

Devoted to Evangelism, Missions and Bible Doctrines.

The Baptist Examiner

The Paper With a National Circulation

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

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

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NEW TESTAMENT BAPTIST CHURCHES

Is The Pastor A Hired Man?

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Is the pastor a hired man—to be hired and fired as if he were in secular employment?

This question is suggested by several conversations with members of churches that have been having trouble in the matter of pastors. It would seem appropriate for us to look into the matter of pastors and pastoral relations. First we shall—as in many other matters—take the question up negatively.

SOME WRONG IDEAS AMONG CHURCHES

The idea that men should be jockeyed before a pastorless church like horses on a race track, and that people should pick the "winner" according to notation and caprice. This is generally done, and a divided church results. The new pastor is not sent of God, and has some opposition to him from the first. As chosen as some tire of him, they become ready to "fire" him.

The idea that it is the prerogative of the deacons to hire and fire the preacher.

This is in no sense the duty of deacons. In thousands of cases deacons have met secretly and planned the pastor's resignation. Every deacon who is a party to such a thing ought to be disciplined by the church. Secret meetings are wrong in a Baptist church anyhow. Besides the pastor should serve as the chairman of deacons—failure on this point often sets pastor and deacons against each other.

The idea that a cure-all for all ills is a change of pastors.

Maybe a change of pastors is sometimes needed—maybe some other change is needed—maybe something else entirely. Churches that are constantly changing pastors never do much and are in constant ferment.

SOME TRUTHS ABOUT PASTORS AND PASTORATES

The ministry is a calling—not a profession or a mere job. And the call should include a call to (Continued On Page Four)

ELDER GEO. R. REYNOLDS

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The wording of my subject has been selected with care and thought. The appropriateness of this topic will become quite obvious to the reader as this treatise is studied.

The word CHURCH is to be found for the first time in God's Word in the Gospel of Matthew, the 16th chapter. We read thus: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. 16:18. The Lord Jesus Christ is speaking in this passage of Scripture. And He announces that He is to build His Church! Thus, this text informs us that Christ is to be considered or looked upon as the builder or founder of His Church!

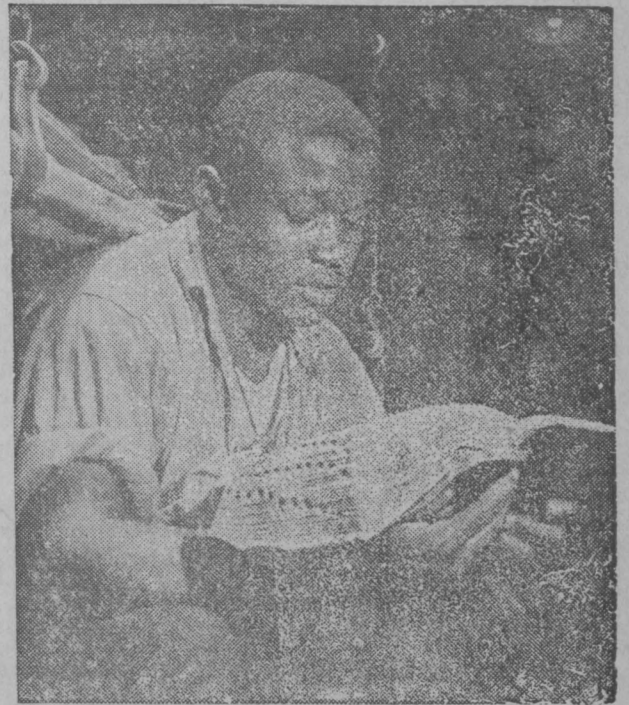
When did this church have its beginning? The answers given to this thought-provoking question are numerous and contradictory. The people with whom I was formerly numbered often delight to say: "The church had its beginning in the days of Abraham and was perfected and completed in the days of the Wesley brothers." Such an utterance reveals a gross ignorance of the Scriptures. What does the Bible have to say as to the origin or beginning of the church?

It is even stated in Old Testament prophecy that Christ was to build His Church. In Zech. 6:12-13, we read these words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of (Continued On Page Four)

Mused Uncle Mose

You jes' look at de snow an' de mount'ns an' de rivahs an' de bottoms an' de grass an' de trees an' de sky an' ev'yt'ing -- dey ain' nuttin' wrong wid de worl' 'cep-tin' mens and wimmens.

His Daily Bread. . .



"Break thou the bread of life, dear Lord to me,
As thou didst break the loaves beside the sea."

Though He May Be Surrounded By Darkness God's Child Is Still Safe

A childhood experience is still fresh in the writer's mind. As a very small boy our earthly father took us through a dense forest. Even in the daylight it was almost dark. The father's hand held firmly the little hand. Well do we remember the child's fear as it grew darker and darker, till the eye in the oncoming night could no longer see the road which led home. But we know that father knew the way and so long as he was with the child there was nothing to fear. "He

knows the way." And so the little feet stumbled on. Finally, when the darkness was so dense that the mountain path could no longer be seen, the strong arms of the father snatched up the little one and carried him safe the rest of the way to the home on the other side of the forest.

This present age is called in Scripture "a dark place" (2 Peter 1:19). It is dark at any time, but as the age closes it becomes darker and darker. Before the morning comes the night. If we know Him and walk with Him, as Enoch walked with God, (Continued on page four)

What Kind Of Sacrifices Will You Bring To Our Holy God This Year?

