

LURING MEN TO CHURCH BY FALSE PRETENSES IS NOT LIKELY TO LEAD THEM TO CHRIST

PREMILLENNIAL -o- BAPTISTIC -o- CALVINISTIC -o- BIBLICAL

# The Baptist Examiner

The Paper With a National Circulation

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

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

RUSSELL, KENTUCKY, SATURDAY, JULY 13, 1946

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## Missionary R. P. Hallum

### Visits With Saints Of Russell

It was a joy indeed for the First Baptist Church of Russell, Kentucky, to have on Sunday, June 23, 1946, as their guests, Elder and Mrs. R. P. Hallum and their daughter Marguerite, who have been missionaries in Iquitos, Peru, for quite a number of years.

Not only did our people receive information, but inspiration and edification as a result of the visit and messages of this lovely Christian family.

Brother Hallum went out to Peru under the Amazon Valley Baptist Faith Mission Board which was started by H. B. Tay-

### Just Bunk! Or Biblically Sound?

Under an editorial entitled "Just Bunk" the "Free Methodist" in their issue of June 28, 1946, editorialized at length concerning our tract entitled "The Historicity of Baptists and Others." To be sure, the aforementioned paper does not call us by name, yet its quotations were sufficiently clear that it was obvious that it referred to THE BAPTIST EXAMINER.

The editor of the "Free Methodist" says, "Such a thing does not belong in Protestantism." Doubtless he is right, yet may I remind him and others that Baptists are not Protestants. The word "Protestant" applied to a religious sect refers to those who have protested against Rome. This, the Baptists never did. Rather, Baptists were in existence before Rome and it was never necessary for Baptists to protest against Rome's heresies. Even the Catholics themselves will admit that the Baptists have existed from the earliest of New Testament days. Cardinal Hosius, a Catholic, who was president of

the Council of Trent, in 1570, wrote: "Were it not that Baptists were grievously tormented and cut off with the knife these past 1200 years, they would swarm in greater number than all the reformers." Here then is a Catholic admission that Baptists are not Protestants but rather that they antedated the reformation by hundreds of years.

Of course, I don't expect the editor of the "Free Methodist" nor any other Methodist preacher to know much about the Bible. If he did, he would leave the corrupt and heretical organization of which he is a part and become a Baptist. The fact that he remains true to his heresies is an indication of his ignorance of spiritual and Scriptural truth.

However, I do think that even though he may be ignorant of the Bible, he ought to at least know better than to class Baptists as Protestants. Even Alexander Campbell said: "The Baptists can trace their origin to Apostolic times and produce unequivocal

(Continued on page four)



ELDER And Mrs. R. P. HALLUM



MARGUERITE HALLUM

### Regardless Of The Problem Of Your Life, Jesus Is Always The Answer

Little six-year-old Mary's face lighted with a big smile as her hand shot into the air. The superintendent of the Children's Division of the Sunday School smiled too, for she had just asked a question and she knew what Mary's answer would be. It was always the same, regardless of the question.

"All right, Mary," she said. "Jesus!" came the positive reply.

Sometimes Mary was right; sometimes she wasn't. As Miss Gilbert reflected on the child's ever-ready answer, she suddenly realized that she really "had something" after all. Truly Jesus is the basic answer to all the major questions of life.

Mary knew, in her childish way, what many a grown-up has never learned — that Jesus meets every need of the human heart; He can

straighten out every tangle. He is the answer to every problem. Here is the evidence for you — the age-old, pathetic questions from the darkened minds of men and the ringing answer of the eternal God:

"I am so tired, so weary from work. Where can I find rest?" "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28).

"Is there anyone in all the world who will help me bear my worries and cares? I cannot bear my burdens alone." "Cast . . . all your care upon Him; for He careth for you." I Pet. 5:7.

"How can I know God hears

(Continued on page four)

### ARE YOU PREPARED FOR DEATH?

A letter to the editor of the Syracuse Post-Standard gives the following:

He brushed his teeth twice a day, with a nationally advertised toothpaste.  
The doctor examined him twice a year  
He wore his rubbers when it rained  
He slept with the windows open  
He stuck to a diet with plenty of fresh vegetables.  
He relinquished his tonsils, and traded in several worn-out glands  
He golfed, but never more than 18 holes at a time  
He got at least eight hours sleep every night  
He never smoked, drank, nor lost his temper  
He did his daily dozen daily  
(Continued on page two)

### Why I Am A Missionary Baptist And Never, Never Could Be A Methodist

I am a Baptist and not a Methodist, since:

I  
Methodists deny one of the greatest of all doctrines—that of election. There is no truth presented more clearly in all the Bible than the doctrine of election. Cf. Is. 65:1; Matt. 20:16; John 15:16; Acts 13:48; Rom. 11:5; Eph. 1:4; II Thes. 2:13; II Tim. 2:10; Titus 1:1; I Pet. 1:2.

