

It is not success that God rewards but always the faithfulness of doing His will.

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.

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## MURDER IS MURDER

Text: Ex. 20:13, "Thou shalt not kill."

"Thou shalt not kill" says the Old Testament scroll. This is the law of the Hebrews. It was made to kill before the Hebrew law was made. It was made a law because it was murder to kill. Murder is murder, either then or now.

This Old Testament statement does not say how the killing was done, or by whom it is to be done—or anything about it but it says "thou shalt not kill." Murder is murder.

There is no difference whether a person kills another person with a baseball bat or with a

gun—murder is murder—that is all. The first irrefutable fact is the right of life belongs to God.

The Creator of ALL LIFE, He alone is the Author of Life. He holds the patent on it, and the secrets pertaining to the origin of life are His and He alone can create life. The chemist can make a kernel of wheat or an egg, but the wheat won't grow and the egg won't hatch. A chemist might analyze the human body and find out the exact ingredients it contains and be axiomatically correct in obtaining the amounts of each chemical that constitutes the human body. After that knowledge

has been obtained the same efficient chemist may proceed and obtain the exact same amounts of the same chemicals a human body contains—and then proceed to put them all together into a barrel, but he does not then have a living human being as a result. Therefore, the right of life belongs to God, and He alone has the right to take it. Murder is murder—it is the law of God, and mankind will have to obey it or become extinct.

The prevalence of murder does not change the law of life, or the law of God. Time also has not, and does not change

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## Heaven's Cure For Earth's Care

Many a burden, many a labor,  
Many a fretting care,  
Busy footsteps coming, going,  
Little time for prayer.

Duties waiting on my threshold  
Will not be denied;  
Others, coming 'round the corner,  
Crowding to their side.

How shall I their number master  
How shall I get through?  
How keep calm amid the tumult?  
Lord, what shall I do?

Give Thy strength to meet my weakness;  
Give a heart at rest;  
Give a childlike, trustful spirit,  
Leaning on Thy breast.

Thou canst still the wildest conflict,  
Bid the billows cease;  
Thou canst fill earth's busiest moment  
With Thy perfect peace.

## The Separated Life

sign of the end of the age. The prophetic utterances of God's Word are being literally fulfilled. It cannot be long now before He comes.

People seem to have the idea that we must mingle with the world and become like it in order to win souls and influence lives for God. Yet when a man falls into a deep well no one ever dreams of jumping down alongside of him in order to get him out. Instead he stays away up at the top and from there lets down a ladder or rope and thus lifts him up.

Ah, no! The men who have won souls and influenced other lives for God have been the men who have walked with God far above the masses, and thus from an altitude of spirituality have drawn others up to their level. The only way to win others is to be different ourselves and thus attract by something they lack, and by prevailing with God prevail with men.

Had Abraham gone to live with Lot in Sodom his influence would have availed but little. It was when he separated himself and stood afar off on the highlands of faith with God

that his intercessions secured Lot's deliverance. Let us be separate. We must dwell apart with God.

Then I want to say that the world expects the Christian to be different. It has its own standard of what a saint should be. And even when it succeeds in drawing us down to its level it but mocks and laughs at our plight. No longer does it respect us nor reverence our position. We are then no better than others.

A young woman, who saw no harm in dancing, decided to do some personal work during the dance, and while gliding over the floor with her companion she suddenly turned and asked him if he were a Christian.

"A Christian! No! Why, are you?" he exclaimed in amazement.

"Yes," replied the young woman. "I'm a Christian."

"Well, then, for God's sake, why are you here?" was the unexpected response.

Ah yes, the world expects the Christian to be different. Otherwise how will anyone know which is which? If there is no line of demarcation how will

people know which side we are on? If we dress and act like the world how can anyone tell whether we are Christians or not? There must be a difference.

Now, separation has always been God's standard. Abraham had to leave his country, and his father's home and in complete separation, go he knew not whither. "Moses . . . refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." So also with the Israelites. They were a peculiar people, entirely separated from the nations around about them, representing God. And in Ezra 9:10 and Nehemiah 13 when the line of separation had been broken down by mixed marriages there was no leniency shown. Heathen wives must be put away and separation of the severest character again instituted.

Yes, and separation is still the call of God. "Come out from among them, and be ye separate, saith the Lord," and

"Be ye not unequally yoked together with unbelievers." See II Cor. 6:14-18. The world must be forsaken and separation maintained.

Let us remember our character. According to God's Word we are "strangers and pilgrims," "sojourners," a heavenly people in a foreign country. This is not our home.

"I'm but a pilgrim here,  
A stranger from afar—  
And to my distant home  
With many a battle scar  
My Lord will bear me safe at last

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## SOME CHANGES NEED TO BE MADE

We need to get back to the BIBLE OF GOD rather than follow the BABBLE OF MAN.

We need to get back to the days when preachers PRAY MORE rather than always look for a new place that PAYS MORE.

We need to get back to the DAYS OF POWER away from this modern AGE OF PULL.

We need to get back to SPIRITUAL PURITY and then we will have less of SPIRITUAL POVERTY.

We need to get to the place where we place far more emphasis on the TRUTH than we do on TRICKS.

We need to get to the place where the minister is far more interested in SHARING THE TRUTH with the sheep than he is in SHEARING THE SHEEP of their money.

We need to get back to the kind of PREACHING where sin is BLASTED rather than BLESSED.

We need to get back to LOVING OUR BRETHREN rather than LYING about them.

We need to get back to SOCKING SIN WITH THE HAMMER OF THE TRUTH rather than PETTING SIN WITH A PAT ON THE BACK.