One rainy day when some children were unable to play out of doors, they started a game in the house. The game was Noah's ark. One by one they marched the animals into the ark, and when they had put Noah and his family in also, they shut the door. Then one of the children said, "We have them all in now, so why not have a flood?" The place for the flood, of course, was the bathroom. So they ran to the bathroom and turned on the water. After the rain had ceased and the dry land began to reappear, the children marched out all the animals—the elephants, the camels, the donkeys, the

kangaroos, the lions, the bears, the whole menagerie. And then someone suggested that they have a sacrifice of thanksgiving. They found a soap-dish. Into this they put bits of paper. With a match they set these ablaze. This was their burning altar. "But where is the sacrifice?" said one. They looked at the animals they had marched out of the ark, but they did not feel like giving any of them up. At last one little girl (Continued On Page Four)

DIVINE PARADOXES

We are impressed with the fact that He who was the Bread of Life began His ministry by hungering, and He who was the Water of Life ended His ministry by thirsting.

Gregory of Nazianzus has beautifully developed this idea in these words:

"Christ hungered as man, and fed the hungry as God;

He was hungry as man, and yet He is the Bread of Life;

He was athirst as man, and yet He says, 'Let him that is athirst come unto me and drink';

He was weary, and yet He is our rest;

He pays tribute, and yet He is a King;

He is called a devil, and cast out devils;

He prays, and yet hears prayer;

He weeps, and dries our tears;

He is sold for thirty pieces of silver, and redeems the world;

He is 'led as a sheep to the slaughter,' and is the Good Shepherd;

He is mute like a sheep, and yet He is the Everlasting Word."

-- The First Baptist Pulpit --

"NEW TESTAMENT BAPTISM"

In introducing this message, we wish to ask ourselves, and you, some questions:

1. What does the Bible say about the mode, or method, of baptism?

2. What is the proper mode of baptism?

3. How was Jesus baptized?

4. Is sprinkling or pouring for baptism, sanctioned in the Bible?

5. Does it really matter how we are baptized?

Of course, you know that the Baptist position is that immersion is baptism, and that alone. ARTICLE XIV, of what is commonly called the "New Hampshire Declaration of Faith" states:

"We believe that Christian bap-

tism is the immersion in water of a believer. . ." Now I am a Baptist, and proud of it, and I believe what Baptists believe, but I do not believe it because Baptists believe it—I believe it because it is the Word. I do not believe in immersion because it is part of our Baptist doctrine, but I believe it because it is the Truth from God's word. WE GIVE SIX REASONS FOR BELIEVING THAT IMMERSION, AND ONLY IMMERSION, IS NEW TESTAMENT BAPTISM.

1. THE EXAMPLE OF JESUS.

The baptism of our blessed Lord is described in five places: "Then cometh Jesus from Galilee to Jordan unto John, to be

baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matthew 3:13-17.

"And it came to pass in those days, that Jesus came from Nazareth to Jordan unto John, to be (Continued on Page Two)

WHAT DO YOU THINK?

There are a lot of people who have not decided that the saloon—whether it be a "beer parlor" or a "cocktail lounge"—is a bad institution in any community. They are not interested in having these places abolished. They hold aloof from the men and women who are working to eradicate these outlets of booze.

By their attitude these same people say, in effect, that these places are fairly respectable places and see no reason why they should use their influence against them. They seem to think that those who oppose the saloon in its various forms are extremists and that it is better to let the booze places alone rather than to stir up commotion in the neighborhood. These people are indifferent as to whether the saloons remain or go, but they do not want to meddle in the affair.

What do you think of the saloon? (The present-day term, "cocktail lounge," is just another name for a saloon.) When the (Continued On Page Four)

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NEW TESTAMENT BAPTISM

(Continued from page one)

areth of Galilee, and was baptized of John in Jordan. And straightway coming out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him; And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."—Mark 1:9-11.

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."—Luke 3:21, 22.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Romans 6:3-5.

"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."—Colossians 2:12.

There is nearly unanimous agreement that Jesus was immersed. Practically everyone of any scholarship whatever, agrees to this. We give some examples: Cunningham Geikie, Episcopalian — "John resisted no longer, and leading Jesus into the stream, the rite was performed. . . . Holy and pure before sinking under the waters, he must have risen from them with the light of a holier glory on his countenance." — "Life and Words of Christ," pages 413, 414.

G. Campbell Morgan, Immersed Congregationalist — "He (Jesus) left the seclusion and the privacy, and standing on the threshold of public work, with the waters of a death baptism, which he had shared in the grace of his heart with man, still clinging about him, the silent heavens broke into the language of a great music, as the Almighty Father declared, 'This is my beloved Son, in whom I am well pleased.'" — "The Crises of the Christ," page 13.

John Wesley, Methodist — (Commenting on Romans 6:4): "We are buried with him—alluding to the ancient manner of baptism by immersion." — Explanatory Notes on the New Testament, Page 376, (Published by Carlton and Porter, New York).

Neander, Converted Jew: "In respect to the form of baptism, it was in conformity with the original institution, and the original import of the symbol, performed only by immersion. . . . Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reasons for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolic tradition."