God chose Abel but rejected Cain. God chose Shem as the line for the Messiah to come through. At the same time he rejected Ham and Jepheth. God chose Isaac and rejected Ishmael. God chose Jacob but rejected Esau. Since Methodists reject election, I must reject Methodism.

II  
Methodists teach three baptisms—preferably sprinkling. Baptists—(Continued on page four)

### Mused Uncle Mose

"Everybody talkin' 'bout we need a pahson dat can get de young peoples lined up. Lined up wid who?"

"De trubble wid de young peoples is de ole peoples."

## -- The First Baptist Pulpit --

### "A Differentiation As To Church And Kingdom"

By R. P. HALLUM

The writer of this tract believes that a lack of understanding of the nature of God's institutions is the cause of much confusion in the thinking and beliefs of many men and, therefore, the cause of the existence of many religious sects. For this reason he is setting forth briefly what he believes to be the New Testament meaning of the "Kingdom of God" and "The Church of God."

There are three institutions that are specifically mentioned as

God's institutions, namely: The Family of God, The Kingdom of God and The Church of God.

#### I. The Family of God.

This is not a New Testament institution but includes all the saved, both in Heaven and on earth. Old Testament saints are included as well as New Testament saints. The Family of God is mentioned only once in the New Testament—(Eph. 3:14,15).

#### II. The Kingdom of God.

In order for a kingdom to exist

two things are essential. (1) a king; (2) subjects over which a king is to reign. In the kingdom of Heaven (the two terms are used interchangeably and mean the same) the Lord Jesus Christ is king and reigns in the person of the Holy Spirit. His subjects are the born again on earth at any one given time. John 3:3, 5.

Here are some points on the Kingdom of God.

(1) The Kingdom of God began with John the Baptist, the forerunner of Christ. Matthew 3:1-2,  
(Continued on page two)

I have in my possession a tract, entitled, "Why I Am Not A Baptist," given me by a former pastor of the Meade Memorial Methodist Church, Russell, Kentucky. It compliments Baptists profusely and then offers five reasons why he is not a Baptist, quoting in all only four verses of Scripture.

In this brief message I want to give you several reasons why I am not a Methodist and each of them will be liberally "backed up" by the Scripture.

An enemy sometime ago said that if they would take the Bible away from me, I couldn't preach at all. I plead guilty and thank him for the compliment; I expect to use plenty of Scripture in this message.

### CO-OPERATION IN SOUL WINNING

One evening years ago, in the province of Alberta, Canada, a happy mother and father went out for a stroll through a nearby wheatfield with their little boy. As they wandered through the field each thought the other had the hand of the child.

All at once they realized that the boy was not with them. They called but there was no answer. They became more and more disturbed, then terrified, and hunted everywhere with no results.

Finally the father went back to the village and got a searching party to assist them. Many willing helpers searched all night to no avail. After many hours someone suggested that they join hands and cover the entire grainfield, and not leave a single square foot uncovered in this effort.  
(Continued on page two)



# THE BAPTIST EXAMINER

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## WHY ONE PREACHER MOVED

"The deacons wouldn't deke, the ushers wouldn't ush; the stewards wouldn't stew, and the trustees couldn't be trusted."

## THE WRONG EMPHASIS

Birds build their nests, rear their young, and make their annual flights to warmer climes; but, so far as is known, no bird ever tries to build more nests than its neighbors; and no fox ever fretted because he had only one hole in the earth in which to hide; and no squirrel ever died in anxiety lest he should not lay up enough nuts for two winters instead of one; and no dog ever lost sleep over the fact that he did not have enough bones buried in the ground for his declining years. So many people put the emphasis upon the wrong thing. — Religious Telescope.

## COOPERATION IN SOUL WINNING

(Continued from page one)

fort. They joined hands and soon came across the body of the child, and a hush spread over them all, because they found the child too late. As the group stood there in silence, with bowed heads, someone was heard to whisper, "If we had only joined hands before it was too late."—Literary Digest, October 8, 1932.

Friends, the application is evident—let us join to win lost souls!—Missionary Baptist News

## ARE YOU PREPARED FOR DEATH

(Continued from page one)

He was all set to live to be 100. His funeral will be held Wednesday. He forgot about Railroad Crossings.

Yes, good friends of ours, this letter is full of a lot of truth. Men go on, like the rich fool in Luke 1, until death comes by an unexpected avenue and lays them in the tomb. Are YOU ready for it?

—Missionary Baptist News

## A DIFFERENTIATION AS TO CHURCH AND KINGDOM

(Continued from page one)

11:12; Luke 16:16.

(2) The Kingdom of God is en-

tered by the New Birth. John 3:3-5. The New Birth is the work of the Holy Spirit by the word of truth. Matt. 13:23; I Peter 1:23; James 1:18; Matt. 18:3; Mark 10:13-15 and many other passages.

