

LANDMARK BAPTIST HISTORIAN

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."
Deuteronomy 32: 7

Our First Anniversary Issue



I cannot begin to describe the pleasure it has been to prepare the Baptist Historian each month. The work has been and will continue to be a "Labor of Love" for my Baptist Brethren.

A personal mantra for over 20 years has been "What can be known, must be known." The evidence of our early scriptural Baptist presence in California is overwhelming and still, there is much yet to be discovered.

The gathering of our rich historical treasure has not been a solo endeavor, the material you have been reading over the past year is fruit of an active effort to reclaim our heritage by myself and good friend and brother Jim Brower.

addressing you upon the House of God itself, shall confine my remarks to its chief article of furniture.

My text you will find in the third chapter of Jeremiah, and fifteenth verse, as follows:

"And I will give you Pastors according to mine heart, which shall feed you with knowledge and understanding."

My subject is –

OUR MINISTERIAL DESTITUTION AND ITS SUPPLY.

This text is the promise of God to His people, conditioned upon their return from previous transgression and faithful performance of duty.

This promise, taken in connection with many others of a similar character, and the oft-repeated injunction, urged upon everyone who assumes the position religious teacher, to become a "scribe well instructed," strongly impresses the mind of the Bible student with the exceeding importance to both the Church and the world, of proper Ministerial ability.

It is plainly implied in the text, that there was a want at that time of such teachers as God could consistently bless, to the advance of the Church; and, also, that the Church could have that want supplied so soon as she should return and do her duty; in other words, that she had neglected her work, in the proper culture of those who were to become her leaders.

Every good Minister of Jesus Christ is the gift of God. A "special gift," if you please. So far as natural talents and a renewed heart – qualities over which man has no control – are concerned, they are the *direct* gift of God. But in intellectual culture, in theological science, in *all* that enables a man to "rightly divide the word of God," in all that is the result of learning, research, study – in one word, *education* – he is just as much the result of human effort, human labor, human means, as is the construction and management of a ship, the product of the grain-field, or the erection of a house of worship.

Hence, the Church has as active a part to perform, in producing the supply of its own ministry, as its members have in procuring sustenance for their individual families, or its organization has in providing a house of worship.

This, I am well aware, is a bold statement, yet if I can succeed in making it as clear to your minds as it has long been to my own, our surprise will hereafter be, that we did not apprehend so important a truth, at an earlier day.

Our Ministerial Destitution, AND ITS SUPPLY.

A Discourse,

Delivered at the Dedication of the new Baptist meeting house in San Jose, during the sitting of the San Francisco Baptist association, May 8, 1859, and adopted by the association, in place of its Circular Letter.



by Rev. O. C. Wheeler, A. M.

SACRAMENTO "DAILY STANDARD" STEAM JOB
PRESSES 1859.

OUR MINISTERIAL DESTITUTION AND ITS SUPPLY.

FRIENDS AND BRETHREN- It is common, on occasions like the present – the Dedication of a new house of worship – to have a discourse with direct reference to the sanctuary. But I shall venture, this morning, to depart in a measure from the established custom, and instead of

That God works by means and not by miracles – that *men* are His divinely appointed instrumentalities for the execution of His designs – are truths nowhere questioned among intelligent Christians. Wherefore, when He has produced the intellect, and regenerated the soul, He has laid the foundation and furnished the material upon which, and by which, the superstructure is to be reared. Thenceforward, human hands are the visible, the indispensable instrumentalities.

Let us look at the facts of history. “Schools of the Prophets” were instituted by the old Church, almost as early as its organization; young men were reared, and their hearts were consecrated to God, by the spirit of his Grace. Then the Church took them, sent them to the institutions of learning, (for “Schools of the Prophets” were neither more nor less than that,) where they were taught all the divine truths, and made acquainted with all the human knowledge then promulgated on earth. And it was not until the Church had ceased its efforts in this direction, that its “prophets and teachers” so far degenerated, as to render the expression of my text necessary.

It was in one of those schools, and under the instructions of the learned Gamaliel that Saul of Tarsus was so taught as to be prepared to become the “great Apostle to the gentiles” as soon as his heart was changed, and he made spiritually acquainted with Christ as a Savior. These “Schools of the Prophets” have existed in one or another of the various forms, correspondent with the state of the Church, and the surrounding circumstances, until the present time. And whenever or wherever the Church has been in want of patrons and teachers, she has not been unsuccessful in securing a supply, if she has understood and resorted to the legitimate and divinely appointed means for obtaining them.