THERE IS PRACTICALLY UNANIMOUS AGREEMENT THAT JESUS WAS IMMersed. And why should there not by agreement, when the Scriptures plainly say that when he was baptized he went up out of the water?

But some say that Jesus was taken into the water all right, but was sprinkled while standing in the water. Anyone who says that is as foolish as the village idiot who followed a wagon thirty miles to see if the hind wheel ever caught up with the front one. We call such a venture a "fool's errand." But if this is right, why do not the Methodist, Presbyterian, Episcopalian and Lutheran (and other "sprinklers") take the candidates into the water, and then sprinkle them, for Jesus said, "Thus—in exactly the same manner—it becometh us . . ."

Then some say that the Jordan river did not have enough water in it for immersion. Histories and geographies show this contention to be ridiculous. But you do not need a history of a geography to see this, just read II Samuel 19:15, 18:

"So the king returned and came to Jordan. . . . And there went over a ferry boat to carry over the king's household."

If a river would float a ferry boat, it ought to be big enough to baptize in the Bible way, ought it not? Then some swing to the other extreme and say that the Jordan was too deep and swift to baptize in. Our answer: The Ohio river is deep and swift at some times, too, but the writer has often baptized there. AS CERTAIN AS LANGUAGE MEANS ANYTHING, OUR BLESSED LORD JESUS WAS BAPTIZED BY IMMERSION, AND IF WE ARE GOING TO FOLLOW HIS EXAMPLE, WE MUST BE IMMersed, TOO!

2. THE PRACTICE OF JOHN THE BAPTIST.

"And John also was baptizing in Aenon, near to Salim, because there was much water there: and they came, and were baptized." — John 3:23.

Why is the Holy Spirit so careful to tell us the reason that John the Baptist was baptizing in any certain place? It is to make certain that baptism is to be by immersion. But some will say that this was needed for the crowds that attended his preaching, much on the old camp-meeting plan. But he was not preaching there because there was much water, but he was baptizing there because there was much water there. And the people came and were baptized, not fed in camp meeting style.

JOHN THE BAPTIST, THE MAN SENT FROM GOD TO BAPTIZE, CERTAINLY IMMersed THOSE WHO "BROUGHT FORTH FRUITS MEET FOR REPENTANCE."

3. THE CASE OF PHILIP AND THE EUNUCH.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip

said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."—Acts 8:36-39.

This is THE MOST MINUTE AND DETAILED DESCRIPTION of Baptism in the Bible, and leaves absolutely no doubt whatever as to the APOSTOLIC AGE METHOD. Notice the powerful description:

"They went down both into the water . . . and he baptized him . . . And when they were come up out of the water . . ."

A man would have to be blind in one eye and unable to see out of the other to get sprinkling from that passage. IT IS A CLINCHER FOR IMMERSION!

When A. J. Holt and S. S. Orris, professor of Greek in Princeton Theological Seminary, were making a trip through the Holy Land, they occupied a carriage together and sat facing each other. From Bethlehem they went directly south on the Roman road to Hebron, visiting Solomon's Pools, about eleven miles out from Bethlehem. These pools were from 200 to 400 feet in dimensions. They were arranged one below the other. They were fed from the water shed. They spent much time in visiting and measuring these pools. They went on to the southwest, still on the road to Hebron. Mr. Orris was busy examining Cook's map. Then he called Brother Holt's attention. "Dr. Holt, did you know that we were traveling on the road from Jerusalem to Gaza?" (Holt knew it all the time). "See here," he continued, "There are the ruts of chariot wheels in the Roman road made during the days of the Caesars. We are now in a desert place, not a tree in sight. We must be near the very place where Philip baptized the eunuch. Now where is your water. There is not enough water to baptize a monkey the way you Baptists contend. But there is water in the hollow of that rock to baptize one decently." (It had rained the night before and some water was standing along the road.) Brother Holt replied, "The Word finds the water." Just then he heard the bleating of some sheep and looking out of the door, he saw that they were approaching a pool of water not 200 yards distant. So Brother Holt said, "Are you perfectly sure that this is the place?" "Certainly," replied Mr. Orris. "See here, this way shows the route. This red line shows the

Roman roads and this one leads from Jerusalem to Beersheba by way of Hebron. Now Philip was in Samaria when called of the Lord to go down to the road to Gaza. He traveled by this black line (pointing to map). Here is where they came together. I saw this a mile back when Philip got into the chariot. It was right along here where the conversation took place. It is perfectly clear that we are not 100 yards from the very place. Now what if I wanted to be baptized your way, what would you do?"

Just at the most opportune moment the driver stopped at that pool to water his horses. Then Brother Holt said to this high and dry Presbyterian professor, "See, here is water, what doth hinder thee?" pointing to a pool right before their eyes. Then he said to the professor, "You will observe that this is an ancient pool as there are the Hebrew stones, hewn as King Solomon ordered them, with a broad bevel." There was a herd of cattle and some sheep drinking at the pool. The Presbyterian professor remarked "I confess that this is an unfortunate coincidence." Brother Holt replied that he thought it quite fortunate, and that he was going to report to the Baptist Press of America that according to Professor S. S. Orris, Presbyterian Theological Seminary Professor, "We have found the veritable pool where Philip baptized the Ethiopian eunuch." Of course the Professor did not accept his challenge; but there is an ancient pool right beside the road from Jerusalem to Hebron, along which Philip and the Ethiopian must have travelled. The pool is about 100 feet square and while filled up considerably had about 20 foot depth of water at the time Brother Holt, the Baptist preacher, and Professor Orris, the Presbyterian Greek teacher came along the way. It sloped down from the road backwards to the depth just stated. So we see that God has so arranged things that even a Greek Professor in a Presbyterian Seminary can't refute the teaching of God's word. Yes, the Bible says, "They went down into the water."

