that to England, you will find that of the doesn't even claim to ears old had been saved until offer to later experience on his recome back to England. Nowever, he had already eantime Tou Methodist Church. ght into existence he des he de The Campbellite Church has hat he had a rather striking and un-Land background. Alexander hupbell was the founder of it. Was educated as a Presbyhan He and his father came this country and Mr. Campbecame pastor of a Presbythe Church in Pennsylvania the year 1809. However, bean Arminian at heart he Came dissatisfied with Calhism and accordingly left the sbyterian denomination and and his father joined the aptists. They sojourned with ptists for only a very, very time. However, a Scripis appropo concerning departure: "They went leir ^{departure: They} were they were

not of us." After this brief sojourn with the Baptists which lasted only a very short time, Mr. Campbell, in 1827, organized his own church bearing his name, the Campbellite Church. It is highly conspicuous that this church has borne at least a dozen names since that day. It is still further highly conspicuous that today his followers are ashamed to be recognized as Campbellites, although they know that their church began as a separate denominational existence in 1827 and that it was begun by Alexander Campbell himself.

In America Campbellism wasn't the only church that came into existence, for the Mormon organization was ushered into being by Joseph Smith. After telling of his dream and vision of the golden plates which comprised the Mormon Bible, Joseph Smith organized his church. It was organized in 1830 at Fayette, New York. He then moved to Kirtland, Ohio, then to Independence, Missouri, and then to Hancock, Illinois. It was in this last town that Joseph Smith himself was mobbed and killed. However, a young follower of Joseph Smith's, by the name of Brigham Young, immediately organized an exodus and led a thousand families west to the Great Salt Lake where they established permanent residence for the Mormon religion.

Christian Science came about in rather an unique manner. Mrs. Mary Baker Eddy, in Boston in 1879, brought Christian Science into being. She had learned from Dr. Phineas P. Quimby his method of treating diseases without medicine and having learned of his treatment she professed to have discovered a Christian-scientific treatment for diseases.

I am reminded, though, whenever I think of Christian Science of that famed humorist, Josh Billings, who was asked several years ago to address the Christian Scientists at one of their annual conventions. After a wonderful dinner which he enjoyed at their expense, when he was introduced he said in substance, "My message to you is of two parts: Christian Science, first of all, is not Christian, and in the second place, it is not Science."

Though Christian Science is neither Christian nor Science but, rather mental gymnastics, it is one of the foremost isms by way of the Protestant reformation.

You will notice that I have named nine of these so-called churches. There is first of all the Catholic Church and then eight Protestant denominations which I have named. I might have taken time to have shown you the genesis and the development of many other smaller organizations. However, these will suffice to show you that these organizations, both Catholic and Protestant, cannot claim to be the church which Jesus built because they have come into existence since the days of Jesus and they were not in existence at the time when Jesus said, "I will build my church; and the gates of hell shall not prevail against it." Although these churches were not in existence then but rather have come into existence since His day, they now wish to be recognized as churches of the Lord Jesus Christ. Just as these seven women wished to be called by the name of the man upon whom they lay hold, so these churches wish to be recognized as churches of the Lord Jesus Christ.



these women but rather they laid hold of him, simply to take away their reproach. So it is with the Catholics and with these Protestant denominations. The Lord Jesus Christ has never chose, started nor organized one single one of them. Instead, they have laid hold of the Lord Jesus Christ and have made claims in the eyes of the world whereby they have deceived an unsuspecting public into thinking that they are the churches of the Lord Jesus. They have done this simply to take away their own reproach.

II

IT IS HIGHLY CONSPICU-OUS THAT WE NOTICE THE SACRIFICES WHICH THESE WOMEN ARE WILLING TO MAKE.

In our text you will notice that they even suggest they eat their own bread and furnish their own apparel. This means that they will furnish their own and surely Catholicism and the various Protestant organizations have furnished much false doctrine. There are many, many heresies that have been brought into existence through Catholicism and these heretical Protestant organizations-heresies which have no Scriptural background and which are also contradictory to the Word of God. Let's notice how these women eat their own bread,-let's notice some of the doctrines which they furnished. There is, first of all, the doctrine of baptismal regeneration. I shouldn't call it a doctrine because it isn't such. It doesn't deserve the name of doctrine. It is merely a heresy from beginning to end. There isn't one scintilla of truth within the Word of God that will back up

the text carefully, you will see this heresy of baptismal regen-that the man did not choose eration. Instead, the Word of God makes it clear that we are saved by grace through faith, apart from any ordinance. Listen:

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."-John 3:

18. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3: 36.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." -John 5:24.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."-John 6:47.