(3) The Kingdom of God is a present kingdom. Acts 1:3; 8:12; 19:8; 20:25; 28:23, 31; Col. 1:13. By these scriptures we see that the Kingdom of God exists at the present time and is to be preached.

(4) The Kingdom of God in its present existence is invisible. John 3:3; Luke 17:20, 21; Mark 4:26-29. The Kingdom of God is invisible but the Church of God is visible and local. It can be seen coming together to worship, attending to business, executing discipline, electing officers of the

be a visible kingdom. Matt. 24:30,31; 25:31,34.

## III. The Church of God.

We have seen by the foregoing that the Kingdom of God is Christ in the heart of the believer; that it is entered through the New Birth; that it is spiritual, invisible and present; that it comes as a result of the hearing and receiving of the Word of God. In other words, it is an inward work of grace wrought by the Holy Spirit with the Word of Truth.

This is what a great many people (many Baptists included) erroneously believe and teach to be the Church — the true Church, they say. Practically all Protestants believe and teach this error. They say that when one is regenerated (born again) he is in the Church, the true Church, the spiritual Church. This idea has caused great confusion and many divisions among Christians.

It is the purpose of this message to set forth the truth as taught in the New Testament, and to distinguish between the Kingdom of God and the Church of God.

Let us define the "Church of God." There is a clear distinction between the Church of God and the Kingdom of God.

(1) The Church of God is entered through water baptism. I Cor. 12:13,18,27,28. It is local and visible, while, as we have already seen, the Kingdom of God is entered by the New Birth and is invisible and not local. All the regenerated that are living are in the Kingdom, therefore one should enter the Kingdom of God before entering the Church of God.

Many enter the Kingdom but never enter a New Testament Church. On the other hand many enter a New Testament Church that have not entered the Kingdom of God. One example is Judas Iscariot, who was one of the twelve bishops of the first Church that Jesus built, baptized by John the Baptist, equal in authority with the other eleven, but was not born again, therefore, not in the Kingdom. Read Acts 1:16,17,20 also 21 and 22.

(2) The word church is a translation of the Greek word "ekklesia." In the time of Jesus Christ and His apostles, the Greek language was the language largely used in Palestine. The New Testament was originally written in Greek, therefore the meaning of all words in the New Testament as originally written was not nor will not change. Christ chose the Greek word "ekklesia" as the name of His institution, which in

English is called "church." In order to interpret the word "church" intelligently one must know the nature and significance of the Greek "ekklesia." What was a Greek "ekklesia?" I have noted the definitions of various authorities of the Greek language. They are unanimous as to its meaning. As examples, Liddell and Scott in their Greek lexicon define the word "ekklesia" thus: an assembly of citizens called out by the alguacil; a legislative assembly. Dean French in his "Synonyms of the New Testament," page 17, says: "Ekklesia, as all know, was the legal assembly in a free Greek city, of all those that had citizens rights, for the transaction of public business." So, the Greek "ekklesia" was a local, visible assembly of legally called out citizens.

Edward Robinson in his lexicon of the New Testament, says: "In the New Testament the meaning of 'ekklesia' requires an assembly of believers called out from the world: The term 'ekklesia' is composed of two Greek words — 'kalein,' to call, and 'ek,' out of, therefore, the term 'ekklesia' literally means to call out." The Lord said, "I will build my 'ekklesia.'" Matt. 16:18. He did not say, "I will build a Greek 'ekklesia.'" or any other man made "ekklesia." He meant that He would build His own institution which would compare in many ways or have the likeness of the Greek "ekklesia." Namely: (a) It would be a called out assembly of citizens of heaven who would be fully qualified to exercise all legal rights as citizens in His institution. (b) It would be a local body. (c) It would be a visible body. (d) It would be a democratic body, as the Greek (ekklesia) was a democratic institution.

Now let us try the definitions of these noted Greek scholars with the New Testament and see if the two are in accord.

"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. The New Testament is the final word on this and on all other church doctrine. We cannot absolutely rely on books whose authors are men, but we can absolutely rely on the Word of God.

Is the Church of God a local, visible, democratic assembly? The Lord said: "I will build my 'ekklesia,'" that is to say, my assembly or congregation. The nature of an assembly requires it to be local and visible. If it is not local and visible, it is not an assembly or congregation. How can an invisible, universal institution congregate or unite as the unionist and Romanist say? It is impossible, ridiculous and a perversion of the Word of God!