(The above incident is from the tract "Why We Are Baptists," by Pastor W. K. Wood, Pollard Baptist Church, Ashland, Ky.)

4. THE WORDS OF PAUL.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of

his resurrection."—Rom. 6:4, NEW
"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

In each of these passages, Paul compares baptism to a BURIAL. ON BAPTISM IS A BURIAL, MEMORIAL SYMBOLIC THREE-FOLD BURIAL. This three-fold reference is to:

1. The Burial of Jesus, although his resurrection.
2. The Burial of the old sinners of the believer, to sin, and the resurrection to walk in newness of life.

3. The burial of our bodies and their future resurrection.

Neither sprinkling or pouring could possibly fit the symbol of a burial. Sprinkling dirt on a dead body does not bury it. The Bible was a preacher-farmer who he a calf to die, and he told his youngest son to take the body on the hill and bury it. After a few days, a terrible smell was experienced. The preacher investigated, and found the body of the calf, with a few handfuls of dirt on its body. He thundered at the boy, "I thought you buried this calf." The boy replied, "Yes, I as much buried that calf as you bury people in baptism by sprinkling water on their heads." (Harris father was a "sprinkling" preacher). BAPTISM IS A BURIAL, AND SPRINKLING OR POURING STILL SMELLS TO HEAVEN AND ALMIGHTY GOD.

So we have seen from—

1. The example of Jesus.
 2. The case of Philip.
 3. The Practice of John the Baptist.
 4. The words of Paul.
- THAT BAPTISM, NEW TESTAMENT BAPTISM, REQUIRES FIVE THINGS:
1. Much water. John 3:23.
 2. Going down into water. Acts 8:38.
 3. Burial in water. Romans 6:4, 5.
 4. Rising from Water. Romans 6:4; Col. 2:12.
 5. Coming out of water. Mark 1:9, 10.

Beloved, this all adds up to IMMERSION, the ONLY Scriptural way of Baptism. With the above five points in mind, you could come nearer proving that there is an ox in heaven weighing twenty tons than you can prove sprinkling or pouring from the Bible.

5. THE MEANING OF THE WORD "BAPTIZE."

Our word "baptize" is from the Greek word "baptizo." What does that Greek word mean? We know what the Greek word in language the New Testament was written in—means, we shall know more about this matter. Listen to those who know the Greek:

Liddell and Scott, classic Greek—"Baptism, to dip in under water."

Sophocles, for Roman and Byzantine periods — "Baptism, to dip, to immerse, to sink . . . there is no evidence that Luke and Paul and the other writers of the New Testament put upon the verb meanings not recognized by the Greeks."—Greek Lexicon of the Roman and Byzantine periods, date 1870.

Thayer—"Baptism, to dip repeatedly, to immerse, submerge. An immersion in water."—Greek English Lexicon of the New Testament, date 1887.

The Greek Catholic Church, one of the parties in the Roman Greek Catholic church split in 1054 A. D. has always IMMersed, EVEN THEIR INFANTS! They know the meaning (Continued On Page Three)

THE RICHES OF POVERTY

Oh blessed is the weakness
That finds all its strength in Thee;
While I draw from out Thy fulness,
Oh how rich my poverty!

Precious lesson of dependence,
In the desert only known,
Where I learn Thy love's deep meaning
While I lean on Thee alone.

Author Unknown

NEW TESTAMENT BAPTISM

(Continued From Page Two)

the meaning of the word. In their language, "baptizo" means only "to immerse," and so they do that, and only that!

One lady in this fair city, a member of a church which does not baptize in the Bible way, said to one of the members of our church (with what she probably thought was an unanswerable question): "Does the word 'immersion' even occur in the Bible?" (We could reply that sprinkling or pouring for baptism is not mentioned in the Bible.) Our reply to the lady's question is, "NO, 'IMMERSION' IS NOT IN THE BIBLE, BUT 'BAPTISM' CERTAINLY IS — AND THE BAPTISM OF THE BIBLE IS NOT SPRINKLING!"

But some one will say, "Then why doesn't the Bible say 'immersion'?" We reply, "IT DID!" Our translation of the Bible, the King James Version, is the work of groups of scholars of the Church of England (Episcopalians) in the year 1611 (that is when the translation appeared, after long periods of work). These scholars were members of a "church" that practiced sprinkling. It would have been embarrassing to them and to their church, so they did not even translate the word — they transliterated it, carried the word out of one language into another. They merely Anglicized it, carried it into the English. And thus another endless controversy has been started because the religious leaders were not willing to LET THE BIBLE SAY WHAT GOD MEANT FOR IT TO SAY!

FOR WHAT GOD DID SAY WAS: "Go ye therefore, and teach all nations, IMMERSED in the name of the Father, and of the Son, and of the Holy Spirit." — Mt. 28:19, 20. "He that believeth and is IMMERSED, shall be saved." Mark 16:16. "Then they that gladly received his word were IMMERSED." Acts 2:41. "Buried with him in IMMERSION." Col. 2:12, Rom. 6:4. "And they went down both into the water, both Philip and the eunuch; and he IMMERSED him." Acts 8:38.

