

When the devil compliments you, you are a flat failure.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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. 45 RUSSELL, KENTUCKY, DECEMBER 9, 1950 WHOLE NUMBER 651

Who Are The Baptists?

By T. P. SIMMONS
Coal Grove, Ohio

The heading of this article is the title of a tract written by J. Clyde Turner and published by the Baptist Sunday School Board of Nashville, Tennessee.

It is good to see such a tract in this day of unionism. The tract says many good things, such as: "While the name 'Baptists' was not used to designate a particular religious sect until a few centuries ago, Baptist principles and practices have lived through the centuries in Christian history."

Therefore it is the more to be regretted that the author commits the egregious error of identifying Baptists with the Anabaptist sect that arose in the Reformation. This he does in the following quotation: "In the early days of the Protestant Reformation there appeared in Europe a party of reformers who demanded a return to primitive Christianity. Finding that their hopes could not be

realized through the leaders of the Reformation, they undertook the reestablishment of primitive Christianity on their own responsibility. They renounced infant baptism as being unscriptural and insisted on faith baptism. Because they baptized those who had already been sprinkled, they were called 'Anabaptists,' which means 'Rebaptizers.' The name was given them in derision by their opponents. After a while the prefix was dropped, and these people were known as 'Baptists.'"

The last two sentences of this quotation tell the true story of the historical derivation of our name from the name "Anabaptists." But the first part of the quotation is notoriously inaccurate concerning the history of the true and original Anabaptists. The ancient Anabaptists did not renounce infant baptism in the Reformation period, nor did they at that time undertake the reestablishment of primitive Christianity. Primitive Christianity

had been practiced among them all along through the centuries. Furthermore, the epithet "Anabaptists" was not applied originally because of the baptism of those who had been sprinkled. Its application antedated the prevalence of sprinkling and even infant baptism.

ORIGIN OF REFORMATION ANABAPTISTS

There was a sect of Anabaptists that arose in the Reformation period. W. J. McGlothlin, in "Infant Baptism Historically Considered," gives the account of their origin as follows:

"The Reformation as accompanied by a great outburst of anti-pedobaptist sentiment which all the churches were unable to suppress. This great religious revival seemed to call it forth simultaneously at several points in Europe, while the earliest centers were naturally Wittenburg and Zurich where Luther and Zwingli worked. Around (Continued on page four)



"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

—Isaiah 1:18

Is Your Baptism Of Man Or God?

All baptisms that are without the authority of the church that Jesus built are human baptisms and not from heaven!

It is conclusive that since Christ placed the authority to baptize in his church in Matt. 16:20, and since the gates of heaven were not to prevail against the church, Matt. 16:18, that no humanly constituted churches such as Romanism and Protestantism have any authority whatsoever to administer baptism. They are all of men! It cannot be denied that the world-wide and age-lasting commission was spoken directly to the church. Four "ALLS" are preeminently important in the commission. 1. Verse 18, "ALL AUTHORITY." 2. Verse 19, "ALL NATIONS"—the universality of the glorious gospel of Jesus Christ. 3. Verse 20,

"ALL THINGS."—every word and doctrine Jesus brought down from heaven and spoke. 4. Verse 20, "ALWAYS."—thru every changing age, thru every trial and persecution, Jesus promised to be with his church that was to bear the responsibility of the commission! Jesus here certainly delegated authority. He first says he has all authority in heaven and in earth then hurries to say, "go ye therefore," etc. Remember that delegated authority can't be re-delegated to some other institution, organization of individual — it must remain where the Lord placed it — in the church. How much authority did he place in his church? All or part? If you say "all," then how much would be left for some men to have built a new

denomination on? Absolutely none! Hence, their baptisms are of men—both Catholics and Protestants. Those churches built by man can only have man's baptism—nothing more! The first Protestant organization (Baptists are not Protestants) was founded in 1520.

Now we have many. New cults and denominations are today as numerous as religious cranks; as countless as Satan's demons! All claiming authority to baptize! As Isa. 4:1 prophesied, they only want to wear the name of Christ to take away their reproach, wearing their own clothing and eating their own bread! History points out that Romanism split off the true church in 600 A. D. having their first pope enthroned at that time. About three centuries

had passed during its development. Being apostate from the true church, the true church has never to this day recognized her baptisms nor any Protestant baptisms—those denominations which sprang from her. If her baptisms are null and void which they most assuredly are, then pray tell me how those coming out of her—the Protestants, could have authoritative baptism? Can authoritative baptisms spring from unauthoritative baptisms? Can a stream rise above its source? Can a clean thing come from an unclean? — "not one" says the word in Job. This is the underlying reason that true Baptist churches have never received other baptisms and this is the reason they never will! Even immersion by any of these or-

ganizations is worthless being of men rather than from heaven!

Sir Isaac Newton, astronomer, and Bible student said, "The modern Baptists, formerly called Anabaptists are the only people that never symbolized with the papacy." The truthfulness of Newton cannot be impeached. He spoke not as a Baptist but as one who loved the truth. He declares that we were formerly called "AnaBaptists" which is true. He also declares that we never symbolized with the papacy which is true! Exactly why were we called "AnaBaptists?" The answer lies in the meaning of the word, — "Ana" means "re" or "again" and the remaining part of the word refers to our (Continued on page four)

EAT! DRINK! MERRY!

At a garden party in a fashionable suburb of Paris, people who want only to "eat, drink and be merry," recently organized themselves into an international movement.