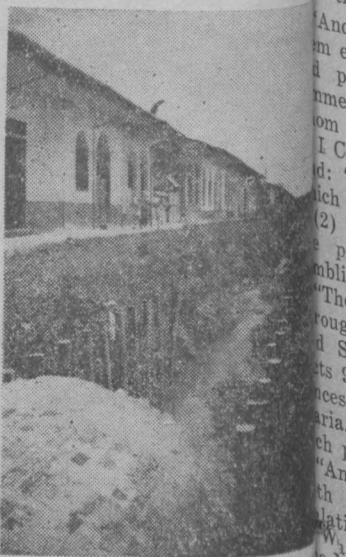
Jesus said in Matt. 16:18: "Upon this rock I will build my Church (ekklesia)." The first time the word was used in the New Testament was this. The second time the word was used was in Matt. 18 by the Lord. The Lord makes very clear what He means by the word church. He says, "and if he shall neglect to hear thee, tell it to the church." This command is given to one member who has been offended by another and can be carried out by a visible democratic assembly only. In view of this command that Jesus gives to His church, the idea that the church is universal, invisible, consisting of all believers, does not make sense.

It is most interesting to me that the use of the word "ekklesia" by Jesus during His ministry is recorded only two times in the gospels and these teach that it can be heard and address-

ed, and that it is used many times in the last book of the Bible, Revelation, and in the local assembly of believers.

We have already considered the first two times that Jesus spoke about His Church. Now, let us see the last time that He speaks about His Church. And a passage is found in the last book of the New Testament, Revelation 22:16, and says, "I, Jesus, have sent mine angel to testify unto you these things in the church." Note that Jesus uses the plural word "churches" here.

To what churches did He



This is one of the main streets of the city of Iquitos. Obviously you will notice the open sewer system in the middle of the street. Still the hearts of the people there, as well as here, are more corrupt and filthy than the open sewer.

"The heart is deceitful above all things, and desperately wicked."—Jer. 17:9.

In view of their depravity and corruption they need God's Word.

His angel? The answer is found in Rev. 1:14 and 2:18,12,13,7,14. These scriptures clearly show that the seven churches in Asia, were local assemblies capable of doing both good and evil works, and constituted of visible people. They were not invisible or universal. Each church was constituted of people in the locality mentioned. Jesus uses the word "church" in Rev. 22:16 to mean the same thing that He uses it to mean in Matt. 16:18 and Matt. 18:16. I repeat that the simple meaning of the words "Church of God" is: a local assembly of believers baptized with scriptural baptism. It is a term about which a person of ordinary ability to think would be confused. Nevertheless, the subject is one about which many are confused. The word "church" according to the teaching of the Bible, can mean many things. Men have added several meanings to it, but it has only one meaning in the New Testament.

Men say that the word means (1) a local assembly, (2) all local assemblies in a province, (3) a denomination, (4) all believers in the aggregate, (5) invisible, (6) universal.

We have seen the use of the word "church" made by the Lord Jesus. Now we will see if the word "church" as used by other New Testament writers harmonizes with Jesus' use of the word.

(1) First we shall note the word "church" used in the singular that refers to local assemblies in cities.

"And at that time there was a great persecution against the Church which was at Jerusalem." (Continued on page three)

## WORDS

- A careless word  
May kindle strife;
- A cruel word  
May wreck a life;
- A bitter word  
May hate instill;
- A brutal word  
May smite and kill;
- A gracious word  
May smooth the way;
- A joyous word  
May light the way;
- A timely word  
May lessen stress;
- A loving word  
May heal and bless.

—Recorder

Church, receiving members, administering the ordinances of the Church—baptism and the Lord's Supper.

(5) The Kingdom of God does not have to do with the material but is a spiritual institution. Rom. 14:17.

(6) The Kingdom of God is an internal work of grace. That is to say that Christ is in the heart to reign. Luke 17:21.

(7) The Kingdom of God is to be preached. The gospel is the gospel of the Kingdom and was preached by John the Baptist, Jesus Christ, the apostles and by all New Testament writers. Matt. 3:1, 2; Mark 1:14, 15; Luke 4:43; Acts 20:25-28; James 1:18; Jude 1:3.

(8) The Kingdom of God is at present invisible, but when the Lord Jesus returns in his glory he will give to all his saints glorified bodies. Then He will reign over them and His kingdom shall

## The Four Freedoms

1. We have freedom from want and use it to eat junk, drink liquor and wear zoot suits.
2. We have freedom of speech and use it to tell foul stories, to deal in malicious gossip and to take God's name in vain.
3. We have freedom of the press, and use it to run moronic comic strips, to conduct Hollywood gossip columns about the fifth husband of the seventh wife and to retail the most vicious and villainous crimes.
4. We have freedom of worship and use it as freedom FROM worship, never going to God's house to give him gratitude for His many and great blessings.

—Church Chimes



# DIFFERENTIATION AS TO ARCH AND KINGDOM

(Continued from page two)

Now there were in the Church  
was in Antioch certain pro-  
that and teachers." Acts 13:1.  
And when he had found him,  
brought him unto Antioch and  
came to pass, that a whole  
they assembled themselves  
the Church." Acts 11:26.  
And when he had found him,  
brought him unto Antioch and  
came to pass, that a whole  
they assembled themselves  
the church." Acts 11:26.