AND THUS WE SEE, BY THE BARE MEANING OF THE WORD "BAPTIZE," THAT THE NEW TESTAMENT MODE OF BAPTISM WAS ONLY BY IMMERSION!

6. THE TESTIMONY OF NON-BAPTISTS.

We give you the testimonies of many of the world's greatest scholars, NONE OF THEM BAPTISTS, as to the mode of Scriptural Baptism:

1. Cardinal Gibbons, (Roman Catholic): "For several centuries after the establishment of Christianity, Baptism was usually conferred by immersion; but since the 12th century, the practice of baptism by infusion has prevailed in the Catholic church, as this manner is attained with less inconvenience than by immersion." — "Faith of Our Fathers," Page 317.

Ain't that wonderful what the Holy (????) church can do — just chuck what GOD SAID ABOUT IT into the garbage pile, because it is "inconvenient."

HELL WILL BE INCONVENIENT, TOO, BUT THEY WON'T CHUCK THAT AWAY!

2. Brenner, (Roman Catholic): "For thirteen hundred years was baptism an immersion in water."

3. John Wesley, (Methodist): "Commenting on Romans 6:4, 'We are buried with him—alluding to the ancient manner of baptism by immersion.' — Explana-

tory Notes upon the New Testament, page 376, published by Carlton and Porter, New York.

4. George Whitefield, (Methodist): "It is certain that the words of our text (Rom. 6:4) is an allusion to the manner of baptism by immersion."

5. Dr. E. P. Gould, (Episcopalian), in Commentary on Mark: "The preposition here coincides with the proper meaning of the verb, indicating that the form of the rite was immersion in the stream."

6. Wall, (Episcopalian): "Immersion was in all probability the way in which our blessed Saviour, and for certain the way in which the ancient Christians received their baptism."

7. Dean Stanley, (Episcopalian): "For the first 13 centuries the almost universal practice of baptism was that of which we read in the New Testament and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into the water. The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and has altered the very meaning of the word."

8. Martin Luther, (Lutheran): "Baptism is that dipping into water, since it takes its name from the Greek, to baptize, signifying to DIP, AND BAPTISM IS A DIPPING. Baptism requires two things — death and resurrection. When the minister dips the child into water, this signifies death, when he draws it out again, this signifies life. Thus Paul explained the matter. I COULD WISH THAT THE BAPTIZED SHOULD BE TOTALLY IMMERSSED, ACCORDING TO THE MEANING OF THE WORD, and the signification of the mystery; not that I think it necessary to do so, but that so complete and perfect a thing as baptism should also be completely and perfectly expressed by the sign." — Quoted by Dr. Philip Schaff, in "History of the Christian Church," Vol. VI, pages 218, 219.

"The term 'baptism' is Greek; in Latin it would be 'mersio,' since we immerse anything in water that it may be covered with water." — Martin Luther, Works, Vol. 1, page 71, Wit. 1852.

9. Dr. Philip Schaff, great historian (Lutheran): "Immersion and not sprinkling, was unquestionably the original normal form (of baptism). This is shown by the meaning of the Greek Word and the analogy of the baptism of John, which was performed in Jordan." — History of the Apostolic Church, page 568.

10. John Calvin, (Presbyterian): "But whether the person who is baptized be wholly immersed, or whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; churches ought to be left at liberty in this respect, to act according to the difference of countries. THE VERY WORD, HOWEVER, SIGNIFIES TO IMMERSE, AND IT IS CERTAIN THAT IMMERSION WAS THE PRACTICE OF THE ANCIENT CHURCH." — "Institutes of the Christian Religion," in Chap. XV, on Baptism, at close of Paragraph XIX.

11. Lightfoot, (Presbyterian): "That the baptism of John was by plunging the body seems to appear from the things that are related of him: namely, that he baptized in Jordan, that he baptized in Enon because there was much water there, etc."

And so from Roman Catholics, Lutherans, Presbyterians, Episcopalians, and Methodists, the largest and oldest denominations

outside of Baptists, and all of which practice pouring or sprinkling for baptism, we have united testimony that immersion was the Scriptural and apostolic mode.

It is a rule in court practice that a person cannot impeach his own witness, yet sprinklers and pourers would be forced to do that before they could overthrow the Baptist position.

It is also a rule of evidence that an admission against his own interest, made by a witness, comes with more force than a statement made in accordance with his own interests. It is to the interest of these non-Baptists to find sprinkling in the New Testament. Hence, when they admit that it could not be found there, the admission is convincing evidence of the truth of immersion.

WHY BE STICKLERS FOR IMMERSION?

1. WE MUST FOLLOW THE BIBLE. Jesus said, "THUS it becometh us. . . . Mt. 3:15. He was talking of IMMERSION. Does anything other than immersion become us??? No, forever no!! God the Father said, 'In whom I am well pleased.' — Mt. 3:17. His Son had just been immersed. Is He now pleased with anything else??? No, no, forever no!