We need to get back to SOBBING rather than SOB-  
(Continued on page four)

## The First Baptist Pulpit

### "Historicity Of Baptists And Others"

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

A positive and guaranteed 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 a 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 believe. 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" (Matt. 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)

## NOT ROOM ENOUGH FOR JEWS AND ARABS

Col. Adib Shishkly, commander-in-chief of the Syrian army, said in an interview with a newspaper that "the Middle East is not large enough to house both Arabs and Jews."

Either the Arabs will be driven into the sea or the Jews will leave Palestine and return to their homes," he said. "I have faith in the ultimate victory of the Arabs."

Shishkly also said the West-sponsored Middle East settlement proposal is "useless as long as the Arabs are dissatisfied."

The colonel, who staged a bloodless military coup six months ago and gave his country a new regime, acclaimed the d'état of Gen. Mohammed Naguib, whose army deposed King Farouk and established a new government in Egypt.

The colonel thinks, as it seems he does, that the "Jews must leave Palestine and return to their homes," he is entertaining a false thought.

Certainly some of them will be driven into the mountains" during the period of the Great Tribulation (Matt. 24:16); but when the Lord's purpose concerning the land is fulfilled, they will not possess the land from Dan to Beersheba, but from the river Euphrates to the Euphrates. (Gen. 15:18).



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## "The Historicity Of Baptists And Others"

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

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

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

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

### Catholic Church

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

Gradually the power of the 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 an anathema from the Church of Rome. In this year, the—

### Lutheran Church

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

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age he was betrothed to 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 on November the twenty-third of the same year, passing an act which set aside the papal authority in England. A later act was passed in 1535 by which Henry became the head of the

### Church Of England

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

### Episcopal Church

has descended.

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

### Presbyterian Church

This movement gained impetus under the leadership and direction of John Calvin, who in 1536 formally founded the 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 granddaughter of Catholicism was born.

A second granddaughter of Catholicism was born at Oxford, England, about the year 1727, 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 once more that I live and die a member of the Church of England and none who regard my advice will separate from it." He preferred to call his movement the United Society, but his followers termed themselves—

### Methodists

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania 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 he 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 fifteen years of age, he asserted that the first two persons of Trinity made a revelation him. Numerous revelations followed down to 1830, at which time he founded the

### Mormon Church

Because of his teachings of 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 series of contentions there formed a settlement at Independence, Mo. Trouble arose here and he journeyed to Hockley City, Illinois. 15,000 heretics gathered to this settlement within a short time. Joseph and Hyrum Smith were arrested for violations of law and were shot by a mob in 1844. Brigham Young, the leader, organized an exodus of 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 Phineas Q. Quimby his method of treating diseases with medicine, professed to have discovered a Christian-scientist treatment for disease. From the premise that all of God's creations are "very good," she deduced that sickness, sin, and are unreal and abnormal. In order to propagate these teachings she opened in Boston in 1879

### Church Of Christian Science

Thus far we have noticed 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 were these doctrines to be found?

In answer to these questions may I say that I confidently believe, categorically aver, unconditionally assert that 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 their founder, and the Bible their textbook, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of Hell 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 since the day of the apostles, and as a Christian society, preserved pure the doctrines of the gospel through all ages."

Alexander Campbell said: "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 may 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, "The (Continued on page three)

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(Spanish Language)

MITCHELL LEWIS  
APPEALS FOR  
HELPERS IN PERU

Iquitos, Peru  
November 4, 1952

Dear Bro. Overbey:

This leaves us well generally speaking. The weather has been unusually hot the last few days. It is almost impossible for us to do anything out in the direct rays of the sun. I always use dark glasses when out in the sun for any length of time.

The following is Juan's and Simon's report for October:

	Juan	Simon
Conversations	64	59
Bible sold	1	1
New Testaments sold	1	2
Magazines sold	18	30
Visits	532	227
Preaching services	2	19
Tracts distributed	606	576

The Catholics are definitely on the move here, they are having far more religious processions, also they are conducting a more extensive teaching program.

Last Saturday night Don Simon told how the people on the rivers were eager to hear the preaching of the Gospel and he told the church that we needed

(Next page, column two)

The Need And Importance Of The  
Work Of The Colporteur In Peru

By R. P. HALLUM

The use of the personal pronoun, first person, is not for the purpose of boasting. The writer knows more about his own work than of others.

I believe that the Scripture is the Word of Life (living word), as it claims for itself. Mat. 13. Our duty is to sow the Word. It is God's work to make it bear fruit. It is not our part to make it fruitful or to convert people as some seem to believe. I am willing to leave it with God after I have sown the Word. Some of the Word will bear fruit and some will not bear fruit.

I believe that the only way we can fulfill the great Commission of the Lord, namely to preach the Gospel to every creature, is to take the Gospel to them, and the best way to do that is by doing the work of a Colporteur: distributing Bibles, New Testaments and other religious books that are sound. This opens opportunities to testify and teach the Gospel that we will never reach any other way.

The work of a Colporteur is a hard work; requires great boldness. For these reasons not many care to do it. I suppose also, it looks too humiliating. Bro. H. B. Taylor put great emphasis on this class of work in his teaching in the West Kentucky Bible School.

I am sure that the Holy Spirit is with a person in a special way who goes forth endeavoring to scatter the Word of God. Example: I was engaged in this work while a student in the W. K. B. S. in one of the counties in Ky. I passed two men sawing wood one morning. After making known to them my work and handing them tracts I proceeded to tell them how Jesus saves from sin those who trust Him. The next day, a neighbor, in whose house I was, said that they were telling him of my conversation. One said: "He told me more about the Bible in a few minutes than I had heard all my life."

The colporteur has opportunities of teaching the truth to people that would never hear it otherwise. The fact that he has the Bible and is offering it makes it much easier to testify and teach the Word.