And when they had ordained  
elders in every Church and  
prayed with fasting, they  
commended them to the Lord, on  
whom they believed." Acts 14:23.  
I Cor. 1:2 and II Cor. 1:1, we  
read: "Unto the Church of God  
which is at Corinth."

(2) The word "church" used in  
the plural refers to local as-  
semblies in provinces.

Then had the churches rest  
throughout all Judea and Galilee  
and Samaria and were edified."  
Acts 9:31. These were three pro-  
vinces—Judea, Galilee and Sa-  
maria. There were churches in  
each province.

"And all the brethren which are  
with me unto the churches of  
Galatia." Galatians 1:2. Galatia  
was a province. There were New  
Testament churches in this pro-  
vince. Note that the word does  
not say: "To the Church of Gala-  
tia."

II Cor. 16:19 says: "The  
churches of Asia salute you." The  
seven churches of Asia that re-  
ceived the messages from Jesus  
were included. Rev. 1:11.

Acts 15:41 says: "And he went  
through Syria and Cilicia, con-  
firming the churches."—not the  
Church of Cilicia nor the church  
of Syria.

II Cor. 8:1 says: "Moreover,  
brethren, we do you to wit of the  
clear churches of Macedonia." There  
were churches in the state of  
Macedonia, but not the "Church  
of Macedonia."

(3) The word "church" used in  
the singular refers to local as-  
semblies in private houses.

(a) "Greet Pricilla and Aquila,



Here is a carrier of Balsa wood  
—a human pack horse, yet, if sav-  
ed, his soul shall sparkle amid the  
multitudes of God's jewels  
throughout eternity. It is a popu-  
lation like this that our Brother  
Hallum is seeking to reach. May  
God help us to help him to help  
them.

my helpers in Christ Jesus: like-  
wise greet the church that is in  
their house." Rom. 16:3,5.  
(b) "Salute the brethren which  
are in Laodicea and Nymphas,  
and the church which is in his



This is a picture of the Sunday School and church congrega-  
tion of our brother, R. P. Hallum. It also shows in part their church  
building which is located in Iquitos, Peru.

house." Col. 4:15.

(c) "And to our beloved Ap-  
phias, and Archippus, our fellow  
soldier and to the church in thy  
house." Philemon 1:2.

These scriptures teach clearly  
that the Church of God is a local  
assembly and can and does often  
times meet in a private house and  
there is no possible way of re-  
conciling the idea that the Church  
of God can be a local assembly  
meeting and worshipping in a pri-  
vate house and at the same time  
be an invisible universal some-  
thing including all believers.  
Neither does it make sense to say  
that the body of Christ is invisible

used to show the great love that  
Christ has for His Church, com-  
pared to the love of the true  
bridegroom for his bride. I  
Cor. 3:16,17; Acts 20:28,29; Eph.  
5:22-25; Rev. 22:17.

We should not forget that the  
body of Christ is the church and  
that, if the church is local, the  
body is local. The body does not  
refer to all the saints in the ag-  
gregate. All those that believe  
so are confused and do not know  
how to harmonize the scripture.  
Furthermore they are guilty of  
trying to destroy the identity of  
the church.



This is a picture of the Daily Vacation Bible School conducted in  
their church by Bro. and Sister Hallum and their daughter, Mar-  
guerite, in February, 1945.

and universal. The body of Christ  
is the Church and the Church  
is the body of Christ. Eph. 1:22-  
23; Col. 1:18.

It will be well to note here  
that the word "body" as used  
by the apostle Paul is a simile or  
comparison and teaches the rela-  
tion that does or should exist be-  
tween Christ and His Church. As  
the head of the human body is  
the principal and most important  
part of the body, which guides  
and directs the rest of the body,  
so Christ is head of His Church  
and sovereign guide and source  
of wisdom for the rest of the lo-  
cal church, and each member in  
particular should be under the  
direct command of the head. Read  
the words of Paul to the church  
at Corinth. I Cor. 12:12-30. Also  
to the church at Ephesus. Eph.  
1:22,23; 4:15 also 5:23,24.

The human body is used to il-  
lustrate the relation of Christ to  
His local assembly or church as  
a working and militant institu-  
tion, just as the temple is used  
to show that the church is the  
dwelling place of Christ in the  
person of the Holy Spirit. So,  
also, the "flock" is used to show  
that Christ cares for His Church  
as the shepherd cares for his  
flock of sheep and the bride is

churches organized by the other  
disciples of Christ, received the  
baptism of John the Baptist (the  
only scriptural baptism, the only  
water baptism known to the New  
Testament—baptism of the man  
sent from God to baptize).