The members, now numbering 420 in five countries, are devoted followers of the father of French literature, Francois Rabelais.

The members in France, ate, drank, listened to music and determined to recruit the world to the movement, called "Companions of Rabelais."

Long before the days of Rabelais, (1490-1553), the Lord informed His hearers of a man whose philosophy of life was summed up in the words: "Soul, thou hast much good laid up for many years; take (Continued on page four)

The First Baptist Pulpit

"THE WAY TO GOD"

"There is a way that seemeth right unto a man; but the end thereof are the ways of death." —Prov. 16:25.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me."—John 14:6.

As you doubtlessly know, there is a common expression abroad in the world whereby that people will say, "I just don't believe in fussing over church affairs and doctrines, for one church is just as good as another, and besides if a man

is honest in his belief and sincere in his convictions, it doesn't make any difference what he believes."

In the period of twenty-two years that I have been pastor in Russell, I expect I have heard that statement in some variation or in some form a hundred times or more, and lots of people are honest when they say it. They believe that if a person is sincere in what he believes, he will go to Heaven when he dies.

Lots of preachers preach the same thing. I remember hear-

ing a past president of the Federal Council of Churches say over the radio sometime ago that God will never condemn anyone for an honest thought if he is only sincere. Listen, beloved, sincerity won't save any individual. Isn't it strange that men will tell God this foolishness when they can see the error of that teaching every day.

Beloved, you know as well as I that men are responsible for their belief, and you can see that, even in the execution (Continued on page two)

A NEW HELPER

The Sylvania Hills Baptist Church of New Brighton, Pa., is the latest church to put The Baptist Examiner in their budget. A letter of recent date tells that they will be sending us a contribution every month.

For this we thank God and take courage. Everyone knows that the only way we can keep our paper in the mails is by the gifts of interested friends and churches.

We do thank God for those who are regular contributors and we pray that their tribe may grow.

Bro. James E. Eckles, Jr., is the pastor of the Sylvania Hills Baptist Church. He is pure gold. He is a Baptist through and through. The editor assisted in his ordination and loves him.

SUBSCRIPTION PRICE
(Domestic and Foreign)
One Year In Advance.....50c

Send Remittance to Russell, Ky.

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

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

Paid circulation in every state and
many foreign countries.

Subscriptions are stopped at expira-
tion unless renewed or special arrange-
ments are made for their continuation.

"The Way To God"

(Continued from page one)
of physical laws. Here is a
man who instead of taking
some aspirin, swallows some
arsenic. Now he is sincere but
it doesn't keep him from dy-
ing.

Or here is a man that steps
into an open elevator shaft,
thinking he is stepping into an
elevator, and he falls twenty
stories in a hotel. He is sin-
cere but it doesn't keep him
from dying.

I say to you this morning,
men are responsible for their
beliefs and you can see this
even in physical laws.

Surely you can likewise see
it in civil law.

I remember a man who failed
to register during the war.
He said that he couldn't read,
which was true, and that he
stayed away from people and
didn't associate with them gen-
erally and he hadn't heard any-
body say anything about regis-
tration. When he was arrest-
ed because he hadn't registered,
his plea was that he didn't
know anything about it, that he
was ignorant of what was go-
ing on, but, beloved, the law
didn't recognize his ignorance
as being a valid reason.

Every individual is responsi-
ble for his belief even in the
civil law.

I remember several years ago
that I was called to the hospi-
tal when an individual was dy-
ing. I was driving, so the of-
ficer said, thirty-five miles per
hour over here in Ashland. You
will admit that that isn't
fast driving for town or any
place else, but I had to pay a
fine of \$12.85 just the same. I
tried to tell the judge that I
thought there were ordinances
that would permit a preacher
to get to the hospital at any
rate of speed the same as a
doctor. He said that Ashland
knew nothing about such ordi-
nances, and I had to pay a fine.

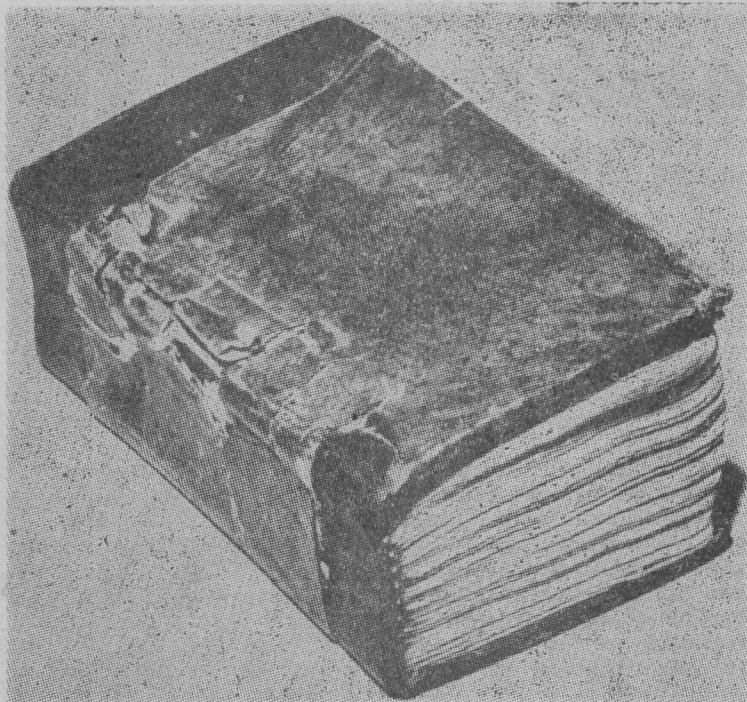
Listen to me, beloved, even
in civil law a man is responsi-
ble for his belief.

