

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

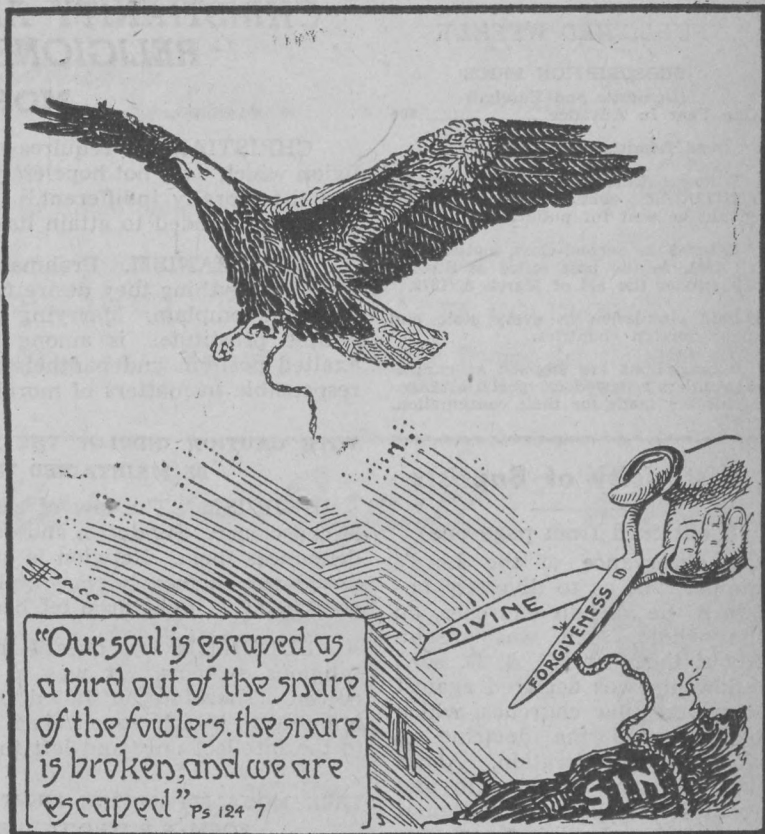
VOLUME 16, No. 39 RUSSELL, KENTUCKY, Oct. 28, 1950 WHOLE NUMBER 645

Trundles A Wheelbarrow For 20,000 Miles

Larry Hightower, left Ellensburg, Washington, on July 4, 1947, saying he intended to push a wheelbarrow around the world—just to set a record. He has visited every state in the Union, Canada, Mexico and Guatemala. He has signatures of governors and other notables to prove it. Governor McKay recently welcomed him to Ontario, Oregon. While in that city, the barrow received its heaviest load in over 20,000 miles. Hightower wheeled a waitress weighing

225 pounds down the city's main street. The well-worn barrow stood the strain nicely, he said. How profoundly thankful we should be that the Lord is not asking us to perform stunts or accomplish feats in order to be saved! Suppose the Lord demanded that we go on a pilgrimage to Jerusalem, pushing a wheelbarrow before us, how many could—or would—do it! He went all the way to Calvary for us, but all He asks of

us is that we come to Him. And that is an act of faith. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). And, although He has made the way so simple, and the invitation so cordial, there are those to whom He can say: "Ye will not come to Me, that ye might have life." (John 5:40). The waitress mentioned above is an example of faith in that she trusted herself, heavy as she was, to the well-worn barrow. (Continued on page four)



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"In Christ No Condemnation"

By C. D. COLE
First Baptist Church
Mortons Gap, Kentucky
Text: "There is therefore now no condemnation to them which are in Christ Jesus" (Romans 8:1).

The theme of the eighth chapter of Romans is the everlasting security of the believer in Christ. It begins with no condemnation and ends with no separation. There is no condemnation from Christ; therefore, the believer is forever saved and safe. This is a grand sentence — "There is no condemnation in Christ." The saint ought to shout in his soul every time he reads it. There is a painting called "Waiting for the verdict" depicting a courtroom scene of olden times. Every face in the picture shows intense interest as the verdict is awaited. There is fear and anguish written on the face of the prisoner of the bar. There is anxiety of suspense on the part of the wife and friends around him. It is a sad picture. But as Spurgeon suggests, "The prisoner has been acquitted and joy fills the courtroom. What a picture that would make! From the role of prisoner he walks out to enjoy the freedom of no condemnation. It would be a happy picture."

This is a bold statement. There is no condemnation. There is no hesitancy, no beating about the bush, no mere hoping, for Paul speaks with

absolute certainty. He employs cool calculation. "This is no raving of fanaticism, but the unquestionable deduction of fair argument—if Jesus was condemned in my stead, there can be no condemnation for me." If Jesus bore the punishment for my sins in His own body, then it is certain that I will not have to bear them in my own puny body.

This is a broad assertion. "There is no condemnation." No condemnation for any sin I EVER DID COMMIT; no condemnation for any sin I EVER WILL COMMIT; no condemnation at any time or at any place; no condemnation for sin of any color or size or intensity or age. Further on Paul exclaims challengingly, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again." As the mind of the apostle revels in the gospel of The Atoning, The Risen Christ, he makes heaven and earth and hell ring with his daring challenge, "Who is he that condemneth?" Where there is no condemnation there can be no just punishment.

We have in the text and context some blessed and glorious

things. May we ponder them to God's glory and to our profit?