Whenever the Church has *mistaken* the necessary qualifications of her teachers, or has failed to use the proper means to qualify them, she has suffered depression and decay. A few hundred years only had elapsed, after the Master had gone up on high, and the Church began to lose sight of that great, that absolutely indispensable qualification in her Ministry, a *pious* heart. Forms succeeded to substance, and human learning usurped the place of the teachings of Christ. Thenceforward, for a thousand years, the picture is a sad one, indeed; fold after fold of the shroud of spiritual death was wrapped around her, until it was difficult to discover the most dim outline of the doctrines of the Apostles in all her forms and ceremonies. Yet in this whole time, she possessed nearly all the learning and science on earth. Her prelates and her Vicars, her Priests and her leaders, were also the leaders of, and instructors in, all that was elevated in science, or cultivated in taste. Even in those darkest ages, the Prelates of the Church originated, [sic] improved and brought to perfection some of those orders of sacred architecture, which serve as models and patterns for the

most costly and most ornate temples now erecting and using by the Church in this enlightened age. Even this beautiful temple, which we have this morning assembled to dedicate to the worship of Jehovah, is, in a great measure, fashioned after patterns furnished by Monks of an extremely remote and dark age, a time when it was literally true that moral “darkness covered the earth, and gross darkness the people.”

These ages of darkness were consequent upon the neglect of the Church to cultivate and to guard the piety of her ministry.

At another and later time, when piety was cultivated, and even deep devotion pervaded the Church, yet by neglecting that education, which instructs in Scripture knowledge, how imbecile did she become in her faith, how erratic in her practice.

AN INDIVIDUAL may pursue scientific research as a business, and reach a point more advanced than all his instructors. But *communities* never do this. No *people* ever become wiser than their teachers, and one individual will not continue very far in advance of his constant associates. If, therefore, the Minister be ignorant, in all, or in any one, of the points where he should be learned, it cannot be expected that the Church, or the people will, in the same departments, be wise.

Hence, the Church, should watch with great vigilance, and foster with unremitting care, the education of her Ministry, so that at least the rising generation shall be taught by “scribes well instructed.”

“Pastors after mine own heart;” that is, men whose minds have been renewed and made after the image of the Divine Being, “who shall feed you with wisdom and knowledge” – men who have learned wisdom and knowledge, and can so impart it, that it will feed and strengthen the “Flock of God.”

That we as a denomination in this State, need such Pastors, is an assertion too patent to admit of proof. How shall we obtain them, is a question, which, after ten years of study and toil, remains unanswered.

Let me be distinctly understood. I do not mean to even intimate that any of our Pastors – that a single one of them – falls a whit behind the best men that ever occupied the position, in zeal, in consecration, in entire devotion to the work of the Ministry – I speak of the fact that we want the *number multiplied*.

Nor will the facts allow me to admit, that we, as “Baptists, have done little or nothing.” It is now about ten years since the first Church of our denomination was organized in this State, and from that day to this there have been organized more than an average of one Baptist Church in every three months. And we now have three interesting and influential Associations, each doing a good work.

Yet, the *Ministerial supply of our State* is a theme, so very pressing in its necessity, that it would seem to arise

unbidden in the mind of every one. No Baptist in this State, who is intelligent upon the point, can fail to feel painfully, the necessity for more “men of God, thoroughly furnished to every good work,” prepared to “rightly divide the word of God, and give to everyone a portion in due season.” Pastors who will feed the flock “with knowledge and understanding.”

Need we here stop to use numerals, and write statistics, showing the relative number of Baptist Churches and Baptist Ministers in the State? Useless as this would be in many points, it would be fatally at fault in correctly representing the true state of the case. Suppose there are half a hundred Baptist Churches on our Associational Records, are there not as many men of whom the hands of the Presbytery have been duly laid, while the solemn prayer of ordination has been offered? Despite these two balancing items, the fact still meets us, that a large portion of our Churches are entirely destitute of such Pastors as God promises by the mouth of Jeremiah, to give to the faithful. Go through the length and breadth of the State – count the Churches which are actually perishing from want of pulpit instruction and Pastoral care, and then register the brethren who are “given wholly to the work of the Ministry” – will the latter equal the former? Let us be here distinctly understood, as casting no shadow of reflection upon brethren who, though so situated that they must, like Paul, make tents for a living, while they so preach that God will say of them, “they have done what they could.” We only refer to facts as they exist. The “good Minister of Jesus Christ,” who is obliged to toil all the week to sustain a dependent family, and then preaches the Gospel as well as he can on the Sabbath, has a task sufficiently severe, without the infliction of unmerited censure from his brethren, a task for which Jehovah will by-and-by honor him, let men say what they will; and may His Omnipotence forbid that we should ever add a feather’s weight to such a brother’s burden.