For these reasons which I have mentioned, I made (gave) this class of work a large place in my work in Peru. During the time that I have been in Peru, I have covered Iquitos and surrounding region from three to five times, endeavoring to call at every house. My method is to work street by street and block by block, commencing at the corner of the block and going around the block to the place I started from, trying not to miss a house. In this way I have left several hundred copies of the Word, as well as to teach the Gospel to the people and invite them to the public services. Quite a number of those who have come and made professions of faith in Christ and been baptized have been of this number.

Someone may say that this is too slow; that the missionary ought to occupy himself in some other way. Well, the Lord did a lot of this kind of work and so did the apostles; examples: at the well with the Samaritan woman; with Zacchaeus in Bethany, etc.

I remember one occasion when I was visiting a settlement of the Cocamas. A boy about eleven or twelve was lying on what they would call a bed. The boy had been going to school in Iquitos. He had learned to read, so I told him that he, as all others, was a condemned sinner and that God sent his Son into the world to suffer and die, to be buried and that he rose again and all who trust in Him are saved. I left a copy of

(Next page, column one)

The Concluding Installment Of Calley's  
Letter Which Was Begun Last Month

(Continued from last month)

Since I had never had this part of my body exposed to the sun since I had been here, my skin was very tender and I got a severe sunburn on my feet and legs. By the time that I got there I could barely walk and my feet were so swollen I couldn't put on my shoes. There we stayed at the home of an old man, I have forgotten his name. He was converted under the preaching of Bro. Brandon as just about every one else was in and around the area of Cruzeiro do Sul. He is in his eightys and I think that he was converted just before Bro. Brandon became ill. He has a lot of land and I think someone told me that he has 22 children. How well I was treated here I can never describe. Knowing that we were coming, he had made all kinds of preparations. He had one of his hogs killed and salted down waiting on our arrival. He also had vegetables from his garden of every kind and his best water melons picked and ready for us to eat. When I arrived there I had walked up to his house in the best manner that I could, barefooted. I just couldn't get my shoes on. His house is right at the river but I had gotten my feet all muddy. When I came in he had them bring a basin of water to wash my feet. I started to wash myself and his son wouldn't let me, but insisted on doing this himself. I was very embarrassed but complied at their insistence, and I shall never forget how tenderly he washed me in order that he would not hurt my sunburn. He then had them bring a tub of starch water to soak my feet in. I felt very soothing. After I had soaked my feet for awhile I dried them off and was about to try and put on my shoes but he brought out a new pair of sandals that he had bought for himself, and gave them to me. I tried to pay him for them but he told me that he was an old man and that he had found out that it was better to give. It was about eight o'clock by this time and we all went to the church building that he had built for the Baptists there to worship in. He paid for the total cost of the building, even to the land, it is on his property near his home. I preached and we had one of the best services that I can ever remember being at. It seemed as if everyone were very close to God. When we got back from the service he had all the people come in to eat. I think he compares favorably with Nehemiah in this respect, for he was a very gracious host. We had chicken and pork for meat and all kinds of fresh vegetables that he had raised. There were melons, bananas, and fresh grapefruit for desert. The next morning early we left but all the people were there and they

had made a shelter for me on the canoe. We sang several songs together on the shore before we parted, then we prayed. One of the things that they prayed for was that the sun would not shine on the way back so that I would not have to suffer from it. The sun never shined one time on the way back. It did rain though, but I was quite comfortable for I had a tarpaulin over a frame as my shelter and the water did not come through, but the others were quite miserable in the cold rain. I tried to get Cicero and Eufrazio and Chico Lima, another Christian who accompanied us on this trip to at least take turns, but they would not hear of it. I shall never forget these people. As we pushed off into the river they began singing "In The Sweet Bye and Bye", and we paddled the canoe until we rounded the bend so that we could hear them sing. It is a memory that I shall always cherish in my heart. We arrived in Cruzeiro do Sul that night and the next morning I boarded the plane back to Man-

(Next page, column one)

## LEWIS' JOURNEY ON NANAY RIVER

Iquitos, Peru  
November 15, 1952

Dear Friends:

Just returned from a three day trip with Simon Gaima. We went to a place called Astoria and I preached at a different place each night.

The second night we left the motor, gasoline, food and surplus clothing in a floating house on the Nanay River and went inland to The Loma (little hill) where the Cocama Indians have their small patches of land cleared to raise their necessary food.

That night the house was pleasantly filled. A small boy had seen Simon and I land at the port. He then went back into the mountains and told the folk that Simon had brought a Gringo with him that was three meters tall. One meter is 39 inches so that would make me to be nine feet, nine inches tall.

Just as I began my message a girl about four years of age paraded into the middle of the floor and threw a tantrum so I had to wait a few minutes until her show was over. These people do not know that a child's behind is a good place to start a course in discipline.

I preached on Christ the one offering, the one substitute, and the one mediator between God and man. As always some were attentive while others had no respect whatsoever.

One woman that had two large idols of Christ in her house was the ringleader of a group of women. When something

struck this woman as funny she would laugh out loud, which would start the other women laughing also. She thought it very funny that a person could be a child of God and know it.

GOD WILL TAKE  
CARE OF YOU

As we were on our way to Peru the first time, a brother in Marion, Ky., seemed concerned about us asking: "Who will meet them at the waters edge?" Well, God took care of that in the person of the British Consul. At that time the U. S. had no representative in that region. I sometimes look back over those times and marvel at the way God took care and blessed us.

At that time we were supported by the Amazon Valley Baptist Faith Mission, the three of us receiving \$100.00 (dollars) per month. The first two years we had Bro. Holland to send \$25.00 of this to Eugene, who was in College, leaving us \$75.00 per month. The exchange at the beginning was three soles and seventy five centavos for a dollar.