As a good example, notice the thief on the Cross. He wasn't baptized yet Jesus said to him, "Today shalt thou be with me in paradise." As this thief went to Glory apart from baptism. then, beloved friends, I am persuaded to believe that everyone who trusts the Lord Jesus Christ in sincerity as did this thief, that he, too, will be saved apart from baptism. There is only one question in the Bible as to salvation and it is found in Acts 16:30. It is the question asked by the Philippian jailer, when he said, "Sirs, what must I do to be saved?" Now notice the answer: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 30:31). Here, I say, is the only direct question in all the Word of God as to how to be saved, and the answer omits

baptism in its entirety. Therefore, I contend that baptismal regeneration is one of the heresies which these false churches have furnished.

Then there is the heresy of sprinkling. Any student of the Word of God knows that it is heretical to talk about sprinkling, for the Word of God makes no provision for baptism other than by immersion. Notice these Scriptures:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was bap-tized, went UP STRAIGHT-WAY OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."-Mt. 3:13-16.

"And John also was baptizing

It is rather interesting to notice that Christ did not choose these churches. If you will read in Aenon near to Salim, because there was MUCH WA-TER there: and they came, and were baptized."-John 3:23.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they WENT DOWN BOTH INTO THE WATER, (Continued on page four)

> THE BAPTIST EXAMINER PAGE THREE MARCH 14, 1953

"Seven Women"

(Continued from page three) both Philip and the eunuch; and he baptized him. And when they were come UP OUT OF THE WATER, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:36-39.

Surely no one can read these verses from God's Book without realizing that baptism must be by immersion and that there is no room in the Word of God for sprinkling. It is a heresy that has been brought into existence by these false churches who are willing to furnish their own doctrine.

Likewise, there is infant baptism which is even a more bold heresy than that of sprinkling. It is not even hinted at in the Word of God. There is no Scripture in all the Bible that would in any wise at all justify it. The nearest that any of these heretics have even come to offering a Scripture to justify infant baptism is Luke 18:16. Listen:

"But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

You will notice, though, that in this case babies were invited to come to Christ but were not invited to come to the baptismal fountain. You remember the Gospel of John tells us that Jesus Himself did not baptize. Listen:

"Though Jesus himself baptized not, but his disciples."-John 4:2.

Therefore, since Jesus did not baptize, and in view of the fact that these children were invited to come to Him, then it is plainly evident that they were not invited to come for baptism. Thus it would appear that infant baptism is some more of the bread which these false churches offer to furnish.

Then there is the heresy of apostasy. When God saves a man, He saves him forever. There is no teaching that is more profoundly presented to us in the Word of God than the doctrine of the security of the saved. However, these false churches have brought about the heresy of apostasy — that one may lose his salvation after having been saved. Notice what God's Word says concerning this:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ."-Phil. 1:6.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor he is saved forever. However, these heretical churches, along with their heretical pastors, have brought this false doctrine of apostasy into existence. They have furnished this heresy as a part of the bread which they propose to offer.

Time would fail me in mentioning all of the bread which these women have furnished. They have furnished so much falsehood by way of religion for which there is no foundation. Take, for example, open communion. It certainly is not to be found in all of the Word of God. Jesus Christ was a close communionist. He was so close in His communion that He didn't invite His mother to the table. Furthermore, He didn't ask the man in whose house the Supper was first observed. Surely that is close communion, but these heretics insist on inviting everybody to the Lord's table; and when they do so, they are furnishing some more bread-some more heresy.

Then there is the heresy of Easter. There is no Scripture that will authorize it. Everybody who has ever studied anything at all knows that Easter came from Babylon, that it is of heathen origin, and that when it is observed in our churches today, it is purely paganism that has. been brought over into our churches. The Catholics got it from Babylon, a bunch of fool Protestants got it from Rome, and a lot of bigger fool Baptists have gotten it from the Protestants.

We don't need Easter to teach the resurrection of the Lord Jesus. Our Lord gave us a better picture. Baptism is to picture the resurrection. When you see a candidate immersed in water, that is the picture of the death, the burial, and the resurrection of the Lord Jesus Christ. as well as a picture of the death of the old life to sin, the burial thereof, and the resurrection to walk in newness of life.