But of what avail will be a knowledge of the facts, if there be no remedy? And where is the remedy? Shall we look to the older States? They are but little better supplied than we are. While multitudes of men, feeling the full force of ordination vows, and burning with a desire to do a work to which they are totally incompetent, go begging for a place, quite an equal number of pulpits remain vacant, or what is little better, afford successive candidates an opportunity to show their unfitness for the position to which they aspire.

Full ten “long years of warfare” has been endured, while the call for “volunteers from the East,” has been continually repeated by every means known to the wise and the good. And with what success? A few have been moved by the Macedonian cry, and come to our relief, of whom some remain united at this present time, while others, having served out the time of their contract, with the

Missionary Society which sent them here, have returned to fields so cultivated as to be more congenial to their tastes.

The “Sons of the Church,” which have entered the ministry from our own midst, have mostly been induced to do so from the extreme necessity for laborers. The Churches have felt encouraged, and have urged the young men forward in preaching, but have they afforded the means of study and intellectual culture? Has not this great cardinal, essential point been overlooked?

It is to this subject I wish to call the attention of my brethren. To urge young men into the ministry, and not afford them the facilities for becoming fitted for their work, is an error as fatal to prosperity as it is contrary to the Divine arrangement. The Church that does it pursues a course, (charity says unintentional,) as subversive of her best interests as the daily imbibing of poisonous drafts is to the human system. Ignorance of true doctrine, in the Minister, will always be a fruitful soil for the growth of error, while a want of a clear view of the system of the religion of the Bible as a systematic whole, and an understanding of the relations of each to all the other parts, will lead to that loose and confused style of communication, which can never interest and instruct for any great length of time.

That the All-Wise has called a man to preach the Gospel, is prima facie evidence of his fitness in natural abilities and pious heart, too plain to call for, or even admit of argument or illustration. But natural talent does not furnish a knowledge of natural truths, physical science or illustrative phenomena. It cannot store the mind with argument, historical facts, or logical deductions, but it can and does lay the foundation for, and facilitate the acquisition and use of all these; and because of this, God selected the individual to become his ambassador. But those things must be acquired, and to acquire them, the individual must use this natural talent – must learn these natural facts

Again, a renewed heart, a pious soul, while it opens an effectual door for the reception of spiritual truth, and looks upon the sacred pages of Divine Revelation with an eye unknown to the carnal mind, cannot, without long continued, oft-repeated and prayerful study – unremitting and earnest toil – learn, collate, arrange, treasure up, and have ready for constant use the great principles of theology, the fundamentals of religious teaching. In short, no man is, either by nature, or by grace, nor by both combined, a “Scribe well instructed,” capable of “rightly dividing the Word of God – giving to each a portion in due season,” nor can he become such without that “patient continuance in well-doing,” exhibited in careful study to become “a workman who need not be ashamed.”

Supreme Wisdom has said, “The children of this world are wiser in their generation than the children of light;” a truth which, although at first startling, is most forcibly illustrated in the subject under consideration. Will our courts admit a man to practice at the bar, or authorize

him to act as an attorney and counselor at law, without evidence that he has read law – studied his profession? Does the medical world allow the man any better appellation than that of “quack,” who assumes to deal with our health, and thus jeopard our lives, without studying the “healing art,” becoming acquainted with the parts, the relations and the functions of the human system? Will the merchant entrust his ship, or the underwriter insure its cargo, in the hands of a captain who has never studied navigation, and has no knowledge of commercial geography? Will the manufacturer entrust his cotton mill or woolen factory to the superintendence of a man who has not thoroughly studied the relations of machinery, and learned the operations of the spindle and the loom? We need not pursue this subject; it is too plain. Men must be educated in theology, or they are not prepared to teach divine truth.