I. The Believers Happy Condition—"No Condemnation"

Condemnation is a sad word. It reminds us of a court where indictments are returned and defense is made. See that scaffold yonder. It has been erected for a condemned man. See the man as he is led, almost carried, to its platform. He is made to stand on a small trap door. The minister prays; the hangman fastens the noose around his neck and adjusts the black cap; the sheriff springs

IF YOU DO HIS WILL

If God can make—of an ugly seed,
With a bit of earth and air,
And dew and rain, sunshine
and shade—
A flower so wondrous fair;
What can He make—of a soul
like you,
With the Bible and faith and
prayer,
And the Holy Spirit—if you do
His will
And trust His love and care!
—A. D. Burkett

the trap; the poor man plunges through the open door, hanging helplessly by the neck, and is dead! Why? The man had been condemned by human law.

You have seen prisoners beside the road working as marked men at the point of a gun. They are watched as a beast of prey would be. What does it mean? Why treat men so cruelly? These men are condemned by a human law, and are serving sentence as punishment for their crimes.

There in the penitentiary is a small, uninviting room; no furniture except an odd-looking chair. A man is brought in, guided into the chair. He is strapped in and a steel plate is fastened to a bald spot on his head. A switch is thrown and fire races to every quivering corner of his flesh. What is it all about? He is condemned by a human law, and must pay.

These are the punishments and condemnation against human society. But there is a divine government against which EVERY man has sinned. With respect to this sin, James says, "There is one lawgiver, who is able to save and to destroy." James 4:12. God is the Supreme Judge of all the earth. His justice is terrible to his foes.

"Righteousness and judgment are the habitation of His throne. A fire goeth before Him, and burneth up His enemies." Psa. 97:2. Those condemned by Him are awaiting a worse punishment than that of prison, or hanging, or the electric chair. Unless rescued from their sins, their portion is eternal torment in the lake of fire. The way of escape from divine condemnation is in our text. It tells of a plan of salvation; the way to have condemnation cancelled; the way to a favorable verdict. It announces a happy condition before God, the Supreme Judge.

1. This is a PRESENT condition. "There is NOW no condemnation." The believer does not have to wait until he dies nor does he have to wait for the Divine Court to convene. The moment he believes on Jesus he passes from death (condemnation) unto life (justification). "There is NOW no condemnation." There had been condemnation but none now. They were once cursed by the law and ruined by the fall, but not now. The verdict of guilt had once sounded in their ears but that harsh sentence has been superseded by the glorious news of "no condemnation."

2. This is an ETERNAL condition—No change back to condemnation is ever to be suffered. The gifts and calling of God are without repentance, that is, no change or recall on HIS part. Rom. 11:29. Our Lord said, "He that heareth my word, and believeth on Him that sent (Continued on page four)"

The First Baptist Pulpit

"THE HISTORICITY OF BAPTIST AND OTHERS"

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

A positive and guaranteed antidote for superstition, ignorance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to become better Baptists. If what we have to say is true, then no one can so much as lift his finger in opposition for Paul says, "We can

do nothing against the truth" (II Cor. 13:8). If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered; "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth . . . shall hide a multitude of sins" (James 5:19,20).

That some church was established by Jesus, all denominations assent to. That there was only one church established by Jesus, most denominations be-

lieve. That the course of this one church may be observed and that the genesis of others may be noted, we present this history, "speaking the truth in love" (Eph. 4:15).

For nearly two hundred years after Jesus had said, "I will build my church." (Mt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small disputes among the members, such as at Corinth, the question of eating meats that had been offered to idols and (Continued on page two)

THE NICKEL PLATE

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

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

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

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

MT. HEBRON CHURCH

The Mt. Hebron Baptist Church, Lancaster, Kentucky (Bros. Ayres, pastor made glad our hearts last week with an offering and a promise of similar offerings month by month. By vote this historic old church decided to support both Baptist Faith Missions and the Baptist Examiner. The soundest mission work in America is Baptist Faith Missions. Many hundreds of our friends say that TBE is the soundest paper published. (Continued on page three)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR

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Historicity of Baptists

(Continued from page one)

the observance of the Lord's Supper, but as to diversity between the various churches, on the whole, such was absent. About the year 251 A. D. non-fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome, began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century, we find two institutions claiming to be churches, one was retaining the doctrines in their purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say the latter group attracted the largest number of followers. The smaller group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A. D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes or wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religion which Constantine had had proclaimed throughout his empire. Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together began to play upon the imagination, superstition, and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pagentry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

Ridpath says, "The Holy See at this time made the discovery

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

MORALITY

CHRISTIANITY requires strict morality. "It is the only religion which does not hopelessly confound the moral, the immortal and the morally indifferent." It is the only religion which gives the power needed to attain its ideals.

BRAHMANISM. Brahmins use their position and authority to exact anything they desire from the lower castes, and the losers dare not complain. Marrying girls to the gods, only to make them temple prostitutes, is among their worst practices. Their self-exalted position and pantheistic beliefs have made them feel irresponsible in matters of moral evil.

WITH CAUTION INDULGE THE SUPPOSITION THAT MORALITY CAN BE MAINTAINED WITHOUT CHRISTIANITY

HINDUISM. The law of caste is more observed than the law of conscience. Hinduism endorses immoral acts, while Christianity denounces them. Religion is quite severed from morals. An immoral person may be very religious. It is said that one of their gods had his limbs drop off because of his immorality.