In the material laws a man is
responsible for his beliefs. I
went fishing sometime ago. I
pulled off to the side of the
road. The ground looked per-
fectly solid, but I had scarcely
pulled my wheel off on the
bump of the highway until that
wheel sank down until the hub-
cap was covered with mud. I
was sincere about it. I was
honest in my belief, but it
didn't keep me from having to
work over an hour getting that
automobile out of the mud.

Beloved, if a man is respon-
sible for what he believes in
the physical law, in civil law
and in natural law, it is like-
wise true in the spiritual law.
I can't understand any indi-
vidual who will say that just
so long as a man is sincere, it

Any man can commit a mistake, but a fool will continue in it.

HERE IS A TRUE STORY OF THE MUTINY ON THE BOUNTY



Picture of the actual Bible which God used in the
conversion of an island.

In 1787, King George III sent
a ship, the Bounty, to the island
of Tahiti, manned by a crew of
46, for the purpose of trans-
planting some bread-fruit palm
trees to other islands of the
same group; since the food sup-
ply on these other inhabited
islands was not sufficient for the
natives.

As time passed, the sailors
came to be much more inter-
ested in the native girls than
in their work. Their concern
for palm-trees in no wise
equalled their concern for their
sweethearts. It was with re-
luctance that they saw the ship
being filled with the palm-trees,
which meant that they would
soon be leaving the island. Not
wanting to do so, the sailors
mutinied and set the captain
and eighteen men adrift in a
small boat.

Through the providence of
God the captain and his group
safely made their way back to
England. An expedition was
then sent out to capture the
mutineers. Fourteen of them
were captured, while nine es-
caped on the Bounty, carrying
with them six native men, nine
women, and a girl of fifteen.

These landed on an island,
that is now named "Pitcairn."
Then ensued what the Encyclo-
pedia Britannica calls a "Hell on
earth." One of the sailors had
worked in a distillery in Scot-
land and knew how to distill
alcohol. Accordingly, he began

to make alcohol from a native
plant.

Before too long, all the na-
tives and all but one of the
sailors were dead. One white
man, Alexander Smith, was left
alone with a harem of native
women and a crowd of half-
breed children — his own and
those of his now dead compan-
ions. Picture him as the forlorn
monarch of the land, shut up to
his memories. In one of the
chests he found a book. He used
it. He began to ask himself what
was to become of this popula-
tion, which had had so bad a
start.

As he read further and re-
flected, he repented of his sins
and began to live a God-fear-
ing life. He began to teach the
people to read the book. The
children grew up and married
and more children were born.

In 1808, the U. S. ship Topaz,
called at this island, and
brought back the first word of
those mutineers who had es-
caped the hangman several
years before. What about the
people on the island? There
was no jail, no hospital, no in-
sane asylum, no illiteracy, no
crime, no disease, no medicine,
no liquor. All evidences there
showed it to be 100% Chris-
tian.

What changed this island
from a Hell on earth to a little
spot of Heaven dropped down
in the South Seas? It was the
reading of one book—the Bible.

doesn't make any difference
what he believes.

There are false ways that
men choose, in a vain effort and
in a futile attempt to get to
Heaven.

I

OUR OWN GOODNESS.

Here is a man who will say,
"I am not very bad, and I am
not very good; but I am good
enough that I don't need a
Saviour." There are plenty of
people right here in Russell
that believe that. I dare say
that nine out of every ten who
are not saved, will give you
that answer in substance: "I am
not very bad. I am doing the
best I can, and I hope to go to
Heaven when I die. On the
basis of the good that I am do-
ing, I don't think I need a
Saviour."

Let's put this to the test. Does
your goodness meet the de-
mands of your own conscience?
If it does, beloved, you have a
mighty poor conscience.

I remember a fellow several

years ago who said, "I have no
need of a Saviour to atone for
my sins. My conduct has never
fallen below the standard
of my conscience." You say,
"That is a remarkably good
man." No beloved, the man
who said that has a remark-
ably poor conscience.

Let's test it again. Will
your goodness and your own
morality stand the test in the
dying hour? Would you want
to die, depending upon your
goodness and your morality?

I knew a man several years
ago who was very self-right-
eous. He was one of the most
self-righteous individuals I
have ever known in my life. He
had no place for God, no place
for the Bible, nor for Chris-
tianity, nor for the church, nor
for the ministry in his life. He
was a good, moral, upright
man, but he had ruled God and
spiritual things out of his life,
and was depending upon his
own goodness for his salvation.
He was stricken with a cancer
right on top of his head, which

ate through his skull down into
his brain. As another preach-
er stood beside him in his dy-
ing hour, that man who had
spurned Christ and the Bible
and the things of God, kept
saying over and over again, "I
wish I were a Christian."

I tell you, beloved, your
goodness won't stand the test
in the dying hour.

Let's test it again. Will your
goodness meet the demands of
God at the judgment? The
Word of God answers this for
us. Listen:

"But to him that worketh
not, but believeth on him that
justifieth the ungodly, his faith
is counted for righteousness."

—Rom. 4:5.

"Not by works of righteous-
ness which we have done, but
according to his mercy he sav-
ed us, by the washing of re-
generation, and renewing of the
Holy Spirit."—Titus 3:5.