How to furnish the proper men – how to fill the vacancies – how to occupy the waste places, is worthy of all attention. Where are the young men, with hearts responding to the divine call, “who will go for us?” “Here am I, send me.” And if we had the young men, where are our “Schools of the Prophets,” in which they might be so instructed, as to be able to feed the flock “with wisdom and knowledge?” And if we had both the men and the seminaries, where are the endowments – the means of subsistence for the teachers and pupils? These questions suggest replied, anything but satisfactory – replies which constitute a scene, sad to look upon – disheartening to contemplate – yet I think we are not without hope. There is a little light. Will you look in the direction that I point? We may see it alike. And if we agree, there is also promise upon which to found the hope. That the Church had need of pastors, and God refuses to call men to become such, is an absurdity too palpable for consideration. It is not for a moment to be doubted, that whenever and wherever sinners are converted, or Christians congregate in any considerable number, there will be minds of sufficient capacity, and hearts of sufficient piety to serve as under-shepherds, so soon as they shall be furnished with the necessary instructions to enable them to lead the flock in “green pastures and beside still waters.” But, (and it is with unfeigned reverence I would speak,) we are not to suppose the Supreme Being so wanting in consistency, so unreasonable in his requirements, as to call men from their common necessary avocations, to instruct a Church or lead a people, who will neither contribute to their preparation, nor appreciate their labor when voluntarily bestowed.

The opening through which I think I see a ray of light, is this: We have, located at different points, and occupying different fields, several brethren in the Ministry, whose educational advantages, have rendered them capable of filling a professor’s chair in the best university in the East – whose libraries cover large fields of learning, both secular and sacred. These brethren are so engaged

that they cannot give their whole time to teaching, and if they should do so, there is no means for their support. But they love the cause of God so well, and regard ministerial education as so important, that they would willingly devote extra hours, though those hours should curtail ordinary recreation or repose, to the instruction of brethren who wish to cultivate their minds and become preachers of righteousness. Let the Churches pray for God to “pick His men” and “mark them for His service,” and then contribute to the support of these young men in this very cheap way, while they collect some knowledge of the great truths they are to preach.

This course will not afford all the advantages of a well-appointed seminary, but it is our best, our only substitute.

Besides, seminaries are at present, with us, impossible. We have neither men nor the means at command, to create and to furnish them. And if we had, we could not secure them. A seminary or college is not a thing of manufacture. It must grow out of existing necessities, and must be sustained by continuous necessities. And there is no other, no combination of necessities, that can sustain the but the multiplicity of students. Colleges and seminaries are never “born in a day.” Like the human frame, they, from small beginnings and feeble efforts, increase and develop the muscular and vital forces, just in proportion as those organs are subjected to constant exercise and use. It is true, that Rochester University, in the State of New York, would seem to constitute an exception to this principle. To the casual observer, she appeared to spring full-grown into existence. Her professorships in literature, in science, and in theology, were filled, and her classes were regularly graduated, the first year. And yet she was not a new creation. Another school, commencing in the study of an humble Pastor, with only three students, (precisely the plan I have endeavored to present in the foregoing,) had been growing with and from the demands of increasing numbers of pupils, for a quarter of a century, until it could divide, both its faculty and its students, and thus make two schools instead of one. But let either of those, or any other school in the most favored spot of earth, be deprived of students – let all the endowments continue – let the treasury overflow with gold – let the waving branches of her “Academic Groves” teem with singing birds, and her embowered avenues through elysian fields be thronged with delighted multitudes; yet without students to instruct, her professors would become drones, and her laboratory filled with mildew, her library would must, and her chapel become the hooting place of owls. Students, in considerable numbers, are absolutely indispensable to the success of any school of high order. And how many have we? How many could we count? Establish your school – endow your professorships, and make your tuition free, and everything most inviting, then sound the invitation – let its clarion notes ring along all the