Since that time churches of the  
Lord have continuously existed,  
that is to say, churches having  
"one Lord, one Faith, one bap-  
tism." To deny this is to deny  
the truth of the promise of the  
Lord Jesus which says: "the  
gates of hell shall not prevail  
against it," Matt. 16:18, and "I  
am with you alway, even unto  
the end of the world, amen."  
Matt. 28:20.

The baptism of John is the  
only baptism authorized by the  
Lord Jesus. It is the only New  
Testament baptism. The baptism  
of John is the test of a New Test-  
ment church. It is the test of the  
recognized "Lordship" of Jesus.  
Matt. 28:17,18. It is the test of  
of the "one faith." The Lord au-  
thorized His churches to admin-  
ister baptism. Therefore, no bap-  
tism is scriptural that is not au-  
thorized by a New Testament  
church.

In order to maintain scriptural  
churches till Jesus comes, it is  
necessary that scriptural churches  
ordain preachers called by the  
Holy Spirit to the ministry and  
authorize them to baptize partic-  
ular candidates. Church history  
shows that this rule has been  
strictly followed since the time  
of Christ to the present time.  
Mark 3:13,14; Acts 1:22; 10:47;  
13:2-4; Titus 1:5.

Let us notice some of the names  
by which the churches have been  
called through the centuries. Ac-  
cording to authentic historians,  
the churches of Jesus have been  
known by various names across  
the centuries. Some of the names  
by which they have been known  
are: Montanist, Arnoldist, Dona-  
tist, Paulicians, Petrobrusians,  
Waldenses, Ana Baptist, Baptist  
and others.

The people above mentioned  
were composed of congregations,  
such as the congregations at Eph-  
esus, to whom Paul addressed  
these words: "Endeavoring to  
keep the unity of the Spirit in  
the bond of peace. There is one  
body, and one spirit, even as ye  
are called in one hope of your  
calling: one Lord, one faith, one  
baptism, one God and father of  
all, who is above all and through  
all and in you all." Eph. 4:3-6.

These congregations existed in  
many parts at the time of the be-  
ginning of Protestantism, when  
Luther and Calvin and Wesley  
founded their respective move-  
ments; and since them, many  
others. I think it would be but  
just and timely to ask: "Why  
did not these protestant leaders  
unite with the congregations then  
called Ana Baptist or Baptist,  
instead of persecuting them as

they did and as Romanism did?"  
"Upon whom rests the responsi-  
bility for the existence of so  
many different sects or faith?"  
Surely not upon the Baptist.

We close by giving the testi-  
mony of two historians from the  
"History of the Reformed Church



This is the way the people of  
Iquitos, Peru, get fresh drinking  
water. It seems exceedingly primi-  
tive to us yet may we remember  
that if saved, these will live for-  
ever in either a devil's Hell or  
an angel's paradise. It is our bus-  
iness to send the "water of life"  
to them.

of Holland."

In 1819, the King of Holland  
commissioned Dr. Ypeij, profes-  
sor of theology in the University  
of Groningo, and the Rev. T. J.  
Dermout, chaplain of the king,  
both able members of the Dutch  
Reformed Church, to write a his-  
tory of their church. In the au-  
thentic volume that they pre-  
pared and published in Breda in  
1823, they dedicated an entire  
chapter to the Baptist, in which  
they confirmed the following:

"Now that we have seen that  
the Baptist, which formerly were  
called Anabaptist and later Men-  
nonites, were the primitive Wal-  
denses, which in the history of  
the Church, even since the most  
remote times enjoyed the honor of  
that origin, therefore, the Bap-  
tist can consider themselves as  
the only community that has con-  
tinued since the time of the apos-  
tles as a Christian society that  
has preserved the purest doc-  
trines of the gospel throughout  
the centuries. The external and  
internal economy of the Baptist  
denomination, perfectly correct,  
contributes to confirm the truth  
denied by the Roman Church, that  
the reformation, such as was ef-  
fected in the sixteenth century,  
was a great necessity, refuting at  
the same time the erroneous no-  
tion of the Roman Catholics that  
their denomination is the most  
ancient."

## Thank God for That

Lady Huntingdon was trying to lead a  
man to Christ. To her urgent entreaties he  
answered:

"Oh! it is of no use! I am lost! I am lost!"

"Thank God for that!" said she.

"Why?" exclaimed the man in astonish-  
ment.

"Because," said Lady Huntingdon, "Christ  
came to save the lost. He is just the One who  
can save you."

—Evangelical Messenger



## JUST BUNK!

(Continued from page one)  
testimony of their existence in every century down to the present time . . . public monuments of their existence in every century can be produced."

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, 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."

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

Mosheim, the Lutheran historian, says: "Before the rise of Luther and Calvin there lay concealed, in almost all the countries of Europe, persons who adhered tenaciously to the principles of the Dutch Baptists . . . The origin of Baptists is lost in the remote depths of antiquity."