Beloved, you can't read these
verses without the realization
that your own goodness won't
stand the test at the judgment.

II

GOD'S GOODNESS OR UNI- VERSALISM.

I only know one man in Rus-
sell who believes in universal-
ism. He has been overly nice
to me but as far as I know, he
has never been in this church
one time. I have known him
and his wife ever since I have
been pastor here in Russell, for
I met them the first day that I
supplied in this church before
I was called as pastor. He be-
lieves in God's goodness, or
what he calls universalism. He
has said to me repeatedly, "I
don't go to church. I never at-
tend services. I believe that
God is too good to send any
man to Hell." That man is de-
pending upon the goodness of
God to keep him out of Hell.

Now let's put it to a test. I
ask you, will universalism, or
God's goodness, make any man
a better man? No, beloved, it
won't.

In my first pastorate there
was a universalist who lived in
the community. That man had
more enemies than any indi-
vidual I ever knew in my life.
He was hated by everybody. He
believed in the goodness of
God, that God was too good to
damn anybody. His belief in
universalism led him to do
things which caused him to be
hated by every neighbor that
he had.

I tell you, beloved, univers-
alism doesn't make a man a
better man. It won't satisfy
your conscience.

Let's put it to a second test.
Will universalism satisfy you
when you come to die? Will it
take care of you in the dying
hour?

I knew of two men, a father
and a son, who were univers-
alists. Each of them had a wife
who was a Christian. The son,
a man some thirty-five years of
age, sickened and came to
death. When a preacher came
in to see him, he wouldn't even
listen to the preacher. The fa-
ther stepped up to his side and
said, "Son, take courage. There
is no Hell. God is too good to
let anybody go to Hell. Re-
member, you and I are univers-
alists." That boy looked back
up into his father's face as he
lay there dying, and said, "You
have deceived me all through
my life. If I had only listened
to mother, I wouldn't be here.
I am going to Hell, believing in
universalism."

Beloved, the belief that God
is too good to send anybody to
Hell, which leads men to be-
lieve in a universal salvation,
won't stand the test when you
come to die.

Surely it won't stand the test
when you come to the judg-

ment. Listen:

"And these shall go away in-
to everlasting punishment: but
the righteous into life eternal."

—Mt. 25:46.

I wonder this morning
there is someone here who dees
down within your soul says
"Now maybe that is what I am
Maybe I believe that God is too
good to damn me." Brothers
sister, if you believe it, you had
better put it and your doctrine
to the test today and just find
out that your doctrine of God's
goodness has never made you
one bit better, it won't stand
the test in the dying hour, and
it won't stand the test when
you come to the judgment be-
fore God.

III

RELIGION.

Lots of people today think
only in terms of religion. They
have never learned that there
is a tremendous difference be-
tween religion and salvation.
Listen to me, beloved, salvation
is the Lord Jesus Christ, Him-
self; religion is what you do
yourself. Religion will never
save any man.

Religion won't stand the test
of making you a better man.
The individual who depends up-
on his religion doesn't get bet-
ter, but he gets worse day by
day; and everybody that knows
him knows that that is true.

Beloved, religion won't stand
the test at the dying hour. That
poor old soul who died here in
Russell several years ago, de-
pending upon her religion to
keep her from the very house
of death, in desperation took
me by the hand yonder in the
hospital and said, "Brother
Gilpin, I have done . . ." and
she named a dozen things she
had done, " . . . and I had hope
that was all I needed, but I
never knew until now how des-
perately I needed Him."

Oh, beloved, listen, religion
won't stand the test of the dy-
ing hour. You need more than
religion when you come to die.
You are going to need more
than religion when you come
to the judgment bar of God.

The Word of God tells us con-
cerning those who come to the
judgment bar of God, depend-
ing upon religion.

"Many will say to me in that
day, Lord, Lord, have we not
prophesied in thy name? and
in thy name have cast out dev-
ils? and in thy name done many
wonderful works? And thou
wilt I profess unto them, I never
knew you: depart from me,
ye that work iniquity."

—Mt. 7:22-23.

I can tell you of a man of my
own experience who depend-
ed upon the fact that he had
godly parents and upon his
baptism. He depended upon
his church membership. He
depended upon the fact that he
had taken the Lord's Supper.
He depended upon his church
attendance. In other words, he
depended upon his religion. He
died ignorant of the grace of
God. I am satisfied that that
man is in Hell today, and he
was as good a man as this world
ever saw, measured from man's
standpoint.

What is wrong beloved? Just
one thing. The Bible says
"There is a way that seemeth
right unto a man; but the end
thereof are the ways of death."
It may seem all right to you to
fall back upon the fact of your
own goodness. It may seem all
right to fall back upon God's
goodness, that God is too good
to send anybody to Hell.

Beloved, the belief that you
may seem all right to you to
fall back upon the fact that
you are a religious man, but
beloved, my text says that it
isn't what seems right that
counts in the final analysis.

(Continued on page three)

"The Way To God"

(Continued from page two)
is what is right in the light of
God's Word.

IV

THE SURE WAY.

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." If your goodness won't save, if God's goodness won't save, and if, beloved, your religion won't save — if these won't save, if these are false ways and false hopes, then you and I certainly ought to know what is the true way and how that men can be saved.

The Word of God tells us, for Jesus said, "I am the way."