vallies [sic], and echo among all the mountains, until it shall have reached every habitation connected with our fifty Churches, and how many students would respond? Not half a score. Be not surprised. I am within bounds. You would not find ten young men in all our Churches who would be ready to avail themselves of the advantages thus afforded for a thorough and systematic course of preparation for the holy work. A formal seminary is, therefore, as yet, quite out of the question. And because this is so, shall we do nothing? Because we cannot accomplish all we desire, shall we refuse to do what we can? As parents, I appeal to you. Are you willing to conduct those susceptible minds which God has entrusted to your care, from Sabbath to Sabbath, to the place of worship, and have them taught by a man ignorant of the first principles and proper use of his own native tongue – ignorant of physical science and natural laws – ignorant of the geography of the earth, and the habits of man – unlearned in the history of the Church and doctrines of the Gospel – unable to give even an outline of the system of Christian theology, or to advance three consecutive evidences for the existence of a Supreme Being? But I may not press this point – it is too painful. I know you are not, you cannot be, thus willing. What, then, will you do? You cannot obtain a supply from the older States. Such men as you want are not over numerous, even there, and the Churches that have been happy enough to secure them, will not let them go. Seminaries cannot be manufactured. You have but one alternative – at least I see no other – and that is for each Church to furnish every young man in her midst, who gives evidence of divine appointment with such assistance as will enable him to devote his time and attention to regular systematic study, with, and under, the instruction of some one of the brethren alluded to in the former part of this discourse. And then let those Churches, whose memberships do not embrace such young men, join with those that do, in supporting the young men, meantime, making daily supplication that God would raise up such in their midst.

This course I regard as not only our necessity, but a very hopeful one. It would naturally lay the foundation for seminaries and colleges; and I verily believe that a few years hence would witness the result in such a school, or schools, as would meet all our wants, fill all our pulpits, and furnish multitudes of destitute places with preachers of righteousness.

Brethren, of the Churches, this matter is with you – this responsibility is upon you, and God will require at your hands, faithfulness in this Stewardship.

Transcription by Robert W. Cullifer
January 5, 2005 California State Library
Rare Book Room – Sacramento, California



Reuben Young Blalock
1867 - 1962
His Missionary Life;
An Autobiography

Chapter V

While here in Condon in 1911, John R. Blalock was born. We gave him to the Lord and prayed God to make a missionary of him. He never knew until after he surrendered to go to China as a missionary.

In 1912 we moved back to Beaver, Oregon, on our homestead. I lived here and worked on my homestead, preaching on Sundays at different places. I pastored a little church 7 miles northwest of Sheridan called Rock Creek, also in Sheridan and old Union Church, 4 miles south of Sheridan. I supplied these little churches at different times. Old Union Church is the only one still in existence today.

Those days I went on horseback or afoot up the Nestucca River and across a mountain trail to the head of Willamina Creek and down to Buck Hollow Schoolhouse, then across a ridge to Rock Creek and down it to Rock Creek Schoolhouse where they held church. It was about 35 miles across a steep mountain from my place to Rock Creek. I made many hard trips across this rugged mountain trail, sometimes wading the Big Nestucca River. One time coming home I had to wade it, and I took cramps in my legs so I could hardly walk. I rubbed my limbs with some turpentine I had in my hand grip and managed to get down to Dee Jones', about two miles, where I borrowed a saddle horse to ride home, some 12 miles farther. I think that was the last time I made that 35 miles on foot.

I went out there Saturday and preached over Sunday and came back Monday. I seldom received more than \$2 or \$3 a trip. What moved me to make these trips? The money I got? I could have stayed at home and worked on the county roads and made twice that much. There was a deeper motive that moved me than any earthly gain.

Sometimes I would be away from home holding meetings for a week or two. Once when I came home, my wife told me about a neighbor who came to see her who asked her where I was. Then she told her, the woman said, "I would not have such a man who would go off and leave me for weeks." May said to her, "If I can stand it, my neighbors ought to put up with it." When she told me of this I thought how true the Proverb—"A good

woman is from the Lord." A preacher's wife that cares for the children while he is away holding meetings is due double honor, and God will bless her in eternity.

In 1914 I was living on my homestead. I had it so "I could live at home and board at the same place." I had a two story framed building with a kitchen off on the side. The building was sealed, clothed and papered on the inside, painted white on the outside. I took pride in my little home, but my time and affections were placed too much upon that home, so one cold morning it all went up in smoke. John and Harold were upstairs in bed. Their mother ran up to get them. I had hooked the garden hose onto the water pipe, but when I opened the door into the sitting room where the fire had started, I saw the flames going up the stair way and knew that May was cut off from escape with the children. I ran around the house to the west end window and called to May to bring the boys to the window and drop them down to me. She had had the two boys in her arms and started for the stairs, but seeing the flames coming up she thought all escape was gone. When she heard me call she came to the window and raised it and dropped the boys to me. However before she was able to get out her one hand and arm were burned very badly. The doctor grafted skin on some places on her arm.