BUDDHISM was one of the best of the great non-Christian religious systems. It was a moral system but had no moral power. Therefore, it failed utterly to touch India's deplorable immorality which so shocked Gautama. However, he appealed to the intellect only and left the soul untouched.

TRUE MORALITY IS THE FRUIT OF SALVATION. TO DESIRE THE FORMER WITHOUT THE LATTER IS TO DESIRE AN APPLE WITHOUT THE APPLE TREE

TAOISM, which is practically demon worship, cannot be expected to have a high moral standard. A successful liar is honored, pilfering is a universal habit among servants, and judicial corruption among officials. Immorality, so common, develops its blighting fungus everywhere.

CONFUCIANISM. The Chinese do not make an open show of their vices. They are greatly shocked at the public advertising which English papers give to crime, licentiousness, divorce and drunkenness. They wonder why newspapers are allowed to drag everyone's failure into the lime light. Confucianism has never encouraged cruelty nor sensuality.

IF A MAN WANTS A FULL KNOWLEDGE OF MORALITY HE MUST GO TO THE NEW TESTAMENT

ZOROASTRIANISM. "Think purely, speak purely, act purely." The "Zend Avesta" sacred books are free from immorality and cruelty both in their characterization of deity and in their directions for worship.

PARSEEISM. "Avoid all arrogance and envy, all lying and slander, all unchastity, magic and vice. Keep thyself pure." The Parsees follow this teaching more closely than most Orientals follow their religion, and have reached as high a standard of morals as is usually found, except in those whom Christ has delivered from sin's guilt and power.

MORALITY IS ACCEPTED OF GOD AS FAR AS IT GOES BUT IT IS NOT THE ROAD TO HEAVEN

SHINTOISM. A Shinto teacher asserted that the Japanese had no need for a system of morals, as each person acted rightly if he only consulted his own heart. Shinto has no definite moral code, lays down no particular precepts or doctrines and prescribes no ritual.

MOHAMMEDANISM permits sensuality during this life and promises it for life to come. Thus religion has become divorced from morality. One of the most severe charges of Mizra Ali Mohammed against the Moslem clergy in Persia was their scandalous vices. The activity of Arabs in slave dealing is also a black scar on the morals of Moslems.

that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pagentry instead of moral exhortation, and converted the barbarians with spectacles" (Vol. 4; P. 520). Thus the church usurped and gained control of the political and religious life of the people.

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

CATHOLIC CHURCH

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid

growth of the Papal Church, in the close of the sixth century and the beginning of the 7th. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia." (Vol. 4, P. 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians speak of this era of Catholic dominion as the "Dark Ages." To the heresy of baptismal re-

generation was added infant baptism, union of church and state, transubstantiation, maryolatry, maryology, image worship, asceticism, exaltation of the bishops and celibacy of the priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in this almost universal Catholic Church.

Gradually the power of this church increased. Kings and Princes became puppets at the will of the Pope. Through the sale of indulgences, the church grew vastly rich. She dominated the political maps of Europe. Untold wealth and power gradually came into her hands. Martyrs for the cause of Jesus died by the thousands: in many cities the streets ran with their blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

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

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

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

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

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

avail. In 1520 he publicly burned the papal bull which was anathema from the Church of Rome. In this year the—

LUTHERAN CHURCH

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

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age, he was betrothed to Catherine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catherine, for two reasons, namely: she had borne him no male heir, and his attachment for Anne Boleyn. The pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catherine and to marry Anne notwithstanding the pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue and on November the twenty-third of the same year, passed an act which set aside the papal authority in England. A later act was passed in 1535 by which Henry became the head of the

CHURCH OF ENGLAND

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

EPISCOPAL CHURCH

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

PRESBYTERIAN CHURCH

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

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

CONGREGATIONALISTS

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

A second granddaughter of Catholicism was born at Oxford, England, about the year 1729, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement, he never intended to organize a separate church. In his own words, we find, "I declare more that I live and die a member of the Church of England and none who regard my vice will ever separate from me. He preferred to call his movement the United Society, his followers termed themselves—

METHODISTS

(Continued on page three)

MISSIONARIES
IN BRAZIL

J. F. Brandon
Mr. L. M. Smith
Mrs. L. M. Smith
Miguel Ibernou
Cicero Bicipo
Maio Dutro
Eufrazo Soraes
Francisco Santiago
John Dias
Zacharias Nunes de Abriu
Gabriel Seraphin
(Portuguese Language)

Missionary Department

BAPTIST FAITH MISSIONS

In Peru Since 1935 In Columbia Since 1947 In Brazil Since 1923

A NEW TESTAMENT BAPTIST FAITH MISSION WORK JUST LIKE THE
LORD JESUS COMMISSIONED HIS CHURCHES TO DO

Go — Make Disciples — Baptize Them — Indoctrinate Them. Mt. 28:19, 20

MISSIONARIES
IN PERU

R. P. Hallum
Mrs. R. P. Hallum
Miss Marguerite Hallum
Don Simon Guima
(Spanish Language)
IN COLUMBIA
Jose Tomas del Castillo
(Spanish Language)

Pictures Of Missionary Activities In Iquitos Peru



Elder Simon Gaima, wife and two youngest children, Abram and Laura.



Partial view of the Sunday School attendance, First Baptist Church, Iquitos, Peru.



Nineteen children who received premiums for perfect attendance during one month.



Sarita del Aquilo, five years old, so far has not missed a Sunday this year.



Brother Simon Gaima. He is a Baptist preacher in Iquitos, Peru. He labors with Missionary R. P. Hallum, and is supported by the church in Iquitos.