But some will say, "We are not forbidden to sprinkle. The Bible does not say 'Thou shalt not sprinkle.'" Our answer is: "IT DOESN'T HAVE TO!" Let us illustrate: The Constitution of the United States does not say that a Chinaman, an Englishman or a Spaniard cannot be President. It just states that the President must be an American, and that automatically excludes all others. So we are told to baptize—immerse, and that automatically excludes all other forms such as sprinkling or pouring. We are never commanded in the New Testament to sprinkle or pour water on anyone for any purpose.

But some will say, "It is so beautiful to sprinkle!" We answer: "It is not as beautiful as immersion. But doctrine is not settled on the basis of beauty. Eve thought the forbidden fruit was beautiful. Heathen religions are beautiful, but damning."

But still others will say, "Oh, it does not matter as to the form, we will baptize you any way you want to be." They remind us of the candidate for teacher of a rural school. The school board President said, "Now you are satisfactory, but we need to ask you one more question: 'Do you believe the earth is round or flat?'" The prospective teacher wanted to take no chances on losing the school, so he said, "Boys, I'll teach her round or flat, whatever you fellows says!"

BUT THE BIBLE SAID: "One Lord, one faith, one BAPTISM." — Eph. 4:5. So if sprinkling is right, then pouring and immersion are wrong; and if pouring is right, then sprinkling and immersion are wrong; AND IF IMMERSION IS RIGHT, THEN SPRINKLING AND POURING ARE WRONG.

We are not permitted to do "whatever you fellows says." We cannot baptize anyway the candidate prefers. We are afraid to! For God's word has warned us against adding to or taking away from the Word! We do our friends wrong when we twist or interpret wrongly any Scripture. We also make ourselves look ridiculous. The following story, from "THE PEOPLE CALLED BAPTISTS" — McDaniel, illustrates this point:

A minister preached a sermon in which he undertook to show

Incarnation. . . .

Long before our world of wonders
Rolled in space through skies above,
Christ, the Word of God, was dwelling
In the realms of perfect love.

It was lovely up in Heaven,
With the angels, pure and good,
And with God, His precious Father,
Where approved He'd always stood.

But in love and pity gazing
Down upon His world of woe,
Steeped in sin, the Lord of Glory
Said to God, "To them I'll go."

God prepared His Son a body—
Made Him flesh and blood, to die
For us wretched, rebel sinners—
Giving us a Home on high.

When He came the angels worshiped,
Shepherds lowly worshiped, too,
But "His own" no welcome gave Him—
With Him naught they'd have to do.

First to them He came, but proudly
They received Him not, but He
Found a welcome in a stable—
With the cattle He could be.

Shall we not receive this Saviour,
Who has left the courts of light,
Bringing us His wealth and glory,
In the stead of utter night?

Not a stable, but a palace,
May He have within each heart;
For such love—so unsurpassing—
Should possess us every part.

All the hosts of Heaven praised Him,
Till they made the welkin ring;
Shame on mortals for reecting
Such a Saviour, such a King!

—Gospel Herald

that "in" and "into" did not mean immersion. He said, "John did not baptize Jesus in the Jordan, but close to, near by, round about Jordan. Philip and the eunuch did not go down into the water, but close to, near by, round about."

An Irishman in the congregation rose at the conclusion of the sermon and said, "Your Reverence, your sermon today has brought me much comfort. It explains many mysteries that have long perplexed me. I never could understand how Jonah lived in the whale three days and nights. Now I know he was not in the whale, but close to, near by, round about, swimming in the water. The Bible says that the three Hebrew children were cast into the fiery furnace and I wondered how they lived. You have explained it. They were not actually in the furnace, but close to, near by, round about, where they could warm themselves. We read that Daniel was cast into the den of lions and when they did not devour him has always been a mystery to me. But he was not really in the den at all, but only close to, near by, round about where he could hear them roar and feel no harm. Then, your Reverence, I am a very wicked man and have long been afraid of future punishment. You have relieved that apprehension. When the Bible says the wicked shall be cast into hell with all the nations that forget God. I shall not henceforth interpret it that I shall actually go to hell, but only close to, near by, round about." That Irishman had the truth in his wit. IT IS PERILOUS TO EXPLAIN AWAY THE SCRIPTURE.

2. ONLY IMMERSION WILL FULFILL THE GOSPEL PICTURE. Baptism is a there-fold view of Christianity.

A. Christianity in HISTORY, a picture of the death, burial and resurrection of Jesus.

B. Christianity in EXPERIENCE, a picture of the believer's death to the old life, and rising to walk in newness of life.

C. Christianity in PROPHECY, a picture of the resurrection of our bodies, when the dead shall rise.

AND WITHOUT THE SLIGHTEST FEAR OF SUCCESSFUL CONTRADICTION, WE DECLARE THAT SPRINKLING OR POURING CANNOT PICTURE WHAT NEW TESTAMENT BAPTISM IS SUPPOSED TO PICTURE.

IMMERSION IS THE TRUE PICTURE!!

Suppose you remove the photograph of your wife from your table and substitute the photograph of another woman. Would your wife be pleased?

AND JESUS IS JUST AS DISPLEASED WHEN WE REMOVE IMMERSION, THE PHOTOGRAPH HE LOVES, AND SUBSTITUTE SPRINKLING OR POURING, WHICH ARE STRANGERS TO HIM AND HIS LOVE.

"Forever, O Lord, thy word is settled in heaven." — Psalms 119:89). So let it be!!