We sat down and wept. All was gone, clothes, books, pictures and keep sakes. But God, friends and neighbors helped us, and we built back a cheap, rough, bungalow house to live in. Bro. J.A. Chapman of Fossil, Oregon, sent a check for \$75. Other friends sent less amounts, which all filled our heart with joy and gratitude to God for such friends in the time of need.

But we were led to trust more in God and to try to build more for Him, where fires would not burn. My dear wife was never so well after this experience.

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Blalock Home mentioned above. Courtesy of Tom Blalock

A BAPTIST CONFESSION OF FAITH BY R. Y. BLALOCK

As Printed in
THE WESTERN BAPTIST
FEBRUARY 1923
R. Y. BLALOCK, EDITOR

1. I believe in one Lord, God the Father, God the Son, God the Holy Spirit, one in essence, nature, and being, but three personalities, Who is the maker of Heaven and earth and all things therein, just, holy, merciful, and omnipotent.

John 10:30; Gen. 1:1; John 14:19,23.

2. I believe Jesus Christ, the Son of God, was conceived by the Holy Spirit, born of the Virgin Mary, a perfect man, who died in our stead, making a perfect sacrifice for sin.

Matt. 1:18-21; John 3:16; 2 Cor. 5:21; 1 Pet. 1:19; Ro. 5:6.

3. I Believe that He rose from the dead in His human body; ascended to the right hand of the Father, where He as High Priest reigns, and makes atonement for all those who accept His sacrifice made for them.

Luke 24:6,51; Acts 1:11; Heb. 6:20; Rom. 5:11.

4. I believe He will come again personally and visibly, "and every eye shall see him," and He will reign on the earth a thousand years with his saints, execute justice and judgment.

Acts 1:11; Matt. 24:27,30; Rev. 1:7; Rev. 20:1-4.

5. I believe in the Holy Spirit, the third person in the Trinity, equal with the Father and Son in power, grace and glory; who spake through the Prophets and Apostles, giving us the Bible, the infallible Word of God; reproves the world of sin, convicts, and regenerates the soul, seals, sanctifies, and keeps.

Rom. 8:26,27; John 3:6-8; 16:7-13; 1 Pet. 1:21;
2 Tim. 3:16,17; Eph. 4:30.

6. I believe a church of Christ is a body of baptized believers who have received their baptism through a succession of churches established by Jesus Christ out of those who were baptized by John the Baptist, who had received it from God; and these churches who acknowledge Jesus Christ as head and founder, shall stand forever.

Luke 7:29,30; Matt. 3:1-8, 13-17; 16:18; Mark 3:13,
Luke 6:12, Dan. 2:44; Matt. 26:19,20; Eph. 3:21.

7. I believe that Baptism and the Lord's Supper are ordinances of the churches of Christ, and are to be kept sacred by them, and they are the only divine institutions on earth that have these ordinances and can administer them.

Matt. 28:19,20; 1 Cor. 11:2; 12:13; Eph. 4:5;
1 Cor. 11:23-26.

8. I believe that man was created in the image of God, and he was good; but that through disobedience, when tempted

of the devil, he fell into a state of sin, from which he can be redeemed only by the Blood of Christ.

Gen. 1:26,27,31; 2:17; 3:6,7; 6:5; Acts 4:12;
Heb. 9:14; 1 John 1:7.

9. I believe that all who accept Jesus Christ as their Savior are saved by Grace alone, and are kept by His power, and will after death dwell with Christ forever, while those who reject Him will be turned into eternal torment.

John 5:24; Eph. 2:8-10; John 10:28; Rom. 8:38,39;
Matt 25:45; Rev. 20.

10. I believe it is the mission of the churches of Christ to give the gospel to the world, under the guidance of the Holy Spirit, to baptize those who believe, and to organize them into gospel churches, which become, at their organization, executive bodies in the Kingdom of Jesus Christ on the earth.

Matt. 28:19,20; Acts 13:1-4; Matt. 16:18,19; 18:15-18.

All of this I believe is true, and that the churches holding to them, constitute Christ's Kingdom, His Bride, who awaits the coming of her Lord, the Bridegroom, when she will rejoice as in the beginning (Matt. 9:15; John 3:29) for at His coming the marriage will take place. (Rev. 19:7-9).