B. F. M. Women Missionaries At Work In Peru

Enclosed are some pictures and a short write-up of some of our activities here in Iquitos, Peru. We appreciate the news in your letters and your sending the LIGHT AND SHIELD which keeps us in touch. We were especially glad to see the picture of the family in the last issue sent.

Marguerite and Mrs. Hallum
Go Calling

"There comes the senorita Margarita!" was the cry we heard while mother and I were out checking up on some Sunday School absentees. It came from a little girl about a half

block away. We were nearing a house where I formerly conducted a Saturday afternoon children's class, and all the children in the neighborhood know me by name. Lots of times we meet children on the street who speak and call us by name, but whose faces are unfamiliar.

Call Number One

Our first call was at a house of a family named Quintanilla. The lady of the house was at the well washing, so we had to wait for her. Our first contact with this family was several years ago through Dona Juliana Munoz (the church member who recently died) who was a neighbor and brought one of the little boys, Pedro, to Sunday School. Later on, while conducting the class for children in the home of Dona Juliana, I got to know the family better, and two younger sisters of Pedro started coming to the Saturday afternoon class, and occasionally an older brother, Walter. As the little girls became less shy, they too started attending Sunday School. Their attendance, however, was irregular. It was then I learned that their father was opposed to their going, and at times would forbid their mother to send them. For a while she sent them when he was not around, but if he was home they stayed home too. This went on until he learned they were still attending the classes and, in a drunken rage, threatened to beat up their mother if they ever went again. She however did not give in so easily and said that she would continue to send them, regardless, especially as long as he gave them such a terrible example at home. He has never shown his opposition since. Since having the Sunday School class for older boys with Don Juan Castro as teacher, Walter has taken quite an interest and kept telling his mother that he needed a Bible. One day while visiting in their

home, she told us about it and we told her that we had Bibles whose covers were slightly damaged by cockroaches, which sold for 2.00 soles (about 15c in American money). Several Sundays later after Sunday School he came to me and asked if we had Bibles to sell. When we told him yes, he asked how much they cost. After I told him the prices he said he wanted one of the 2.00 (soles) ones. So he is now the proud possessor of a Bible and brings it to Sunday School every Sunday. (See his picture with his Bible). His mother told us that he kept after her about the Bible, and she promised that when she had enough money to spare, she would let him have it. The next time she got paid for washing clothes she put aside 2.00 for Walter's Bible, and now practically the whole family reads it, including the father. Neither the mother or father attend any of the services. Pray with us that through these children they may be reached.

Call Number Two

Our next stop was at a home called Vela. From this home six children come to Sunday School from a little girl about 16 to one less than two. As we go in we notice that one side of the cane wall is papered with Sunday School papers. The same is true in many other places. The children are interested but the parents are not. After talking with the mother, we asked her to attend the services, but as she sees it the difficulties are insurmountable. There is one girl about 11 or 12 that never comes, and when I asked her mother about her she said that the girl says she does not want to attend because in their school they will make fun of her and call her an "evangelista" which literally translated is "gospelite." Speaking of "evangelistas" reminds me of what the wife of Don Simon Gaima told me some time



Walter Quintanilla, 15 years old with his Bible. Study these pictures and then get an idea of what your mission money is doing in Peru. Who knows but what the Lord may call this bright looking boy to preach the gospel.

ago. In the school two of their girls were attending, at the time, the teacher would make them stand on their knees on grains of corn because they were "evangelistas."

Call Number Three

At the home of Del Aquilas we found the two youngest (Next page, Column One)

ROMAN PERSECUTION

BOGOTA, Colombia, Sept. 9—The newspaper El Liberal reported today that Col. Nestor Mesa Prieto, chief of the Caqueta territory in southeast Colombia, has banned all religious worship other than that of the Roman Catholic Church there.

The dispatch, from Florencia, said police had been ordered to break up all non-Catholic religious gatherings. Violators of the decree, said the newspaper, will be fined 100 pesos (about \$51) or will be jailed for 50 days.

A secretary for the Minister of Interior here said he had not heard of the Caqueta decree. The secretary said there was absolute freedom of worship in Colombia.



First Baptist Church building, Iquitos, Peru, showing the Scripture verses, "Repent ye and believe the gospel." Mark 16:7, and, "Thy faith hath saved thee. Go in peace." Luke 7:50.

Trials In Life Of Missionary Smith Prove Him To Be God's Man In God's Place

The checks were received September 6. Was very glad and thankful to the Lord to get them safely; numbers 6233 and 6234. The MISSION SHEETS and the LIGHT AND SHIELD were received for the first time since April. We have not received the last three issues. Also we have not received the BAPTIST EXAMINER for 3



TWO NEW CHURCHES

Oak Grove Baptist Church, Hazel, Kentucky and Calvary Baptist Church, Richmond, Ky., send in offerings for the first time. We are happy and give the Lord all the honor and glory. We should like to say to these two churches, that this work now is as much theirs as it is anyone else's. When you read the letters from the missionaries in the paper each month, you can say, "These are the missionaries that we help to support and this is what our offerings are helping to accomplish." May others do as these churches have done.