A flame may seem right to a moth, thin ice may seem right to a child, and an undermined road may seem all right to a general. It may be that sparkling waters may seem all right to a thirsty man, though those waters may be poisoned. Beloved, though these things may seem all right, they are not all right. They are all delusions. There is just one way that is right, and that is the Lord Jesus Christ. Jesus said, "I am THE way," not "I am a way," as if to indicate that there are other ways. He excluded every other way as being even worthy of consideration. The only way to Heaven is Jesus Christ.

"I am THE door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

Beloved, there is just one way of salvation that will satisfy Christ. There are false ways and there is a true way. I have mentioned three of the false ways, but there are others. There is only one true way and that is the Son of God, Jesus Christ Himself, who died for your sins on the Cross.

The only way that anyone can get to Heaven is by the Lord Jesus Christ. He has only one way and that way will take care of everyone of us.

Several years ago, Governor Fields, from Olive Hill, Ky., and I were on the train together. We rode along for six hours together. He was the governor of Kentucky and I was just an insignificant preacher. When the conductor came through the train, I noticed that Governor Fields got out a ticket, and I myself got out a ticket. Each handed the same kind of ticket to the conductor, and after the conductor had passed on, I thought to myself, it cost Governor Fields just the same as it cost this preacher to ride the train.

Beloved, to get to Heaven it costs one just the same as it costs for the other, and the cost is paid by the Lord Jesus Christ. God has just one way of salvation and that is Jesus Christ.

Thank God for the one way, the one hope, the one refuge which every sinner can have. God bless you and may the Lord save you!

"The majority of church members do not give a penny, a prayer or a thought in a year to the advancement of Christ's cause in the world."

Some Truths We Need To Learn About God And How He Is To Be Treated

ROY MASON, Tampa, Fla.

There is that which lies beyond the region of our human sight. Take for instance in the material universe, the—

1. HEAVENLY BODIES. The telescope reveals countless millions of stars and planets, some larger than the earth. Unaided human eye cannot see half of these.

2. THE MICROSCOPIC BODIES. The microscope reveals living things in the form of germ life than formerly could not be seen at all.

3. And out of the material universe, is the immaterial, THE SPIRIT REALM. There are REAL THINGS that are not physical, material, things. FOR example, your mind is not a material thing, but it is a real thing. God is real though unseen.

Some Fundamental Truths About God

1. GOD IS A SPIRIT. That is, He is not physical or material as we are. (See Jno. 4:24). He cannot be seen by man, unless He adapts Himself to man's limitations. However, to the resurrected or immortalized Christians, God shall be visible. (Rev. 22:4).

Heathen people have lacked such a conception of God and have rather thought of Him as like unto man. The Bible condemns the heathen conceptions of God. They make Him a sort of nonentity without personality. God is a PERSON.

2. GOD LIVES IN A REAL PLACE—HEAVEN—and that place is a place where He is as no where else. (Isa. 66:1). However, God is omnipresent—

that is, He is everywhere present at all times, but it remains true that heaven is the place of His "glorious presence." (cf. Jer. 23:24).

3. GOD IS PLAINLY MANIFESTED IN HIS CREATION. (Psa. 19:1, 2; Rom. 1:19, 20). Creation demands belief in a Creator. The intelligence and design in all about us, argue irresistibly for a great intelligent, personal God. (Compare the theories of evolutionists and materialists).

4. GOD IS HOLY, AND IS TO BE APPROACHED WITH REVERENCE. (Ex. 3:5, 6). Consider how this should affect—

(1) Our speech. One of the worst sins possible is the sin of using God's name lightly. To say "O Lordy," "Good Lord," and all such is just as profane as cussin'.

(2) Our behavior at worship. God holds people accountable for treating His worship flip-pantly. All misbehavior at church is a sin that not only shows lack of common refinement, but lack of respect for God.

(3) Our dealings with all things sacred, such as the Bible, church property (song books, etc.). Parties given in the name of church and religion, and characterized by tomfoolery is a species of irreverence. Such stuff is a dishonor to the Holy and mighty God.

(4) Our giving. To be stingy and mean and niggardly with the great God is to show lack of respect for Him. To throw away dollars on self and then to come dribbling pennies into the collection plate is a sin.

5. GOD IS AN ABSOLUTE (Continued on page four)

✓ HERE ARE HELPFUL SUGGESTIONS AS TO WHEN, HOW, AND WHO TO PRAY FOR

By
BERNICE CARLSON FLYNN

Have you ever promised to pray for a friend—then awakened later to the startled realization that you have forgotten to pray?

James Bennet, Christian lawyer, said he would never be able to remember all the people and things he was asked to pray about if he didn't pray on the spot. When he receives a letter asking for prayer, he does not put it in a pile but prays that instant for the person or need.

One prayer warrior was asked how she ever found time to pray for so many people. Her answer: "When an absent loved one comes to mind, or a person I haven't thought of in years, I pause a moment in my reflections to pray."

Instead of frittering away odd moments, we could be putting them to good use. One man said he always prayed as the ink was drying on a letter instead of using a blotter. A mother makes it a practice to pray a moment for her child every time she bends over the crib.

A church visitor prays for the person he is to visit while walking or riding to that home. Many Christians pray themselves to sleep. And just as commuters on trains or busses often close their eyes to the confusion around them and lose themselves in reverie, Christians can lose themselves in prayer.

When you are reading the

evening paper and come across some event that shakes your soul, don't pass it over with a shiver or shrug, but pray that God will overrule. And as you look at God's beauty in nature, offer a prayer of praise.