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The above is a brief Baptist confession of Faith, that gives the fundamental principles the editor of this paper believes. If you cannot endorse it, fire into us, and give your reasons with a thus sayeth the Lord. The truth is what we want, for we do rejoice in the truth.

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## THE WAY OF BAPTISM

By R.Y. Blalock, Caldwell, Idaho.

THE PACIFIC COAST BAPTIST  
VOLUME ONE ~ NUMBER 8  
FRIDAY, AUGUST 14, 1931  
KLAMATH FALLS, OREGON

### 1. It came from God.

"There was a man sent from God whose name was John." (John 1:6). Then John says, "But He that sent me to baptize with water." (John 1:33).

"The baptism of John, whence was it? From heaven? Or of men?" (Matt. 21:25).

### 2. Its purpose: To show the death, burial and resurrection.

"Therefore we are buried with Him by baptism into death; that like Christ was raised up from the dead by the glory of the Father even so we also should walk in the newness of life." (Rom. 6:4).

"Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. 2:12).

### 3. Its for saved people only.

(1) John the Baptist required "repentance" first. He said, "Bring forth fruit meet for repentance." (Matt. 3:8).

(2) Jesus commanded His church to "make disciples" then baptize them. (Matt. 28:19).

(3) The saved are baptized by the church, "Then they that gladly received His word were baptized." (Acts 2:41). "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

"And he commanded them to be baptized in the name of the Lord." (Acts 10:47,48.)

### 4. It is immersion in water.

"And Jesus, when he was baptized, went up straightway out of the water." (Matt. 3:16).

"And they went down both into the water, both Philip and the eunuch; and he baptized him."

(Acts 8:38).

"Therefore we are buried with Him by baptism into death." (Rom. 6:5).

### 5. It must be of divine authority.

John the Baptist had his from God. (John 1:6, 33).

Jesus received John the Baptist's baptism. (Matt. 3:15-16).

The Apostles all received it from John the Baptist. (Acts 1:22).

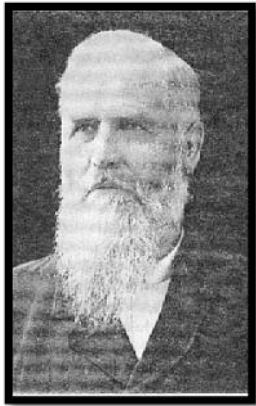
Jesus Christ being baptized by a Baptist preacher, and all the Apostles were baptized by the same Baptist preacher, that made them all Baptists.

Jesus organized them into a Church. (Luke 6:12-12 - Matt. 16:18). That church was a divine institution. Jesus Christ as its founder and head, and it was of necessity a Baptist church, as all of its members were Baptists. Jesus gave His commission to that church to make disciples, then to baptize them. No other institution but His churches has that divine authority to baptize.

Have you had Baptist baptism? That is the kind Jesus received and you should have nothing less.

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The Eleventh of a 12 part Series  
in  
The Western Baptist

THE SECOND COMING OF OUR  
LORD NO. 11

BY J. H. MILLER

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I will have to pen a few more thoughts on chapter 16, as I had to omit some important things to reach what I wanted to say in No. 10. When the angel poured the seventh bowl into the air—seven being the number of completeness, especially in things pertaining to the covenant—so in this case it was the seventh angel and the seventh bowl; and when he had poured the contents of the seventh bowl into the air, there came a voice from God on His throne saying, IT IS DONE. Christ on the cross said, IT IS FINISHED! These two expressions answer to each other—the Father by His power fulfilled the promises made in covenant with His Son.

The bowl poured into the air, affected every land and nation under the sun—none will be exempt, China, Japan, exclusive Tibet, all Africa—none left out. "Every island fled away"—Islands are only smaller or larger mountains rising from ocean's bed, and when God ariseth to shake terribly the earth, the island falls under the water, and so disappearing seems to flee away, "and the mountains were not found." The mountains of Oregon will tumble into the valleys, thus making a large area of arable lands; "and great Babylon came into remembrance before God." Probably the shaking down of the buildings in great Babylon sets fire to the city in every part, so that it is utterly consumed in one hour; and thus the earth is purified from the most enormously filthy abomination this sinful world has ever known.