During the first four years that we were there, we contributed approximately \$1000.00 (one thousand dollars) with the exception of about \$40.00 by the natives, to the acquiring of the property for the church. This church property now is valued in dollars at about \$5000.00.

R. P. Hallum and family

The last night I preached in a small house on the bank of the Nanay River. We had a good group out, mostly women and children, but there were two young men and four or five young girls, but only one middle-aged man. The group was very noisy but I was encouraged when I saw that one young man was very attentive. It is difficult to get these people to make an open profession of faith as they know that they will be persecuted in various forms.

The Catholics are putting up a building facing Marona Cocha and are much more active than last year.

There is a group of new priests in this region and they are really making an effort to stir up the people.

Some weeks there are two and three religious processions.

Our church attendance is growing and two have asked to be baptized. One fellow by the name of Manuel Silva and a young fellow by the name of Carlos Zignigo. The mother of Carlos is a Lutheran and won't permit her son to be baptized although she says that she knows that baptism does not save. She claims to be trusting in the Lord for salvation but she told me that she would not leave her religion for anybody or anything. Doctor Zignigo is the doctor that helped Bro. Hallum. He told me that he had seen too much of the lives of the priests in Rome to be a Catholic. But he believes that the preach-

(Next page, column four)



## 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.

## Colporteur

(Preceding page, column five) the New Testament with him. A few weeks later I returned to this place and learned that the boy had died. I have the hope that the boy understood and believed on Christ as his personal saviour. This is an example of many that have heard the Gospel in the home or in the highway. When the truth is taught to sinners, God is able to take care of it.

The colporteur needs a wide knowledge of the Bible. He needs to know much of it by memory, especially passages that answer heresies that he meets. It is embarrassing to not be able to answer the heretic with the Scripture.



## Calley Letter

(Preceding page, column two) aus. I am now relaxing in the comfort of my home. It is always good to see your family again. One thing more, everywhere I went I could see the fruits of Bro. Brandon's labors. You can never realize what he has accomplished until you are here to see for yourself. I hope that I might have the zeal that he has.

Before I left the missionary from New Tribes told me that he had learned more in the past two weeks about the Bible than he has learned in the whole nine years that he has been a Christian. I talked to him about every doctrine that Baptists hold dear. He said that he is convinced by my argument so much so that he is considering resigning from New Tribes. He also said that now that he is convinced to my way of thinking about the church that he wants to join the church at Cruzeiro do Sul and intends to if he doesn't go to Bolivia within the next two months. If he does go he intends to join a Baptist Church there. His membership is still at the Baptist Church in Saginaw, Mich. He has applied for a visa to re-enter Bolivia and should know within two months whether it has come through. He wondered why that Miguel resented him when he first came here. I told him that Miguel had every right to, that he was interfering with a work that was carried on in God's way and was trying to make it conform to a man made theory. He was very upset and said that regardless of what the future brings, that he will not in any way interfere with the work at Cruzeiro do Sul.

There are many things that I have left unsaid, that happened while I was there. I had so many enriching conversations with the people, but I have probably bored you already with this drawn out account. One thing that I feel very certain of and that is that the people in Cruzeiro do Sul have a very good will toward Baptist Faith Missions and that they are some of our most faithful friends. I had talks with all of the workers that were there and they are all very loyal to us for they feel that we have the truth.