I say, beloved, baptism is all we need as a reminder of our Lord's resurrection. However, these churches that have not into existence through come Christ, but rather have come into existence through the efforts of man, and have attached themselves to Christianity as a parasite, in order that they might have their man-made reproach taken from them, and thus lay claim to being churches of the Lord Jesus, have been willing to furnish their own doctrine, so that they might be thus considered true churches.

These false churches want to deceive the world into thinking that they are true churches of the Lord Jesus Christ. They are willing to make many sacrifices if only they might deceive the world into thinking that they are real churches of the Lord Jesus Christ.

III

IN CONTRAST TO THESE

an underground river and I lose sight of that chip. However, long afterward, when the water emerges again from the ground, I find that that chip comes out on the other side of the tunnel. I haven't been able to see it in all of its journeys in the darkness, yet I know that its journey has been continuous.

So it is with Baptist principles. We have them today just as they were in the New Testament, and accordingly I am sure that Baptist principles have had a continuous existence all down through the Dark Ages from the day when our Lord Jesus Christ first brought Baptist churches into existence by the establishment of that church when He said, "I will build my church; and the gates of hell shall not prevail against

I'd like to give you a few historical quotations in this respect that you might see that even the historians of the world have proven that Baptists have had an unbroken line of continuity from the days of Jesus down to the present.

Alexander Campbell, who hated Baptists perhaps more than any man within the past century wrote:

"The sentiments of Baptists and their practice of baptism from the Apostolic age to the present, have had a continued chain of advocates and public monuments of their existence in every century can be produced."

John Clark Ridpath, doubtlessly the greatest historian the world has ever produced, (a Methodist by denominational conviction) said:

"I should not readily admit that there was a Baptist Church as far back as 100 A. D., although without doubt there were Baptist churches then, as all Christians were then Baptists."

Moshein, the outstanding Lutheran historian, said:

"Before the rise of Luther and Cal-vin, there lay secreted in almost all the countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists . . . the origin of Baptists is lost in the remote depths of antiquity . . . the first cen-tury was a history of the Baptists."

"Crossing the Centuries," edited by William C. King, having as associate counselors, editors, collaborators and contributors such as: Cardinal Gibbon, Roman Catholic; Bishop John H. Vincent, Methodist; President Theodore Roosevelt; President Woodrow Wilson; W. H. P. Founce (President of Brown University); Albert Bushnell Hart, Ph. D., L.L.D., Litt. D., head of the History Department of Harvard University; George B. Adams, M. A., Ph. D., Litt. D., of Yale, and many more such famous men, says:

"Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believ-ers known under various names in dif-ferent countries, are entirely distinct and independent of the Roman and Greek churches, and have an unbrok-en continuity of existence from apos-tolic days down through the centuries. Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned. from country to country, distranchised, deprived of their property, imprisoned, tortured and slain by the thousands: yet they swerved not from their New Testament faith, doctrine and adher-ence." ence.'

Word of God long ago would have been corrupted by the Catholics and later by the Protestants.

Furthermore, the Bible describes the Baptists as "the light of the world."

I would remind you that it is Baptist light that this world has enjoyed for the past two thousand years. If you remove Baptist light and the teachings for which Baptists have contended for two thousand years, this world would be living in absolute darkness so far as the truth of God's Word is concerned.

Again, Baptists are described as being "the pillar and ground of the truth."

"But if I tarry long, that thou" mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

-I Tim. 3:15. The only support which the truth has in any community is Baptist churches. Methodists, Campbellites, and all the balance of the Protestants are supporting mostly the heresies which they have invented - in other words, the bread which they themselves have furnished. Only Baptists when they are true to the Word of God support the truth, and the only support that the truth has in any community is the support which it has from Baptist churches.

In noticing this description which the Word of God gives of us, you can see that Baptist churches are also described as being God's habitation.

"In whom ye also are builded together for a habitation of God through the spirit."

-Eph. 2:22.

God doesn't inhabit any body of people on earth but a New Testament Baptist church. He doesn't have His habitation in any Protestant church; surely He doesn't have it in any Catholic organization; certainly He doesn't have it in any lodge, but rather in a Baptist church. I say this in view of the fact that when Paul wrote to the church of Ephesus, he reminded that church that they were a habitation of God through the Holy Spirit. Well, beloved, if God in Paul's day was residing in a Baptist church in the city of Ephesus, I am sure that God is residing today through the Holy Spirit in Baptist churches, and in Baptist churches alone. I am sure that He has never moved His residence from a Baptist church to any corrupt, heretical Protestant nor Catholic organization.