I do not say that there are not saved folk who are Methodists, nor do I say that all members of all denominations other than Baptists are lost. To be perfectly truthful, I would say that many Baptists are on their way to Hell. In fact, more of them are lost than are saved. This is likewise true of all other denominations. Yet there are some saved folk even among the Catholics, who are saved in spite of what they have been taught, and not because of it. To all these who are saved and yet still remain members of heretical organizations, our Lord speaks, when He says: "Come out of her, my people."—Rev. 18:4.

If the editor of the "Free Methodist" will but read Rev. 17 carefully he will find a complete description of the church of which he is a member. John speaks in this chapter of the old whore and her harlot daughters. The old whore represents Roman Catholicism while the harlot daughters represent the Protestant churches which have come out of Rome. Methodism is one of these harlot daughters.

Therefore, in view of John's description, I must stay aloof from both Catholicism and Protestantism. No Protestant church can claim to be a sister church to Baptists. Instead, every Protestant church is a harlot daughter of the old whore of Rome.

What we have said is enough, yet for the benefit of the editor of the "Free Methodist" may I

make one more statement: GIVE EVERY MAN A CLEAN HEART AND AN OPEN BIBLE AND THE RESULT WILL BE A BAPTIST CIVILIZATION. If the above mentioned editor has a heart which has been cleansed by the blood of Jesus Christ (and I sincerely trust and pray that he has), then if he will but make the Word of God final in his life, it won't be long before he will thank and bless God for the truth which we have brought to him, instead of referring to our statements as "Just Bunk."



## MISSIONARY HALLUM

(Continued from Page One)

Accordingly, for several years no money has come into this Board and all the Board has on hand is being used in the support of the Hallums. There is now sufficient funds left in the treasury of this Mission Board to return the Hallums to Peru after their much needed vacation in this country and possibly there will be enough to support them for a little less than one year after they return to Peru.

It is with profound joy, and at the same time with gratitude to God, that I think of the work of our Brother Hallum in Peru. From the depths of my heart I thank God for that which has been accomplished.

Brother Bratcher who is superintendent of missions under the Foreign Mission Board of the Southern Baptist Convention has said that there is no greater missionary working in South America than R. P. Hallum.

Brother Hallum printed and distributed 3,000 copies of the editor's tract, "The Security of the Saved," in Peru during the past year. Only Eternity alone will reveal the good that is accomplished thereby.

We are happy to carry in this issue a message by Brother Hallum. From it you can see that he is doctrinally sound and a Baptist from center to circumference. Incidentally, this message is being printed in tract form. Copies of it may be had by addressing Brother Hallum: Elder R. P. Hallum, Marion, Kentucky.

In fact, he is the kind of Baptist I like to support. Of course I do not know what the future holds in store for him or me or for the BAPTIST EXAMINER, yet I have a conviction that God is going to keep him laboring there years after the funds now on hand have been used. I don't know how it may be possible, but I know God will keep this noble soldier of the Cross there and that

he will be abundantly provided for in the carrying on of His work.

The Hallums plan to return to Peru about the first of the year. Before that time you may rest assured that there will be an announcement made through the columns of this paper relative to their support and the continuance of their work.

I want to have a part in the support and fostering the work of missionaries like them, DON'T YOU?



## WHY I AM A BAPTIST AND NOT A METHODIST

(Continued From Page One)

tists and the Bible teach one baptism. Cf. Eph. 4:5. That one Scriptural baptism is immersion. Cf. Mt. 3:13-17; John 3:23; Acts 8:36-39; Romans 6:4. If only one baptism is Scriptural, then two of these are false at best. Methodism is thereby two-thirds wrong.

## III

Methodists teach infant baptism. Jesus and His disciples baptized none but the saved. Cf. Mt. 28:18-20; John 4:1. Someone has said that there are three classes of Scripture which teach infant baptism. One mentions infants but not baptism. The second mentions baptism but not infants, while the third mentions neither. In other words, there just isn't any Scripture for infant baptism.

## IV

Methodists teach the universal fatherhood of God, that all are born pure and thus deny depravity. Baptists believe that only the born-again are children of God. Cf. John 1:12; John 3:1-7; John 8:42,44; Mt. 13:36-43; T. T. Martin was right when he said that this doctrine has damned more souls than all other heresies combined.

## V

Methodists have a graded ministry — big preachers and little preachers. This is not so in the church Jesus built. Cf. Matt. 23:8. Baptists have no grades in the ministry today.

## VI

Methodist preachers receive and turn out members. Baptists from the days of Jesus have had the church to receive members, (Rom. 14:1; Acts 9:26) and exclude them (I Cor. 5:11-13).

## VII

Methodists believe that sacramental grace is conferred in the Lord's Supper. Baptists deny this and say that it is only a memorial. Cf. Luke 22:19,20; I Cor. 11:23-26. Baptists deny that it is a sacrament and deny that it confers

grace on anyone.