NOTE: The above is a sermon on the Form of New Testament Baptism, preached in the First Baptist Church, Paintsville, Ky., on Jan. 2, 1944, by the pastor, Ralph E. Webb. God seemed to bless the spoken word, so we have put it on paper. May He help us be true to His Word and the Ordinances, for the Savior's sake, Amen!

NEW TESTAMENT CHURCHES

(Continued From Page One)

the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." This prophetic utterance is in agreement with the words of the Apostle Paul. In the First Epistle to the Corinthians, we read: "And God hath set some in the church, first apostles."—I Cor. 12:28. By turning to the Gospel of Luke, we can read of our Lord selecting the twelve apostles. "And when it was day, he called unto him him his disciples; and of them he chose twelve, whom also he named apostles."—Luke 6:13. And in the Hebrew Epistle, we read these words: "For this man (Christ) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."—Heb. 3:3. All of these Scriptures unite to show us that the church began in the days of the Saviour. He organized His church in the days of His earthly ministry, in the days of His flesh. This is what the Bible teaches!

Where was this church established? Certainly not in hamlets and localities where the Son of God never set foot, while He was upon this earth in the flesh! And so the Lord organized His church in the Holy Land, in Palestine. Read Mark 3:13-19, and this will show that Christ launched His church in Palestine.

Out of what kind of material did the Lord Jesus build or organize His Church? The answer is BAPTIST MATERIAL. The Bible shows clearly that Christ built His church out of the Disciples of John the Baptist. In the Gospel of Luke, we read: "The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Luke 3:2-4. Thus we are told that John the Baptist came to make ready for the coming of the Saviour. John's message moved the people and he won many disciples. And in the Gospel of John, we see John the Baptist encouraging his followers to become disciples of the Son of God. We read thus: "Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus."—John 1:35-37.

I now desire that we mention the Day of Pentecost and the church. There are those who are always asserting that: "The Day of Pentecost is the birthday of the church. The church was organized and established on the Day of Pentecost." Such talk reveals that the person so speaking does not know his or her Bible! The Bible has nothing, absolutely nothing, to say about a church being set up on the Day of Pentecost! Then where did such an idea start? Certainly such an idea has no Scriptural support whatsoever. God's Word does show that the church was here when Pentecost came and this church received three thousand souls. And the Lord added to the church daily such as should be saved."—Acts 2:41, 47. Just the other day, I added eleven dollars to my bank account. Now I did not have a whole lot of money

in the bank (Baptist preachers never do), but I did have to have some money in the bank, else I could not have added eleven dollars to my bank account. Even so, the Lord had to have a church upon this earth at the time of Pentecost, else He could not have added three thousand members to the church. If there is any one thing that is plain from the Scriptures, it is that the church was already in existence and was functioning before Pentecost began. May God help us not to believe errors that contradict God's Word!

One of the wide-spread heresies of our day and generation is the large amount of talk about the church being universal and invisible. And strange to say, but many Baptists (so-called Baptists) are now talking the language of Ashdod!

The church that our Lord established and organized was a local and visible church. It was limited as to membership and as to location. Hence, it was a local and a visible church! As time went on, the followers of Christ scattered far and near. The book of Acts and the New Testament Epistles show that many churches or congregations were established. I am emphasizing this in order to put to silence

There are two methods of finding a TRUE SCRIPTURAL CHURCH. The first method is the doctrinal test. Does the church that you belong to teach that which the inspired Apostles taught, and does it practice that which they practiced? A church that is wrong in teaching and practicing (the Bible being the standard) is not a true New Testament Church.

The second method of ascertaining a true church is by the process of historical elimination. Any church or churches whose history is exhausted before or by the time we reach the sixteenth century (the beginning of Protestants) is too young to be the church founded by our Lord! Let the sincere and honest student of history note that, of all the churches that we have in the world today, only two have a history that goes back into the dark ages. And what two have such a history. The Baptists and the Catholics are the only two whose history extends beyond the Protestant Reformation.

I am going to give you the words of Dr. Ypieg, of the Dutch Reform Church. He wrote: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Menonites, were the original Wald-

Faith.

This article is an elaboration of pages 26 and 27 in Brother Reynolds' new book, "SEARCHING THE SCRIPTURES." The Editor urges all who read this article to order this above-mentioned book from the author. The price is five copies for one dollar, or single copy, twenty-five cents. Order from: Elder George R. Reynolds, Pastor, Prairie Baptist Church, Rural Route Three, Noblesville, Indiana.

WHAT DO YOU THINK?

(Continued From Page One)

question is pressed home to you, can you be indifferent? As a good citizen can you remain inactive? How do you actually consider the saloon, even if it be what you term a "respectable" place? Answer these questions and see if your conscience would permit you to remain inactive:

Would you want to die in a saloon?

Would you want to see your mother in a saloon?

Would you want to meet your wife in a saloon?

Would you want your daughter to frequent the saloon?

Would you admit the saloon keeper into your home as a social

taking a pastorate as a mere stepping stone to something more promising.

A FAVORITE PASTIME

A favorite pastime in the smaller churches, especially, and the same pastime is indulged in all over the country, is running off the preacher. Often this is done by starving him out. Then a hue and cry is raised because he doesn't pay his bills, when the church owes him his salary for a long period. One pastor after another, is the history of the churches around this section. One church has in years only had two pastors who resigned of their own accord—the rest were forced out.