Now, beloved, suffer this world of exhortation. I am glad this morning that I am a Baptist. I feel sorry, in contrast, for anyone that is a Catholic or a Protestant. I rejoice myself that I am a Baptist and that I turies after Christ had alrest organized His church. Th fore, beloved friends, Catholic and Protestant chur es cannot successfully lay c to being called the church Jesus built, but instead man-made organizations have laid hold of the Lord Je Christ just as these seven w en lay hold of the man in or that their reproach might taken away.

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Oh, may God in His grace day enable you to see this tr and may we sing together:

"Through many dangers, and snares. We have already come,

"Tis grace hath brought us thus far, will lead And grace

home."



(Continued from page on YOUR PRAYERS BE HINDERED." People can't letime. in a fight and a quarrel earn all have ready access to God. kind husband or wife is doing hi ld spen her very best, and the ch howe party is unreasonable, quain ofitable. some, and determined on trov ow all le then the blame belongs the offender. there

REJECTION OF THE LAW OR WORD OF GOD

(Prov. 28:9). One can not he these an attitude of defiance tow the teachings of the Bible, get anywhere praying. Face fact that the Lord conden something you are doing, say, "I don't care what God sa I am going to go on as I be been going," and you had as w quit praying. So many chu members reject the plain we of God. Many churches get further than they do beck they reject the word. They late the Scriptures concert the right observance of Lord's Supper; the matter women speaking in public; New Testament pattern church organization, etc.

HUMAN SELFISHNESS

(James 4:3). People "ask miss" meaning to consume God gives them "on their lus When such is the attitude, DOESN'T GIVE. When check up, it is amazing selfish we ask. Often sick ple ask for healing and he What for? So they can living for self, or even for devil. How much of our pre relates to God and his king⁰ The model prayer puts GOD and His Kingdomlast of all human need is tioned. When Solomon a dedication of the temple did ask selfishly, he was given than he asked for-he was g great personal blessings.

> THE OFFERING OF UNWORTHY SERVICE TO GOD

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things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." -II Tim. 1:12.

No individual can read these Scriptures apart from prejudice and bias without the full realization that when one is saved,

THE BAPTIST EXAMINER PAGE FOUR MARCH 14, 1953

FALSE CHURCHES, I WISH THAT WE MIGHT NOTICE THE DIGNITY OF THE TRUE CHURCH.

The small group who remain-ed faithful to the Word of God through the Dark Ages became true Missionary Baptist churches of today. They have been called by various names all down through the ages.' However, the doctrines which have been held by the Waldenses, the Albigenses, the Paulicans, the Henricians, and the Anabap-tists are the same doctrines which are held by true Baptists.

Suppose I drop a chip of wood into the water. I follow the course of that chip as it floats along upon the waves. Presently this stream becomes

Not only is the dignity of the true church presented to us by its historical existence through all ages since the days of Jesus, its dignity is likewise brought before us by the Biblical description that is given in the Word of God. That true church is called "the salt of the earth." "Ye are the salt of the earth." -Mt. 5:13.

It is salt that preserves, and I would remind you that it is Baptists who have preserved Bible doctrines from the corruption of Catholicism. If Baptists had not been in existence. all the true teachings of the have the privilege of preaching the truth which we as Baptists hold and maintain. If you are a Baptist this morning, you ought to rejoice because of your church membership. If you are not a Baptist, you ought to covet to be a member of the true church — the church that Jesus built, which was a Baptist church.

Beyond any shadow of doubt, there is no reason in this world for anyone to ever imagine that a Protestant organization or a Catholic church could even be the true church of the Lord Jesus Christ. These organizations were not in existence in the days of Jesus, and they did not come into existence in many instances until many cen-

(Mal. 1:7-10) The people tioned here brought old animals for sacrifices. They to God the scraps and left When we belittle God with gifts and our service, our ers are hindered. Our love regard is indicated by the pression of our devotion. can a person who tosses Lord a few nickles, and gives small scraps of his tin him, expect his blessing? often people of this kind they get into trouble pray ly and wonder why they get a ready answer.

When prayers are unans ed, we need to examine of ves and to see if there some hindrances, like blocks, in the way.