months. I can thank the Lord that Verna is well of that sickness she had. The house where we were living (we have moved to another house) had a very bad unsanitary kitchen which I found out now since we moved. It contaminated the food and the help wasn't too particular with the handling of the food and washing the dishes. Then too there was a big hole in the concrete floor that carried the waste water to the septic tank so that germs or anything alive could crawl into the house. Also the walls were sealed like an American home and the space between the studs was full of rats which came out at night and ran over everything and ate what they could get. A house with just weatherboarding, or one wall is the best here because of the heat and because it doesn't give a place for the bats and rats to nest in. I tried to get the man to straighten this out but he wouldn't. I felt like it was the root of the trouble making Verna sick. So we have moved and the house we are now in is

(Next page, column one)

NOTICE

Anyone desiring more information about this mission work write to the Secretary of the Mission. Address your letter to:

H. H. OVERBEY
1210 E. Grand Blvd.
Detroit 11, Mich.

Women Missionaries

(Preceding page, Column five) children had measles. A whooping cough epidemic has not yet ended and now measles are going around which makes it rather hard on the children who have had neither. Sarita has already had both so she has not had to miss Sunday School this year yet (see her picture). Last year her sister, Zoila, received a Bible and her mother said she had stated that she wants a Bible too, although she is only five years old and doesn't know how to read. We return home hoping that some of the seed sown may have fallen on good ground and that it might bring forth fruit.



Lawrence Smith

(Preceding page, Column two) twice the size of the other one. This is an old type Brazilian house which is very much cooler and is built of brick and concrete which is the only material that will stand up in this climate, and it is very comfortable to live in. It is the only house in miles that I have seen that is fit for a family to live in. It is next door to the dairy where we began to buy milk for Verna and that is one way we found out about it. Part of the house is already screened, but I am going to screen the other part. It has been two months since it has rained more than a few drops and the ground is dry and hard. It is very much like there in the winter when the ground is frozen. Every little bug in the State gets to hunting for water and everything else that can move. The doctor kept telling Verna that she had intestinal colitis and was treating her for it, but she kept getting worse and worse. The wife of the Southern Baptist Missionary here treated Verna and had me take a stool specimen to the laboratory thinking it might be amebic dysentery. The report showed nothing unusual but worm eggs. Then she told her to take a dose of crystoids. After taking them she has not had a spell of that trouble since and it has been about a month. The trouble has left her with practically no appetite and very weak because she ate very little for nearly a month. We had thought of taking her case to Dr. Lapham, writing to you about her case and letting you take it over to him. (Dr. Lapham is a fine consecrated Baptist doctor in Detroit who gave the Smiths their examination and shots all free of charge. Editor). We are thankful that the Lord has healed her. She asked the pastor and elders of the church to come and pray and anoint her with oil (James 5:14) and they did and she got better. But in a little while she was worse again and I asked the church to have two nights of prayer, just for her. They didn't pray for anything but her complete recovery. I imagine you people and Oak church were praying too. The nurse said that dry cereals are needed very much to aid her intestines to heal and get back to normal. I am going to ask Oak church to send some. (They are sending them. Editor). About

FINANCIAL REPORT FOR SEPTEMBER 1950

North Side Baptist Church, Mayfield, Ky.....	\$ 53.69
North Side Baptist Church, Mayfield, Ky.....	30.05
Liberty Baptist Church, Toledo, Ohio.....	19.63
Liberty Baptist Church, Toledo, Ohio.....	22.87
Little Obion Baptist Church, Wingo, Ky.....	12.09
Macedonia Baptist Church, Ripley, Tenn.....	9.19
Tabernacle Baptist Church, Lewisburg, Ky.....	50.00
Friendship Baptist Church, Lincoln Park, Mich.....	24.95
Bellview Baptist Church, Paducah, Ky.....	49.15
South Side Baptist Church, Winter Haven, Fla.....	55.00
Big Creek Baptist Church, Wayne, West Va.....	7.50
Big Creek Baptist Church, Wayne, West Va.....	1.00
Buffalo Baptist Church, Tampa, Fla.....	39.55
Buffalo Avenue Baptist Church (Hope Bible Class) Tampa, Fla.....	50.00
Kirbyton Baptist Church, Bardwell, Ky.....	25.81
Scotts Grove Baptist Church, Murray, Ky.....	3.50
Park Hill Baptist Church, Pueblo, Colo.....	75.00
Raiford Baptist Church, Raiford, Fla.....	5.00
Ocoonita Baptist Church, Ocoonita, Va.....	75.65
New Hope Baptist Church, Dearborn, Michigan.....	19.28
Oak Baptist Church, Royal Oak, Mich.....	70.07
Oak Baptist Church, Royal Oak, Mich.....	10.00
Fish Springs Baptist Church, Cardervine, Tenn.....	19.00
South Side Baptist Church, Bristol, Tenn.....	5.00
Second Missionary Baptist Mission, Pennington Gap, Va...	1.20
First Baptist Church, White Plains, Ky.....	15.00
Faith Baptist Church, Santa Rosa, Calif.....	10.00
Ahava Baptist Church, Plant City, Fla.....	45.00
Pleasant Grove Baptist Church, Hickory, Ky.....	9.74
South Side Baptist Church, Paducah, Ky.....	61.20
Second Baptist Church, Marion, Ky.....	11.86
Mt. Pleasant Baptist Church, North Kenova, Ohio.....	16.50
South Union Baptist Church, Cadiz, Ky.....	25.00
Micanopy Baptist Church, Micanopy, Fla.....	5.00
Hopewell Baptist Church, Arlington, Ky.....	25.00
Oak Grove Baptist Church, Hazel, Ky. (Ladies Bible Class)	10.00
Liberty Baptist Church, Central City, Ky.....	11.09
Elizabeth Jarrell Baptist Church, Louisa, Ky.....	16.80
Mt. Pleasant Baptist Church, Cadiz, Ky.....	85.00
Maranatha Baptist Church, Grand Rapids, Mich.....	11.96
Maranatha Baptist Church, Grand Rapids, Mich. (Ladies Bible Class).....	6.57
United Baptist Church, Muncie, Ind.....	10.00
Harmony Baptist Church, Detroit, Mich.....	104.20
Port Norris Baptist Church, Port Norris, N. J.....	20.00
Fenton Road Baptist Church, Flint, Mich.....	10.00
Julian Baptist Church, Gracey, Ky.....	50.00
Grace Baptist Church, Base Line, Mich. (B. T. U.).....	4.76
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class).....	25.00
Grace Baptist Church, Base Line, Mich.....	51.33
First Baptist Church, Stilwell, Okla.....	10.00
First Baptist Church, Russell, Ky.....	96.19
Calvary Baptist Church, Richmond, Ky.....	29.33
Liberty Point Baptist Church, Cadiz, Ky.....	54.40
North Ballard Baptist Church, Wickliffe, Ky.....	60.36
Shady Grove Baptist Church, Wickliffe, Ky.....	33.60
Miss Edith Mehaffey, Philadelphia, Pa.....	5.00
Orville Ditchley, Grand View, Ind.....	1.00
Dr. D. J. Dunn, Worthington, Minn.....	5.00
R. E. Adkinson, Lexington, Ky.....	20.00
From a Friend in Newtonville, Ind.....	13.00
L. W. Page, Lawtey, Fla.....	10.00
Miss Maude Hunt, Franklin, Ky.....	5.00
Mr. and Mrs. Harry Bayless, Macedonia, Ill.....	20.00
Mrs. John James, Rocky Mountain, N. C.....	3.00
J. H. Kain, West Cape May, N. J.....	10.00
Elder J. R. Smith, Eminence, Ky.....	10.00
Total.....	\$1761.12