## VIII

Methodists teach that a believer can perish. The Devil was the first preacher of apostasy when he told God that he could take Job out of God's hand. Every Methodist preacher who has preached falling from grace has preached the Devil's lie. The Word of God teaches that each believer is secure. Cf. John 10:28, 29; Rom. 8:38, 39; John 5:24.

## IX

Methodists teach salvation by works: Baptists and the Bible teach salvation wholly by grace and apart from works. Cf. Rom. 4:5-8; Eph. 2:8-10; Titus 3:5.

## X

In a Baptist Church, I am in a church which Jesus established, while in a Methodist Church I am in a man-made institution.

Methodism's greatest historian says that theirs is a human system. "Methodism is not a mere sectarian form of Christianity, but a better SYSTEM of religious enterprise, could not have been conceived. Of course, LIKE ALL OTHER HUMAN INSTITUTIONS, IT HAS ITS DEFECTS AND IMPERFECTIONS!"

This same historian says Wesley did not intend to form a church. "In the beginning, Mr. Wesley did not conceive the idea of forming a Society at all. Afterward, however, he (not Jesus Christ, not an apostle, not an angel, but he, John Wesley, priest of the Church of England) consummated such an organization as he found to be suitable and necessary. But this organization was not a distinct sect, holding a particular formal creed, or prescribing any exclusive method and ceremonies of worship. It was a SOCIETY IN THE CHURCH."

Wesley tells of the rise of Methodism. "In 1729, two young men in England (Charles and John Wesley, members of the Church of England, and the latter a minister), reading the Bible, saw they could not be saved without holiness, followed after it, and incited others to do so."

"In November, 1729, at which time I came to reside at Oxford, my brother and I and two young gentlemen more, agreed to spend three or four evenings in a week together. On Sunday evening we read something in divinity, on other nights the Greek and Latin Classics."

Neither of the Wesleys were saved at this time. In 1735 they went to Georgia to convert the Indians. On his return to England John was converted on May 24, 1738. I quote from his journal of January 29, 1738: "This, then, I have learned in the ends of the earth—that I am fallen short of the glory of God; that my whole heart is altogether corrupt and abominable. I am a child of wrath, an heir of hell. I left my native country in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself the mean time? Why (what I the least of all suspected), that I, who went to America to convert others, was never myself converted to God."

Inskip, Methodism's historian, tells of John Wesley's conversion. "He labored some time among the colonists, with considerable perplexity and discouragement. He returned to England, and under the wise and faithful teaching of Peter Bohler, was led to apprehend the truth as it is in Jesus. After earnestly struggling to obtain the blessing of God, he was enabled to 'lay hold of the hope set before him,' and rejoiced in the knowledge of salvation by the remission of sin."

Thus, John Wesley was preaching thirteen years before he was

converted. Nine years prior to conversion, he organized Methodist Church.

In view of this, I thank that I am a Baptist.

If you love the Lord "ought to obey God rather than men;" and you can't obey Lord Jesus in the "all things" has commanded and not be a Baptist.



## JESUS IS THE ANSWER

(Continued from page one)  
and answers prayer?" "If you ask anything in My name, I will do it" (John 14:14).

"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

"But there are all my sins. What can I do about them?" "His own self bare our sins, His own body on the tree, we, being dead to sins, shall live unto righteousness: by stripes ye were healed" (I Peter 2:24).

"Is death the end of all?" "I am the resurrection, and the life; he that liveth and believeth in Me, though he were dead, shall he live: and whosoever believeth in me shall not die" (John 11:25, 26).

"What is beyond the grave? Is there truly a Heaven, a home, an abode of the blessed?" "Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

"How can I find out the way to Heaven? How can I go there?" "I am the Way, the Truth, the Life: no man cometh unto the Father but by me" (John 14:6).

"Is Jesus coming again?" "I see Him?" "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there may be also" (John 14:3).

For all life's greatest questions and problems that may come to your mind, our God has sent an answer in the person of His Son. Just take them all to Jesus. Each question and each care. You'll find He'll give the answer. If you will leave them there.

Have you learned that the answer to your questions? He gave His Son on the cross that He might free you from sin. If you have never accepted Him as your Bearer, won't you do that now? Then let Him become your Bearer, too. Give over to His hands all the difficulties, problems, the questions. He will take them all.

"Be careful (anxious) nothing; but in every thing prayer and supplication with thanksgiving let your requests be made known unto God. AND THE PEACE OF GOD, WHICH PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS THROUGH JESUS CHRIST" (Philippians 4:6,7).



## A TIP FROM A FARMER

I see in your church convention," said the old farmer, "and you discuss the subject, how do you get people to attend church? I have never heard a single man dress at a farmer's convention, how to get the cattle to come to the rack. We spend our time discussing the best kind of feed. That farmer gives us something to think about," says a North Carolina Christian Advertiser.



D. B. EASTEP, Pastor

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