Your Brother in Christ  
Royal H. Calley

## FINANCIAL REPORT FOR NOVEMBER 1952

Fenton Road Baptist Church, Flint, Mich.	\$ 5.00
Hopewell Baptist Church, Arlington, Ky.	30.26
Maranatha Baptist Church, Grand Rapids, Mich.	10.55
Seventh Street Baptist Church, Cannelton, Ind.	11.96
Sylvania Hills Baptist Church, Rochester, Pa.	3.60
Bellview Baptist Church, Paducah, Ky.	82.57
Little Obion Baptist Church, Wingo, Ky.	13.00
Buffalo Avenue Baptist Church, Tampa, Fla.	15.80
Buffalo Avenue Baptist Church, Tampa, Fla. (Hope Bible Class)	50.00
Chattaroy Baptist Church, Chattaroy, West Va.	15.00
Liberty Baptist Church, Toledo, Ohio	26.93
Calvary Baptist Church, Richmond, Ky.	23.45
Good Will Baptist Church, Tampa, Fla.	55.48
Fish Springs Baptist Church, Carderview, Tenn.	17.45
Fish Springs Baptist Church, Carderview, Tenn.	12.29
Harmony Baptist Church, Pine Bluff, Ark.	47.09
Friendship Baptist Church, Lincoln Park, Mich.	30.53
New Hope Baptist Church, Dearborn, Mich.	42.68
New Hope Baptist Church, Dearborn, Mich. (Ladies Bible Class)	10.00
Liberty Baptist Church, Flint, Mich.	4.83
Jordan Baptist Church, Berwyn, Ill.	50.00
Scotts Grove Baptist Church, Murray, Ky.	20.00
Kirbyton Baptist Church, Bardwell, Ky.	154.71
Second Baptist Church, Marion, Ky.	25.42
South Side Baptist Church, Winter Haven, Fla.	55.00
Ahava Baptist Church, Plant City, Fla.	25.00
Hampton Baptist Church, Hampton, Fla.	25.00
Park Hill Baptist Church, Pueblo, Colo.	25.00
Zoah Baptist Church, Fancy Farm, Ky.	32.68
Mt. Zion Baptist Church, Buchanan, Ky.	6.55
Newby Baptist Church, Richmond, Ky.	12.85
First Baptist Church, White Plains, Ky.	15.00
Pleasant Grove Baptist Church, Hickory, Ky.	8.40
Westwood Baptist Church, Toledo, Ohio	18.00
Mt. Hebron Baptist Church, Lancaster, Ky.	55.97
Repton Baptist Church, Repton, Ky.	41.50
Faith Baptist Church, Royal Oak, Mich. (B. T. U.)	5.00
First Baptist Church, Arabia, Ohio	25.63
Liberty Baptist Church, Central City, Ky.	26.45
Cleaton Baptist Church, Cleaton, Ky.	32.64
Bryan Station Baptist Church, Lexington, Ky.	15.00
Bible Baptist Church, Burnsville, N. C.	47.45
Temple Baptist Church, Evansville, Ind.	30.00
Bee Log Baptist Church, Bee Log, N. C. (Intermediate Class)	20.00
Tabernacle Baptist Church, Lewisburg, Ky.	50.00
Canfield Avenue Baptist Church, Detroit, Mich.	130.95
Canfield Avenue Baptist Church, Detroit, Mich. (for school)	16.33
First Baptist Church, Russell, Ky.	910.82
Grace Baptist Church, Base Line, Mich.	300.00
Grace Baptist Church, Base Line, Mich. (Ladies Bible Class)	10.00
Grace Baptist Church, Base Line, Mich. (B. T. U.)	6.26
Grace Baptist Church, Samoset, Fla.	10.00
Miss Edith Mehaffey, Philadelphia, Pa.	2.50
Miss Maude Hunt, Franklin, Ky.	5.00
Orville Ditchley, Grandview, Ind.	2.00
J. H. Kain, West Cape May, N. J.	10.00
Miss Kittie Bullington, Atwood, Tenn.	3.00
R. E. Murphey, Hornbeck, La.	7.00
Miss Edith Mehaffey, Philadelphia, Pa.	2.50
G. E. Duncan, White Plains, Ky.	50.00
W. T. Burleson, Knoxville, Tenn.	1.00
Miss Edith Mehaffey, Philadelphia, Pa.	2.50
Mrs. J. L. Causey, Coffeen, Ill.	1.00
Miss Edith Mehaffey, Philadelphia, Pa.	2.50
W. T. Burleson, Knoxville, Tenn.	1.00
Mrs. Bona O. Keith, Barger, Texas	100.00
Mr. and Mrs. A. E. Brown, Marion, Ky.	10.00
Miss Edith Mehaffey, Philadelphia, Pa.	2.50
Edward L. Johns, Richmond, Ky.	18.00
<b>TOTAL</b>	<b>\$2936.58</b>

As the Lord leads you, send all offerings for mission work to the treasurer of this mission. Send by check or money order. Address:

ELDER Z. E. CLARK  
P. O. Box 551 Evansville, Indiana

## Lewis Letter

(Preceding page, column three) MORE workers and I know what he was hinting at. He wants me to start doing river work with him.

When we get back from Lima I will try to make some trips with him, but I find it just about all I can do to teach my Sunday School class and two sermons a week. I know that this doesn't sound like much, but I always have to study a message for my people and the Spanish language doesn't come easy with me.

Baptist Faith Missions needs another family in Iquitos, the Lord needs another family in Iquitos and the Lewises need the fellowship and help of another family in Iquitos, souls that are perishing need more lips and hearts of compassion that will proclaim and declare the Gospel.

Our services are showing a decided interest for the better. I cut a clipping from a local paper that had a picture of an image and pasted this picture on a piece of cardboard that has

Ex. 20:4, 5, I John 5:21 and Acts 15:20 printed on it. I then put the whole thing up on the wall where people passing by on the street could see it. I must say that it has caused quite a number of people to stop and read it.

Many of these people would not dare to come into the church building but they will stand out on the sidewalk and read our sign and listen to the preaching service.

We are praying that the Holy Spirit will put it into the heart of someone to be willing to come here and labor for Him, then after they are willing it is but a short distance to being eager to come, and I know that when a person is eager to do a thing they generally DO it.

May the Lord bless each individual and church that has a part in this work of love. May He grant abundant grace and power to those who preach His Word.

Yours by His grace,  
Mitchell Lewis

## Journey On Nanay

(Preceding page, column four) ing of the Gospel is a business just like selling any kind of commercial goods.

Ruby is improving and I am certain that our trip to Lima will just about fix things up for us.

I cannot remember if I expressed my appreciation for the increase in salary or not. We are grateful for this kindness toward us and will use what we have for the glory of God.

I must close until a later date. May the Lord bless you all.

By His amazing grace,  
Mitchell Lewis



## THE GREAT COMMISSION

It has always been most interesting to me to notice the growth of Christian responsibility as outlined in the Bible. When Cain and Abel offered their sacrifices, each did so for himself—he was thinking in terms of "number one." Neither had anyone else in mind other than himself. A little later on, the night of the passover in Egypt, you will find the father acting as the high priest for the home, whereby the father killed the lamb and sprinkled the blood upon the doorsteps and the lintel above the door. In this case, the father was thinking in terms of his family. He did not have in mind all the families of Israel, but rather, was thinking only of his own family. Still later, we find the high priest on the great day of atonement offering a sacrifice in behalf of the Jewish nation. He was not thinking of the nations of the world, but rather, of the Jewish nation alone. Thus you see that the concept of Christian responsibility had grown from the day that Cain and Abel offered their first sacrifices; for whereas they thought only in terms of themselves, and at the first passover the father thought only in terms of his family, now the high priest is thinking in terms of the Jewish nation.

No Jew of the Old Testament ever got beyond this conception. This was the reason why Jonah did not want to go to Nineveh—he just didn't want to see the Ninevites saved. However, when Jesus was ready to leave this world, He gave to His church its marching orders, in what we usually call "the great commission."