As the Lord leads you, send all offerings for mission work to the Treasurer of this Mission. It is best to send by check or money order. It is not safe to send cash in envelope. Place your return address on the corner of the envelope. Address:

Z. E. CLARK, Box 215, Cannelton, Indiana

the time she began to get over her trouble I began to have the same trouble and immediately I took a dose of crystoids and I have not had any trouble since. There it is different with drug stores and prescriptions. The doctors don't give prescriptions. The government has factories similar to Park, Davis & Co., that make these prescriptions and anyone can go to the drug store and buy them. We can buy penicillin by the million units without even seeing a doctor if we want to. The rent on this house is quite a lot higher, 2,500 Crs. per month (about \$88.00 a month). I have an agreement with the man that after a year the rent will go down to 2,000 Crs. (about \$71.00 a month). We have plenty of room here to keep another missionary family until they can find a house. The other house was not large enough to do this. I have been in bed practically ever since we moved. I began to get bet-

ter from the flu or bad cold, and the national D. D. T. service came in with their 5 percent spraying solution of D. D. T. This is just about strong enough to make these roaches, one to two inches long, run all over the place. They use a garden tank sprayer and mix their D. D. T. in kerosene and water. A 50 percent solution is very good and will last about six months, like it is done in the kitchen and country schools of Kentucky. They can breathe this fog OK but with my cold I really took a spin. Here the season for sickness is in the summer when it is dry and there is so much dust. I have seen six inches of dust in the roads and when a car passes, there is a cloud of dust so thick that one can hardly breathe for about five minutes. We are praying that the Lord will work out some way for you and at least one other brother to visit the field here. The ideas I had in mind were nothing like the

real things that we have encountered here and I realize that the reporting cannot be understood correctly and in the right perspective without seeing in the field. Many of the things I was led to believe and the impressions that I formed, I have had to discard since arriving here. This and many other reasons make it very necessary for the secretary to visit the field and I believe that the Lord will open the way for this if we continue to pray to that end. For the past few days I have been getting stronger. I haven't been able to do any work at all this month and John Dias has been sick twice during the month and Brother Santago was sick for about two weeks with his liver and intestines. I gave him some medicine and he has not been sick since. I haven't been able to attend any meetings at night this month. I have attended Sunday School twice.

Five Conversions

The attendance has been about average with five conversions for the month. We do not have a "number" report this month for which we are sorry. John Dias keeps the reports and he has been sick and missed so many of the services that we just don't have it. The church is undergoing a revival doctrinally. Especially with the women. They want to know exactly what the Bible says concerning their duties and they want to hear it from a woman, Verna, whom they have confidence in, and will listen to. She proposed to them that they study the women of the Bible, just like the women at Harmony studied while we were there. Also other doctrines are being aired and many have come here to the house (men) to have me explain the doctrines. We have one young boy 18 who is studying in Mid-Missions Seminary and when he learns a thing there he wants to apply it to our church or find out whether it is right or wrong. It is human nature to want to know WHY, and I think that if the women are taught what the Bible says about why they are to do certain things, that they will accept without question the Word of God. Here it is because of the lack of teaching and the attitude of the pastor. Verna has asked that a curtain be put up in the church to separate the men and women's classes and it is being put up. They are accepting her generally. You would be surprised at some of the big questions that they ask her about the Bible. Brother Santiago is beginning to depend upon me a lot now, because several times now have had to help him out of a jam in doctrine. Last Sunday in the Sunday School class they had quite a discussion about the Holy Spirit baptism. One boy who had attended a "Pentecostal" meeting and couldn't help but believe that they were right, and that all was the truth that he saw, so he wanted an explanation why we (Baptists) didn't do the same and thought that our church wasn't baptized in the Holy Spirit. This started quite an argument and everyone wanted to express their opinion. My heart grieved to hear some of the beliefs. The church was baptized in the Holy Spirit almost 2000 years ago and has lived by that power and life since. I showed them how people misunderstood the working of the Holy Spirit and thought it was the baptism of the Holy Spirit. I showed them that the church was baptized almost 2,000 years ago, and like any human indi-