But Nimrod the grand son of Ham (Gen. 10: 8-10) began idolatry only 98 years after the flood and the Jewish rabbis say he did it wilfully and maliciously against God. Nimrod gave idolatry and its accompanying abominations a thorough foundation in the hearts and minds of the people; then later, when their tongues were confounded the people scattered everywhere taking their idolatry with them; but this abominable woman is still afoot till Egypt—the first of the mountain-heads on which she sits; Egypt, then Assyria, followed by Babylon, Medo-Persia, Greece, and Rome—the last of the seven mountains.

"Mountain" is used as a symbol of a government—(Ps. 30: 7) "thou hast made my mountain to stand strong"—"I am against thee O destroying mountain; I will make thee a burnt mountain"—which will be fulfilled in the 18th chapter of Revelation. This prophecy (Jer. 51: 25) is spoken of Babylon, and will fulfill Jer. 51: 39. This fulfillment is described in Rev. chapter 18; so I shall make no farther mention of that chapter. The beast this abominable woman rides during the last days of this dispensation was first seen in Rev. 13: 1-3—then like a leopard with feet like a bear and a mouth like a lion; but now of a scarlet color, and the woman dressed in purple and scarlet colors, indicating persecution of the foolish virgins—to the knife, and the knife to the hilt. These beasts, five of whom are fallen, at the time the apostle was writing—these were Egypt, Assyria, Babylon, Medo-Persia, and Greece; and one (Rome) is and the other is not yet come [the antichrist beast], and "the beast that was [Rome] and is not [Rome destroyed], even he is the eighth [the old Roman empire re-established by the antichrist] even he is the eighth and is of the seven—that is, combining the same spirit and malicious wickedness of all the seven combined;—and all this "the man of sin" [2 Thes. 2; 3] will pour upon the believers who are not prepared for the rapture of the saints [1 Thes. 4: 16, 17] when Christ comes for his ready, waiting watching ones. Chapter 19: 15—"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walketh naked and they see his shame." This coming occurs while the unclean spirits of devils are out among the nations deceiving them to the great day of God Almighty. These foolish virgin saints—I think—are prophetically mentioned in chapter 7: 9-17—no believers in the world, now the seventh bowl is let loose on a world of incorrigible rebels.

THE TWO WOMEN—Chapter 12 and 17.

We will examine the characters of these two women—the one in chap. 12 "is clothed with sun—enveloped in heavenly light—crowned with twelve stars, and the moon under her feet"—the world and its maxims trampled upon by her, being beneath her regard; the crown of twelve stars,—the twelve apostles of the Lamb—and my opinion is that this woman is simply the symbol of pure Christianity. Some claim that she is the church; but the Lord had no church till Christ

came and organized that institution for his bride. This woman—not the church—gives birth to a masculine son; and finally becomes—ultimates in the Jerusalem which is above, who is the mother of us all Gal. 4: 26. The church—the bride could not give birth to herself, but this gave birth, through the resurrection power of God, gave birth to the bride at the time of the rising up of the two witnesses, and their ascending "up to heaven in a cloud."

Chapter 17 gives us a thorough description of the other woman—she is in "the wilderness"; and wherever she holds sway there will be a moral wilderness. She is decorated with precious things from below—the gems from earth and sea, and holds a golden cup in her hand. She too is a mother "of harlots and abominations of the earth." The union of church and state is political fornication from which our beloved country is not entirely free. Each year our government passes over to all the various sects in the U. S. the amount their property should be taxed for by giving that protection of that property tax free. Our nation will suffer for it.

Some have taken this woman to be the Catholic church, but this cannot be for there were abominations in the earth thousands of years before the Roman Catholic church came into existence in A. D. 1053; but is that institution only so far as she harmonizes with the GREAT MOTHER'S characteristics. But as the sun-clothed woman symbolizes true Christianity so this woman the opposite and running parallel with the sun-clothed woman. But before the Deluge the vile woman had-like the sun-clothed woman travels on foot, for no government helped her.

[Continued next issue.]

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Recommended reading for the serious or novice student of Baptist History. The Churches of the Valley of Piedmont by Samuel Moreland - 1658. In the *Historical Sketch on the Purchase and Printing of This Book*, Conrad Glover states: "It is our opinion that this is the most valuable book on Baptist Church History that has ever been written: It bridges the gap of the Dark Ages with an accurate report of the fidelity of our predecessors to the faith once delivered to the saints."