He said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20).

Today, it isn't ours to think of salvation in terms of self, nor with regard to one's own family alone, nor yet should we selfishly think of our own nation; but following the words of Jesus, it is ours today to think of the world as our field of labor.

## I

Having given us this personal message, and having stated that we are to go, then the Lord Jesus proceeds to tell us what we are to do, for he says, "Teach all nations." The word "teach" is the word for "disciple." In other words, Jesus said that we were to disciple the nations. In the light of this text, the business of every saved man is to turn others to God. What a glorious work then was given to each of us who are redeemed—the work of leading others unto

the Lord Jesus Christ.

It is interesting to notice before Jesus said anything about baptism, church membership, any Christian duty, that He told this church to make disciples. You see, beloved, making disciples is one thing and baptizing them is something entirely different. Of this we are assured the example of Jesus. "When therefore the Lord knew that the Pharisees had heard that Jesus made and baptized more disciples than John." (Jn. 4:1) In this case, the making of disciples and their baptism is definitely separated. It is always thus the Bible. It is true that in the commission that Jesus tells us that we are to baptize those whom we have led to Christ, but before there can be Scriptural baptism, there must be of all be Scriptural salvation. Our Baptist position for the past twenty centuries has always been, "Blood before water," the Lord Jesus Christ before church membership.

## II

Not only did Jesus tell the church that they were to disciple nations, but He also told them to baptize those who they had disciplined.

In this instance, modern evangelism is all wrong, for modern evangelists say that their business is to lead men to Christ and they emphasize only the plan of salvation, and say nothing concerning baptism, church membership, the ordinance and the doctrines concerning the church. The same Christ who told His church to disciple nations, also told His church to baptize them. We ought not to stop just by leading men to Jesus, we ought to lead them to the whole knowledge of the truth, and baptize them as well.

This is what Jesus Himself said for us to do. Listen to His words: "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." The word "baptizo," from whence we get the word "baptize," literally means "dip." It does not mean to pour water upon the individual, when Jesus gave this commission to His church, He told them that they were to dip or immerse all whom they succeeded in leading to Christ. This is the reason why we don't practice infant baptism, and this is the reason that we do not believe that sprinkling or pouring is Scriptural. Jesus said His church was to dip or immerse all of His believers. It is interesting to note, in this connection, that when Jesus gave this command to His church, He did not tell them that they could baptize some other organization to baptize for them, but He told His church that after they had led men to Christ, they were to baptize themselves. We believe today that every church should do its own dipping or baptizing without alien assistance or interference.

## III

Following His command to baptize disciples, Jesus said that this church was to teach those who had been baptized. Whenever a young man is born, no farmer would expect that calf loose without giving it the very best care possible. Well surely, beloved, a new convert ought to be treated with the same consideration that a farmer would give his young stock, or that parents would give their own offspring.

The interesting thing, beloved, is that if he is taught it will make a real Baptist out of him. I am personally convinced that if you would give every man a clean heart and an open Bible the result would be a Baptist civilization.



The laziest man on record is the man who still drives a Model T Ford so he won't have to knock the ashes off his cigar.

# The Historicity Of Baptists And Others

(Continued from Page Two)

Christians, as 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 symonized 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, and 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 impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

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

## The Test Of Founder

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

Name	Founded by Whom
Catholic	Gregory the Great
Lutheran	Martin Luther
Episcopal	Henry the Eighth
Presbyterian	John Calvin
Congregationalist	Robert 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." (Matt. 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 it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside 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 the book of this prophecy." (Rev. 22:18).

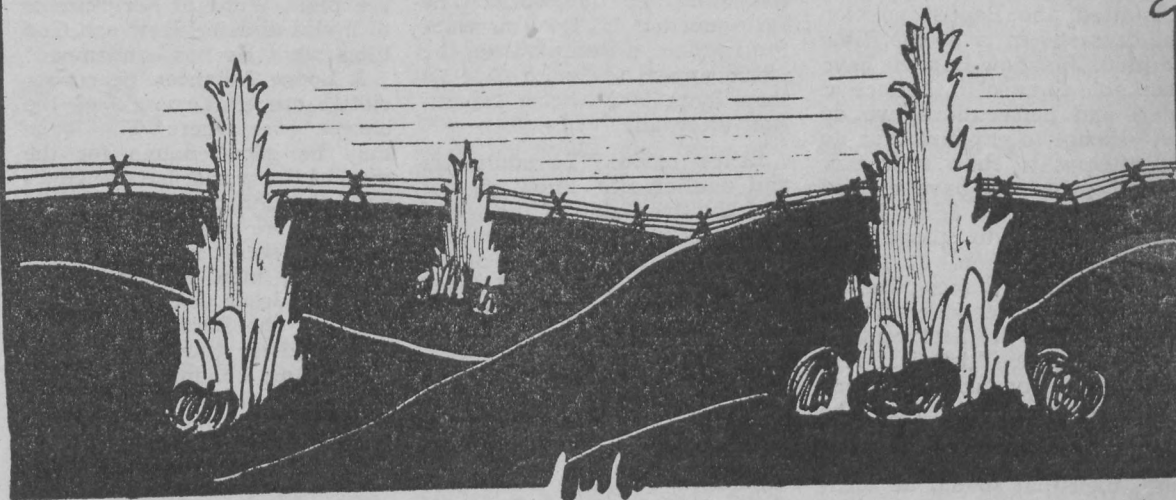
Baptist believe that the Bible is inspired of God and that it is the final word in all matters. We believe that it is the only authority for both individuals and churches. We believe that it was completed by the writing of the Revelation and that for one to add to or take away from its precepts would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

# THOU SHALT TRULY TITHE ALL THE INCREASE OF THY SEED, THAT THE FIELD BRINGETH FORTH YEAR BY YEAR

Deut. 14:22.