vidual did not need to be baptized again. I never in my life have received such a Spiritual challenge as I have here in the last two months—sick, strange language, strange customs and peoples and many other things. When the challenge comes just look up with my Spiritual eyes and say, "Oh Lord, I feel helpless right now, O Spirit, help me in my helplessness. The responsibility is great but God is great too. Pray for me always and I beg all to pray for me that I might not offend in anything, but rightly divide the Word of Truth. Excuse the long letter, but I had much to say and more but it can go for another time. Continue to pray for us. Yours in His service, Lawrence Smith.

(I finished typing this copy for the printing with my eyes and heart full and running over. Thank God for a young missionary and wife that go to stay and trusts the Lord to see them through. Thank God for giving them the new house to live in and for Verna's recovery and that Lawrence is getting better. Thank God for a young missionary that loves the truth and stands for it and teaches it and yet knows how to do it simply and patiently and understandingly. Every new missionary should read and re-read this letter for the help it will give. Trying experiences — yet how rich in the Lord Jesus. Thank God for Baptist Faith Missionary Unionism and all other isms. I am sure that after reading the letters from the Smiths and Hal-lums in this issue that every supporter will thank God for them and for the privilege to have a part in a sound New Testament work like this. Pray earnestly for the missionaries. Editor)



WANTS PAPERS RETURNED SECRETLY

John G. Dunn, assistant city corporation counsel, of Detroit, Mich., has a letter on his desk from a W. W. II veteran, from Peckville, Penn., concerning lost discharge papers.

Back in 1942 he slipped in a burlesque show, and as he was leaving, he dropped his Army discharge papers, and they disappeared into a crack between the steps.

He reported the loss to the ushers, who were not impressed with the idea of tearing up the steps to enable him to recover his papers.

The veteran went back to Peckville. Recently he heard the theatre was to be torn down — to make room for a new county-city building — which was his reason for writing.

He wants the wreckers to watch for the papers and then send them back to him, "very secretly," as he does not wish his relatives and friends to know he went to such a theatre!

He may succeed in keeping the fact a secret from his loved ones; but it is certain his act is known to the Lord. The psalmist said to the Lord; "Thou knowest my downsitting and mine uprising, Thou understandest my thoughts afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether." (Psalm 139: 2-4).

Our thoughts, words and deeds are all known to the Lord. If the veteran was ashamed of his act before men, we wonder what he thought of it in relation to God.—Olson.

Historicity of Baptists

(Continued from page two)
and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Penna. and joined a Presbyterian church in 1809. Becoming dissatisfied with Calvinism, he and his father quit the Presbyterian ministry and joined the Baptist Church. He fell out with the Baptists and in 1827 organized a church of his own, which was called the—

CAMPBELLITE CHURCH

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

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the

MORMON CHURCH

Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland (Ohio), and after a series of contentions there he formed a settlement at Independence, Mo. Trouble arose here and he journeyed to Hannibal, Mo., where he gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1,000 families westward where they settled at Great Salt Lake. Thus from a polygamous, adulterous beginning, the Mormon Church has descended.

In 1886, Mrs. Mary Baker Eddy, having learned from Dr. Phineas P. Quimby his method

of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings, she opened in Boston in 1879 the

CHURCH OF CHRISTIAN SCIENCE

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

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

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

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

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

the gospel through all ages."

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

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

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

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

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

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

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

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

THE TEST OF TIME

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

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

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

THE TEST OF PLACE

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

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

THE BAPTIST EXAMINER

By BENJAMIN F. DOTSON, Pastor
Immanuel Baptist Church, Elkhart, Indiana

A great Christian Bible weekly,
Premillennial, Baptistic,
Majors in the old-time gospel,
And is by no means schismatic;
Stands for the faith "once delivered,"
Believes divine inspiration,
In the soul's regeneration,
And in God's full revelation.

Believes Baptists have a pattern
From out the apostolic age,
Which is plain for them to follow,
In God's word an unfailing gage;
Teaches salvation through God's grace,
Without deeds of human merit,
That ev'ry child of God may have,
Witness of the Holy Spirit.

In its pages are great sermons
True to God's own inerrant word;
Read them and be greatly inspired,
Not to do so you can't afford;
You need this inspiration
In this dark day of apostacy,
Of kindred minds and hearts found here,
Just please take this advice from me.

Go on my dear Brother Gilpin,
You're God's man in the proper place;
God will lead you and direct you,
On and on by His sovereign grace;
Spread abroad the certain warning
Of the sure, impending doom,
That awaits the unrepentant,
Even now on horizon loom.

Premillennial, Baptistic, missionary,
Just what we need,
It is Bible, it is God's word,
Fundamentalists are agreed;
"A voice crying in the wilderness,"
Announcing coming of earth's King,
Publish far and wide good tidings,
Help many sad hearts praises sing.