THE CURE FOR THIS CONDITION

Proper respect for the gospel ministry. (See Phil. 2:29; I Thess. 2:12; Heb. 13:7.) Jesus said, "He that rejecteth you, rejecteth me."

An attitude of co-operation with the pastor. A Negro preacher said that some of the white folks put their pastor in a refrigerator "den cuss him because he don't sweat." Every church should seek to make the ministry of their pastor a success. What are the things that will work to this end?

Quit calling pastors to be good mixers and to work with the young folks. Pastors should be called to be politicians, hatters and back slappers, or to pamper a certain class — young or old — but to faithfully minister the Word of God.

Strip off the parasite organizations. Most of the ills of the modern church originate in the auxiliaries. ("Hogs-iliaries" they should be called). If some church leader dislikes the pastor, he has an organization already formed with which to institute ouster proceedings.

SAFE WITH HIM

(Continued from page one)

we are safe. He knows the way. No earthly father would let the hand of his little one in the dark forest and abandon him to his fears and the dangers of the night. He has hold of our hand and though the night is dark we have nothing to fear. In confidence we, too, can say with David, "I will fear no evil, for Thou art with Me."

It is getting darker. The path becomes more difficult. Trials and perplexities increase. Danger and pitfalls abound. And when this is the case we can well expect His strong and loving arms to catch us up, to press us to the bosom, and in a moment in the twinkling of an eye, to take us to the blessed, prepared home, on the other side.

O blessed promise! mercifully given. Well may it hush the wail of earthly woe. O'er the dark passage to the gates of Heaven The light of hope and resurrection throw! Thanks for the blessed, life inspiring word: "So shall we be forever with the Lord."

SACRIFICE

(Continued from page one)

spoke up, "I have a lamb up stairs that has two broken legs let me get it; it won't matter what happens to that."

How often we act just like that! We bring to the altar the things for which we have no further use. "She hath done what she could." Have you? Have I?

—Selected

Why My Savior Came To Earth

From highest depths the Savior came
To deepest depths of lowest shame;
From palaces of ivory
To humble cradle in the hay.

From form of God to human child,
From Ruler to a servant mild;
From riches vast to poverty,
From glory to humility.

From worship by celestial throng
To be the theme of drunkards song
From fellowship with God on high
To be forsaken and to die.

Why should He come and pay the price
Of such an awful sacrifice?
Why did He come and bear the cross
And suffer such tremendous loss?

Because He wanted us to be
With Him throughout eternity.
That all who love Him now might share
Celestial joys and mansions fair.

That perfect bodies without pain
Might be our everlasting gain;
That's why from highest heights He came
To lowest depths of lowest shame.

—Marie L. Olson

another heresy, and that is the error now abroad in the land that there is only one church. Such talk contradicts Scripture! Notice the following statements from the Bible, namely: "And at that time there was a great persecution against the church which was at Jerusalem."—Acts 8:1. "Now there was in the church that was at Antioch."—Acts 13:1. "The churches of Christ salute you."—Romans 16:16. "Unto the churches of Galatia."—Gal. 1:2. "John to the seven churches which are in Asia."—Rev. 1:4. These plain statements from God's Word show that there were many congregations or churches in Apostolic times. All of these churches were limited as to membership and as to location. Or to state it differently, these churches were local and visible. From now on, may Baptists cease to talk of the church as something that is universal and invisible for there is no Scriptural support for such language!

How is a sincere and conscientious Child of God to go about finding a true New Testament Church? There are many churches (so called) and they are of every description under heaven. Now churches are being started every year, and so there will be more churches tomorrow than there are today. All of this complicates the matter of ascertaining or finding TRUE NEW TESTAMENT CHURCHES!

ences, and who have long in the history of the church received the honor of that origin. ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED AS THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE DAYS OF THE APOSTLES, AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINES OF THE GOSPEL THROUGH ALL AGES. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient."

Later, I hope to follow up this article with another treating the characteristics of New Testament Churches.

EDITORIAL NOTE: The Editor is personally acquainted with Brother Reynolds and has spoken in his church. He spent seven years in the Methodist Ministry in the state of Kentucky. He has read himself out of great spiritual destitution and is to be commended for embracing the truth that Baptists hold, and at a time when many of our Baptist preachers are crawling instead of contending in earnest for the

equal?

Would you advise your son to spend his leisure time in a saloon?

Would you want a saloon operated next door to your home?

Would you make companions of those who hang out at the saloon?

Would you place the saloon on the same equality with the grocery, the dry goods store and the meat market?

Would you consider it an honor to be known as a saloon patron?

Would it add to your standing in your neighborhood to be known as a saloon sympathizer?—From the National Voice.

IS THE PASTOR HIRED?

(Continued from page one)

a special, particular field. (For example: Acts 16:6-11).

A church should earnestly and prayerfully seek God's man for pastor. This will preclude politicking, lobbying, jockeying candidates before the church indefinitely, etc. (A hint along this line: "Pray ye therefore the Lord of the harvest that he will send laborers into the harvest.")

A preacher should earnestly and prayerfully seek divine leading in regard to a pastorate. This will prevent him making salary, living conditions, etc., the main thing. It will prevent him from