Take inventory of your own life and see what moments can be used effectively in prayer. While you are shaving or giving your hair a good brushing, you can be in prayer. Ironing dainty dresses for your daughter can remind you to pray for her future, or giving a sweat shirt an extra stroke can recall how good God has been to give you a healthy son.

Climbing steps is a chore of many a housewife and subway commuter—but those steps can be forgotten if you are in prayer concerning a need. While sitting in a dentist's or doctor's office waiting your turn, pray for missionary friends, many far from needed medical centers. Or when you pick up a Christian publication, pray for the publisher, editor and writers in this field of ministry.

As you listen to a Christian radio program or view a Christian telecast, pray that souls may be won to Christ. When you find yourself beginning to worry about something you can't overcome immediately, cease your worry and begin to pray to the God who works miracles.

Begin today to put those odd moments to prayer use. Do you have a spare minute after reading this article? Then pray!

THE BIBLE

The Bible is the power of God
In living words of love;
Its aim and end, to show to men
The way to heaven above.

A light to lead in paths of peace
And truth and righteousness,
Where man may walk with God and know
His power to save and bless.

A hammer that will break the stone
Of hearts grown hard with sin,
And make them tender, true, and kind,
That Christ may dwell therein.

A mirror that reveals the sin
Within the human soul,
And water that will sanctify
And cleanse and make it whole.

A fire to burn, consume, and purge
The dross, refine the gold,
And kindle fervent flames of love
In hearts lukewarm and cold.

A sword to use when Satan tempts,
With edges sharp and keen
To slay his pride, hypocrisy,
Deceit, and thoughts unclean.

For food it's honey, milk and meat
To strengthen and sustain;
And balm for body, soul, and mind
To heal both grief and pain.

It's seed to sow within the heart
From which will spring and grow
The character of Heaven's King,
While serving Him below.

So till the time He comes again
To take His Bride above,
Obey the Bible, grow in grace
And knowledge, faith, and love.

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WHEN A CHIMNEY SWEEP AND A PRIME MINISTER KNELT TOGETHER IN PRAYER

Many years ago a most un-Parliamentary figure would sometimes be seen walking through the corridors of the House of Commons. He was a chimney sweep, for even the flues of so important a building must need be kept clean.

One morning the sweep was late finishing his work, and in leaving he met no less exalted a personage than the Prime Minister himself. Ordinarily he would have brushed by feeling concern over his lateness, but this morning he touched his sooty cap and said, "Sir, I would like a word with you," and the great man nodded his willingness.

"My Lord," said the man of soot and sticks, "I am a disciple of the Lord Jesus Christ and you are always in my prayers, but though I so often pray FOR you, I sometimes wish I could pray WITH you." This was a most astonishing thing for a sweep to say to a Prime Minister, and the great man looked his surprise. "When would you like to pray with me?" he said. "At this very moment, if I may, your Lordship," was the prompt reply. The Prime Minister led him immediately to his private room. Inside the room without another word, they both knelt down, and the chimney sweep poured out his heart before God on behalf of the Premier, asking God's blessings and guidance be with this man who con-

ducted the affairs of so mighty a country.

When this remarkable prayer was ended, the great man, in some emotion, rose to his feet and said that many leaders of the churches had been his guests on various occasions, but not one had ever even suggested that he kneel in prayer by their side as they had just now done.

Neither of those men, so very different in station and duty, would ever forget that morning and its prayer. The sweep would keep his chimneys cleaner, and the Prime Minister, burdened with the many cares and issues of the Empire, would serve God and Empire better for those moments "so rich in blessing."

It is not a difficult thing to pray FOR other people. It is a harder and a better thing to pray WITH them. Many a needy soul, carrying burdens that are heavy, would be cheered and helped to a greater understanding of God by a prayerer WITH you!

"At every breath we draw
four souls perish, never having
heard of Christ."

Truths About God

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SOVEREIGN. That is, He is an absolute Ruler. He doesn't have to consult anybody about what He does. Examples of this is seen in election, predestination, etc. His choice is back behind every person's acceptance of Him. (Cf. Ephes. 1:1-5).

6. GOD MUST BE RECKONED WITH BY EVERY HUMAN BEING. (Heb. 9:27).

(1) The unsaved who face Him are described in Rev. 20:12-15).

(2) The saved face Jesus to answer for their works. (Rom. 14:10).



Who Are The Baptists?

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these two great leaders and among their followers powerful anti-pedobaptist movements quickly developed.

"Around Zwingli and among his friends and supporters in Switzerland and South Germany there developed an even stronger anti-pedobaptist movement. Scholars and university-bred men like Felix Mans, Conrad Grebel, Ludwig Hatzer, John Denck, and Balthaser Hubmaier, priests and monks and a great host of the laity, renounced the baptism they had received in their infancy and obtained faith-baptism. . . . The movement began its separate organized existence the latter part of 1524 and spread swiftly to all parts of Germany, Switzerland, Austria, and the Netherlands, in which Reformation had been accepted. . . . So powerful was it for a few years that almost every Reformer of any prominence or ability entered the theological lists against these advocates of faith-baptism, whom they dubbed Anabaptists. . . ."