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 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 immer-

sion 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 in view of the fact that it may be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Catholic Church in this practice, while Christian Science, Campbellites, and Mormons adhere to the New Testament mode of immersion.

This message has been printed five times in this paper and has been printed in tract form several times. Over 100,000 copies have been distributed. The type from this issue will be saved and it will be reprinted again within a few days and thus shortly will be available for distribution as a tract again. Secure a good supply for your community. Sow your neighborhood down and smoke the heretics out.

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 presumptuous in submitting these tests, we quote the authority which Jesus gives us for so doing: "Beloved believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (John 4:1). With that as our actuating principle we have submitted these tests. At a glance it can easily be seen that the Catholic Church and the Baptist churches stand at

(Continued on page four)



## "The Historicity Of Baptists And Others"

(Continued from page three) the opposite poles of every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both. All that the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have inherited from the Catholics.

In every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. McDaniel, in "The People Called Baptists" said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal, 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 that one that was lost." (Page 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."

## Changes Needed

(Continued from page one) BING IN OUR HEARTS instead of SOCIALS in our church basements.

We need to learn that a RELIGIOUS CENSUS of the community will never take the place of REAL SPIRITUAL SENSE in the HEART.

—T. G. New

## The Separated Life

(Continued from page one) When pilgrim days on earth are past."

Enmity and hatred mark the attitude of the world toward the true child of God. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). What about it? Does the world hate you? If you are not of it, if you do not belong to it, and if you make it clear that you are

a pilgrim and a stranger, then you will very quickly discover that the world hates you. You see it depends on the attitude you take toward it.

Now, the evidence of the separated life lies in the attitude of the heart, not the actions, towards the world, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15). Hence, it is not necessary to actually take part in the things of the world. The real question is: Do you want to? Is there a desire? Does the world appeal and allure? If so, then there is no heart separation after all.

Listen again: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Pretty plain language! Talk about a "worldly Christian!" God declares that the world's friend is His enemy. The one who loves the world does not love God. What then is my heart attitude? That is the important question. Do I love the world or do I love God? Am I the world's friend or God's friend? Would the word "adulterer" or "adulteress" be applicable to me? What is the real attitude of my heart toward the world? Not my actions but my thoughts, my likes and dislikes.

Suppose a woman were to live with her husband on Sunday, and then spend her time with other men during the rest of the week, and on Sunday return again to her husband, what would he think of her? What would we call her? How long would her husband acquiesce? And yet that is how the so-called "worldly Christian" treats the Lord Jesus Christ. Six days in the world and then one day with Christ. No wonder such an one is called an "adulterer" or an "adulteress" in Jas. 4:4! What a disgraceful life to live! Companionship with the enemies of God! Such conduct is viewed by God as "unfaithfulness." The worldly Christian in His sight is likened to an unfaithful wife. Must the child of God be compared to a harlot? Yet such is the description in the inspired Word. Let us ponder very carefully I John 2:15 and James 4:4. The Old Testament, especially in the Prophets, is full of such comparisons. Separation is the only remedy.

Now, the separated life means separation from:

### I. Worldly Pleasures

That was the choice Moses made when he repudiated the pleasures of sin. Heb. 11:24-26. The dance, the theater, and the card party are not of God, but of the world. They were introduced not by spiritual leaders and saintly men, but by men of the world. The spirit of the world pervades such pleasures, and prayer and testimony in the midst of these things is out of the question. The two simply do not go together. The people who throng such gatherings do not attend nor take part in prayer meetings, nor are they interested in the spiritual work of the church. Hence, the time must come when the true Christian is willing to obey the clear and emphatic command: "Come out from among them, and be ye separate," and to sing from the heart:

"Good-by, Old World, good-by!  
I want no more of thee,  
For God is dearer far than thou  
canst ever be;  
My soul is satisfied  
With Christ the Crucified;  
And all I need I find in Him  
alone."

### II. Worldly Alliances

"Be ye not unequally yoked together with unbelievers." No words could be clearer, no command more emphatic. God cannot honor the unequal yoke.

1. **Business Alliances.** The Christian who enters the partnership with an unbeliever or even with a so-called worldly Christian is running a dangerous risk. Pray as he will he has no promise of blessing in God's Word. No wonder so many business enterprises fail. To disobey the plain Word of Scripture is to invite disaster. How can God bless what He has condemned?

2. **Lodge Alliances.** Secret societies are the curse of the church everywhere. The lodge may be good enough for the man of the world, but for God's child the Church of Jesus Christ should more than suffice.

In the secret societies are to be found men who deny the Deity of Jesus Christ. Even the name of the Lord Jesus is not permitted for fear of giving offense. And I want to say that the place that is not good enough for my Lord is not good enough for me. Nor could I go in when He is kept out.

Oh, how clearly God has spoken! "Be ye not unequally yoked together with unbelievers." Thus saith the Lord: "Come out from among them, and be ye separate." God help us to obey.

But you say, "Once a — always a —." Oh no! Not a bit of it. That is a man-made law, and it has never been sanctioned by God. No, my brother, you can cut clean, renounce the whole thing, break every Satanic vow you ever took before your eyes were opened, and step out into the clear light of God's Word, separated forever from every secret abomination.

3. **Marriage Alliances.** Oh, how many have admitted that the secret of all their unhappiness in married life lay in the fact that they disobeyed God and took on the unequal yoke! God's Word here also is very, very plain. "She is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39). "Only in the Lord." And to marry one who is not in the Lord is to court disappointment. How can God's blessing rest on the home when His Word has been violated?