THE TEST OF FOUNDER

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

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

The origin of all denominations other than Baptists can be traced to some individual as founder. Not so with Baptists. There is no individual this side of Jesus who can account for the Baptist Churches!

THE TEST OF PERPETUITY

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity. That the church which He established should have no end. Jesus declared with the same breath in which He established His church: "The gates of Hades shall not prevail against it." (Mt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven a liar. That Baptist principles have existed from the days of

Jesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity said: "Missionaries sent from Rome, in the apostolic days planted churches in the valleys of the Alps. ... When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills, and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

THE TEST OF DOCTRINE

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave to it a complete declaration of faith. The

(Continued on page four)

Mt. Hebron Church

(Continued from page one)
We thank God for this new helper. There are other churches and individuals who likewise send us contributions every month for our publishing work. We thank God for every one of them and pray that their number may increase. Blessings on this great old Baptist church and their noble pastor.

THE BAPTIST EXAMINER

PAGE THREE

OCTOBER 28, 1950



Christ for every crisis

COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. MATTHEW 11:28. CAST THY BURDENS UPON THE LORD AND HE SHALL SUSTAIN THEE. PSALM 55:22.

Historicity of Baptists

(Continued from page three)

doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside of the Bible for there is nothing beyond what is written in the Book. *Its teachings are ex cathedra.* Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. *As to the Bible*—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part of the book of life." (Rev. 22:18,19).

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

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

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

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

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

The Congregationalist and the Campbellite churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from its teachings.

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

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

Catholics believe that baptism

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

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

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

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

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

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

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

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

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

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

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

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

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

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

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

may hold in the church.

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

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

In every test that we have submitted, the Baptists position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity.

As George W. McDaniel, in "The People Called Baptists" said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal, he said, 'That is father's mare.' It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with the one that was lost." (P. 141-142). So with the Baptist churches. Our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history. "Through many dangers, toils, and snares,

We have already come;
"This grace hath brought us
safe thus far,
And grace will lead us home."

"No Condemnation"

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me, has everlasting life, and shall not come into condemnation." John 5:24. That is plain enough. Paul says that the justified will be glorified; yes, in the purpose of God, they are already glorified. Rom. 8:30.



All who are delivered from the penalty of sin shall be delivered from the presence of sin. Holiness and glory shall be the heritage of the saints forever.

II. The Believers Blessed

Position "In Christ Jesus"

It is the believers position in Christ and not his character and conduct that makes him safe. There is no justification before God by purely human conduct, for "by the deeds of the law shall be no flesh be justified in his sight." Rom. 3:20. "In Christ Jesus" is the only safe position. To be in Christ means to have our standing in Him before God. It is to have His mediatorial perfections as our possessions before the law of God. He is made unto us "Wisdom from God which is our righteousness and sanctification and redemption." I Cor. 1:30. There can be no condemnation to the man who has Christ's own righteousness. To condemn the believer in Christ would be the same as condemning Christ. But how does a person get into HIM?

1. The believer is in Christ OFFICIALLY AND ETERNALLY by the election of the Father. "Blessed be the God and Father of our Lord Jesus Christ, who has crowned us with every spiritual blessing in the realms of heaven in Christ; even as, in His love, he chose us as His own in Christ before the creation of the world, that we might be holy and without blemish in His presence." Eph. 1:3,4. This pertains to God's secret choice and purpose, and no man knows anything about it until he is effectually called to faith in Christ. Acts 13:48 says that as many as were ordained to eternal life believed. All believers were saints elect, and sheep elect, from the foundation of the world. See also II Tim. 1:9.

2. The believer is in Christ effectually and actually and vitally through the work of the Holy Spirit. "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:2. This verse tells us how the deliverance from condemnation came about. The agent of the freedom is the Holy Spirit. The ground of the freedom is the "life of Christ." The law of sin and death is the moral law

of God, which requires perfect righteousness. We do not have this righteousness in ourselves; therefore, the law condemns us to death. The Holy Spirit makes us free from the law by putting us into Christ. The Spirit's work of salvation is to make us holy in Christ. The fleshly mind depends on itself.

3. The believer is in Christ EXPERIENCING AND JUDICIALLY BY FAITH. From our side we get into Christ by faith and only by faith. To be in Christ by faith means that we renounce all faith and hope in our own righteousness, and trust in His righteousness. We have to get out of self before we can get into Christ. The Pharisee in the temple was not in Christ but in self as he boasted of his fine character and good deeds. But the poor publican was out of self and into Christ as he went down to his house justified. He had condemned himself and had looked to the "Blood of the Lamb" for his salvation.

A man and his wife visited the government mint where money is molded and stamped. A worker showed them how you can dip your hand in water and then receive hot molten metal in that same hand without injury. He asked the man if he would like to try it. The man said, "No, I'll take your word for it." The woman spoke up and said, "I'll try it." She dipped and of course without injury. The worker said, "Sir, you only believed, but she trusted me. He had intellectual faith but without trust. She had trusting faith, the kind that saves!"

Yes, "There is therefore no condemnation to them which are in Christ Jesus!"

JESUS PAID IT ALL, ALL FOR YOU AND ME.

Wheelbarrow

(Continued from page one)

row; and she had confidence that the man could safely wheel her down the main street of the town.

The Savior's everlasting arms are extended wide, and He graciously saying: "Come, will you put your trust in Him and be confident that He can safely guide you to the City of Foursquare with its gates of pearl and street of gold?—Now