ORIGINAL ANABAPTISTS

In contrast with this, let us note some facts about the original Anabaptists:

1. Reformation Cannot Explain Their Origin.

"Those who maintain that the Anabaptists originated with the Reformation have some difficult problems to solve; among others the rapidity with which the new leaven spread, and the wide territory that the Anabaptists soon covered. It is common to regard them as an insignificant handful of fanatics, but documentary proofs exist to show that they were numerous, widespread, and indefatigable; that their chief men were not inferior in learning and eloquence to any of the Reformers; that their teachings were scriptural, consistent, moderate, except where persecution produced the usual result of enthusiasm and vagary. Another problem demanding solution is furnished by the fact that these Anabaptist churches were not gradually developed, but appear fully formed from the first—complete in polity, sound in doctrine, strict in discipline. It will be impossible to account for these phenomena without the assumption of a long existing cause. Though the Anabaptist churches appear suddenly in the records of the time, contemporaneously with the Zwinglian Reformation, their roots are to be sought farther back" (Vedder, Short History of the Baptists, p. 77).

2. Existed Before the Reformation.

"Before the name of Luther as a Reformer was known it appears that the Anabaptists in this land

(Holland) carried on the work of Reformation originally undertaken by others, and drew many from the Church of Rome, and rebaptized them. . . . From this narration it is not difficult to understand how greatly the Waldenses of the Netherlands, or so-called Anabaptists, were pleased when Luther and his followers so zealously commenced the Reformation. They immediately made known their approbation, they glorified God, who in their time had raised up brethren with whom they could so well unite, at least in the main points. Yet they adhered firmly to their own peculiar views, especially respecting the baptism of adults" (Armitage, History of the Baptists, p. 408, as quoted from Dutch historians, Ypeig and Dermout).

"It is beyond question that for fully four centuries before the Reformation there were bodies of Christians under various names, stigmatized by the Roman Catholics as heretics, who professed nearly—sometimes identically, the faith and practice of modern Baptists, and with whom we have a demonstrable historic connection" (Vedder, Short History of Baptists, p. 46).

"When Luther blew the trumpet of religious freedom, the sound was heard far and wide, and the Baptists came out of hiding-places, to share in the general gladness and to take part in the conflict. For years they had lived in concealment, worshipped God by stealth and practiced the social duties of Christianity in the best manner they could, under the most unfavorable circumstances" (Cramp, Baptist History, p. 151).

3. Existed In Twelfth Century.

"Peter (of Bruys) was not merely what is now called a 'Baptist in principle.' When the truths he inculcated were received and men and women were raised to 'newness of life,' they were directed to the path of duty. Baptism followed faith. Enemies said that this was Anabaptism."

"Martyrdom awaited him. Having preached with the accustomed fervor at St. Giles, in Langue-doc, the infuriated populace seized him and hurried him to the stake."

"Such was the end of a Baptist minister in the twelfth century" (Cramp, Baptist History, pp. 129, 131).

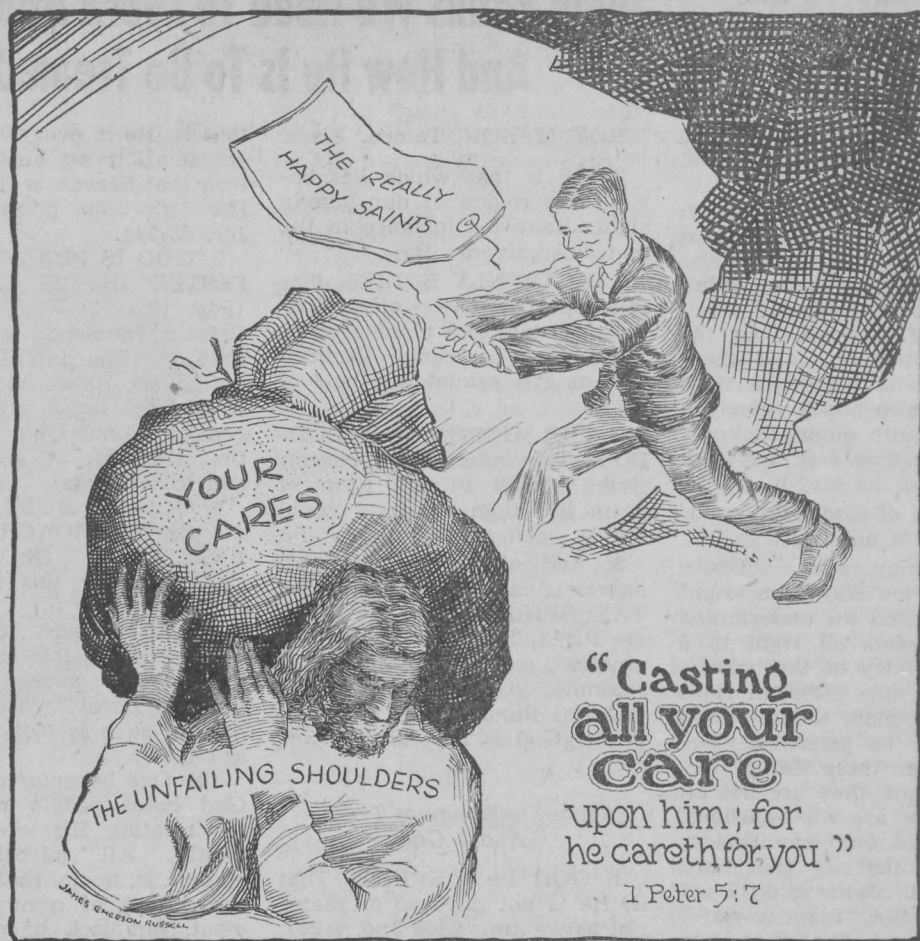
4. Existed in Third and Fourth Centuries.