Many a young woman has had to face this problem and break her engagement; while others who have persisted in disobeying have lived to regret it beyond words to express. Nor does the plea that it is her purpose to marry, in order to win, avail in the least. The girl who fails to win her future husband for Christ before marriage has but little hope of winning him after.

O Christian worker, don't, don't for your own sake, disobey the Word of God and enter the unequal yoke! It may seem hard now, but be certain of this: God has another and a far better plan for your life. To ignore His Word is dangerous. To obey it is always safe. There need be no question as to the results. Therefore, "Be ye not unequally yoked together with unbelievers."

### III. Worldly Companions

Here again there must be a breaking away. Worldly companions will not enjoy the Christians' prayer meeting, nor can the child of God take pleasure in their pursuits. Sooner or later the spirit of their association will dull spiritually unless a complete separation takes place. It is difficult to play with fire and not be burned.

But you say: How can I give them up? Child of God, you will not have to give them up. You live a spiritual life and they

will very soon give you up. They will be as uncomfortable in your presence as you will be when with them.

Make friends of God's children, and whether they be brown or yellow, black or white, you will find them far more precious and the association closer and more binding than even that of blood relations out of Christ. They will understand when the members of your own family do not. And then, too, such friendships can never be broken. Death does not separate. Make friends, therefore, of those with whom you can associate not only here but throughout eternity.

Now, the secret of the separated life lies in "the expulsive power of a new affection." I will never forget the day Grace Armstrong was converted. It was at a Sunday afternoon meeting in Chicago. She just slid down on her knees and sobbed as though her heart would break. No one could console her. Then as she went out her girl friends told her that it would soon pass away.

"No, girls," responded Grace, "this never will pass away."

And when young men telephoned her and invited her to the theater, without a moment's hesitation she answered, "No." Old things had passed away in a single moment. No longer did she love the pleasures of the world. All things had become new. Christ was now in her heart and she had a new affection. She loved the prayer meeting, loved to stand and sing for her Saviour on the street corner, loved to do personal work, loved above everything else the house of God. There were no battles, no questions to answer, no problems to solve. When Christ came in in His glorious fullness the world went out. There was no room for it. Grace is now with her Lord, but oh, what a wonderful testimony she left before she went home!

When I was a missionary among the Indians near Alaska, I lived for some time on what we called "hardtack." "Dog biscuit" I suppose would be the name in civilization. Now, it was so hard that only by warming it could I manage to penetrate it with my teeth. Nevertheless I thoroughly enjoyed and relished it.

But there came a day when I returned to civilization and began to eat bread and butter once more. And what do you think? Why, I have never wanted hardtack again. Not once have I pined for the old days and cried, "Oh for a bit of hardtack once more!" And why? Simply because I've got something better.

Well, you can have the hardtack if you want it; but as for me, I am going to feast on bread and butter. I want the best. And, thank God, when we enter into the spiritual experiences of the new birth and the Holy Ghost, we are fully satisfied; nor do we crave any more for the things of the world. Thus separation becomes easy. It is not hard to deny yourself something that you do not want. Thus, it is "the expulsive power of a new affection." Let Jesus Christ in in all His fullness, open your heart to the Holy Spirit, become God-inhabited, and you will be glad to go without the camp with Him bearing His reproach.

"Since mine eyes were fixed on Jesus

I've lost sight of all beside,  
So enchained my spirit's vision  
Looking at the Crucified."

Even our tears need washing in the blood of Christ before they can be acceptable.

## Murder

(Continued from page one) this law of God. It is yet the same, changeless, immutable eternal law of God. And "God the same yesterday, today and forever." The law of gravity has not changed from the time of the creation of the world until now. And the changeless, immutable law, namely, "Thou shalt not kill," has never yet been repealed.

This is the written law of the ages. It applies to all from birth until the natural death, and that regardless of circumstances or persons involved murder is murder! The consequence of a sick person to be killed get out of his unfortunate plight is nothing short of suicide on his part, or self murder. The one who administers the death is nothing short of a murderer according to this law of the centuries!

This law, this unrepealed law of the centuries, is backed by an invisible Almighty God! And every person who kills another person, regardless of who killed or by whom killed, shall be held responsible for the killing by the Lord, who is the author, owner, and originator of life, namely the Creator, the supreme authority of all the universe—and is over all the universe. And shall not the Judge of all the earth do right?

Killing is murder if it is done by a poisoned pill, a prolonged sleep, a gun, or by a baseball bat. Regardless of how many times it is done or how large the number of persons who are involved in doing it and are guilty of this charge, death is death to the person killed, and murder is murder for the person who does the killing. There is no being written a black page in our American history. There is being placed an indelible stain, a horrible blot, on our American flag, and our highways are being coming bloody roads, made by the blood of our murdered dead, and this blood of our murdered dead cries out against the deplorable condition of crime, lawlessness, inefficiency and criminal conduct of our American people. Yes, this blood cries out against their low estimate of human life and their condoning of murder, until murder is thought but little of or about by many. The estimate of human life is very low by professional and common classes. Who among us is safe anywhere?

—Eld. S. David Sikes

## "GOD FORBID"

Well, these words are not Paul's oft repeated phrase "God forbid." The translators used this English Expression because they thought it came nearer expressing the Greek idea of expression than the Greek word would if translated literally. Of ten the literal meaning casts great light upon the meaning of New Testament Scriptures. New Testament Greek can be taken at home as well as it can be studied in a class. Other studies offered also. My book The Seal Of God And The Mark Of The Beast, 60c postpaid. C. O. Baker, 2910 Denver Blvd., Pueblo, Colorado.

Where souls are being tried and ripened, there God is hewing out pillars for His temple.

Trial affords the greatest opportunity to witness for Christ by example.

The eagle that soars near the sun is not concerned how it will cross the stream.