"Carrying out their governing principles in all its details, they (Novatians—name began to be used in 250 A. D.) baptized all who joined their churches, even though they had been already baptized by ministers of the orthodox body, deeming the baptism of the corrupt church invalid. They were the first Anabaptists" (that is, the first to wear that name), in the strict and proper sense of that word" Cramp, Baptist History, p. 57).

"The Donatists first appeared in the early part of the fourth century. They followed the example of the Novatians in rebaptizing those who joined them from other churches" (ibid, pp. 59, 60).

"The Novatians demanded pure Churches which enforced strict discipline, and so were called Puritans. They refused to receive the 'lapsed' back into the Churches, and because they held the Catholics corrupt in receiving them, they reimmersed all who came to them from the Catholics. For this reason alone they were called 'Anabaptists,' although they denied that this was rebaptism, holding the first immersion null and void, because it had been received from corrupt Churches" (Armitage, History of the Baptists, p. 178)

CHRISTIAN CARE-FREENESS



ORIGINAL ANABAPTISTS WERE BAPTISTS

We have noted that the Novatians were Anabaptists. Now let us ask if they were such as Baptists are today. Cramp answers this question as follows:

"We may safely infer that they abstained from compliance with the innovation (infant baptism), and that the Novatian churches were what are now called Baptist churches, adhering to the apostolic and primitive practice" (Baptist History, p. 59).

NOVATIANS NOT A NEW DENOMINATION

Novatians did not begin anything new. It is true that they were the first to demand that persons from the so-called "orthodox" churches be baptized upon joining them, but this was only because that it was at this point that it was first recognized that the generality of churches had progressed far enough into apostasy to be judged unfit to authorize baptism. Therefore Novatians are called the first Anabaptists.

MONTANISTS FORERUNNERS OF NOVATIANS

But one hundred years before the Novatian schism the fundamental principles of the Novatians had been emphasized by Montanus. Nor did Montanus begin a new sect. This statement is vouched for by no less an authority than Schaff-Herzog Encyclopedia, as follows: "Montanism was not a new form of Christianity; nor were the Montanists a new sect. On the contrary, Montanism was simply a reaction of the old, the primitive church, against the obvious tendency of the day to strike a bargain with the world and arrange herself comfortably in it."

While Montanus was not entirely free from error, yet in the main his sentiments were Baptist. It is not to be supposed that all who associated themselves with Montanus followed him in all his extremes. The effect of Montanism was to call churches to separation from the growing apostasy, a separation that became more complete as time went on and as the worldly churches strayed farther and farther from the New Testament model. It was through the Montanists primarily that Christ

fulfilled the promise to build his church (Matt. 16:18) during the hundred years from 150 to 250 A. D. Harnack refers to the Montanists as "The old believers, the elder legitimate party, that demanded the preservation of the original Christianity, and return to Apostolic simplicity and purity."

MONTANISTS AND NOVATIANS PERPETUATED IN WALDENSES

Montanist churches became numerous in Asia, Africa, and Europe. They continued by name for several centuries. Meanwhile the Novations (250 A. D.) and the Donatists (311 A. D.) joined the Montanists in the fight for true New Testament churches. Novatian churches flourished all over the Roman Empire "through the succeeding two hundred years. Afterward when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and a succession of them continued till the Reformation" (Robinson, Ecclesiastical Researches). In the Alps mountains of Northern Italy the history of the Novatians merged with that of the Waldenses. Other names, such as "Paulicians" and "Albigenses," designate groups that contended for the same fundamental doctrines that the Waldenses taught and with whom the Waldenses mingled more or less. "The fact is," says Cramp, "that the numerous names and descriptions found imperial edicts and decrees of councils refer to parties who held substantially the same views. The occupations in which many of them were engaged, the places where they lived, or some peculiarity in their manners furnished the distinctive titles which appear in ecclesiastical histories" (Baptist History, p. 99).

As time went on divergent ideas sprang up among the Waldenses, but the main body of them remained true and became the true Anabaptists that came out of their hiding places in the Reformation to spread themselves over all Europe. Thus we read in the History of the Netherlands Reformed Church:

"We have now seen that the Baptists, who in former times were called Anabaptists, and at a later period Mennonites, were originally Waldenses, who, in the

history of the Church, even from the most ancient times, have received such well-deserved homage. ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED, AS OF OLD, THE ONLY RELIGIOUS COMMUNITY WHICH HAS CONTINUED FROM THE TIMES OF THE APOSTLES; AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE IN ALL AGES THE EVANGELICAL DOCTRINES OF RELIGION." This answers the question, Who are the Baptists?

Eat! Drink! Merry!

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thine ease, eat, drink and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou has provided?" (Luke 12:19-20).

"So is he," said the Lord, "that layeth up treasure for himself, and is not rich toward God."—Now.

Baptism

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belief and practices on baptism and related doctrine. In short we were called "Anabaptists" because we would take no other church's baptisms. Newton's statement also implies that we were here before the papacy and that we never did symbolize with her but remained separate—HOW MARVELOUSLY TRUE THIS IS!

Cardinal Hosius, president of the Council of Trent, A. D. 1550, said, "The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem also to have been. Nor is this heresy, a modern thing, it existed in the time of Austin. The time of Austin would take us back to the beginning of the third century. As this enemy writer declares, the Waldensians and the Anabaptists were identical. The Waldensians became known as Anabaptists because of their practice of 'rebaptizing' those of other communions was a new thing in 550—but traces it back to the third century, when opposition to the church's true baptism first broke out.—Smith