

We are saved to serve, but we never serve to get saved.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

VOLUME 16, NO. 36

RUSSELL, KENTUCKY, OCT. 7, 1950

WHOLE NUMBER 642

Baptists Are Not Protestants

By LOUIS A. MAPLE
East Maine, Illinois

Baptists reject the name Protestant, and base their separate existence upon certain differentiating principles, and early historical origin.

Baptists have, from the first, been a distinctive people, made so and kept so by their loyalty to Jesus Christ and His Word. They take no pleasure in being different, but are so only because of the teachings of the Word of God. They justify their separate existence on the basis of certain Bible principles which they hold as vital but which the majority of Protest-

ants either do not hold or do not hold as consistently and completely.

Baptists hold many doctrinal beliefs in common with the bulk of fundamental Protestantism and are happy to do so. Among these are what is usually called Calvinistic, as opposed to Arminian views. Some doctrinal views that Baptists hold in common with Protestants are: the unity of the Godhead, and the Divinity of the Father, Son, and Holy Spirit; the inspiration of the Scriptures; salvation through Christ; the future rewards of the righteous and the punishments of the wicked; the future coming of Christ; and

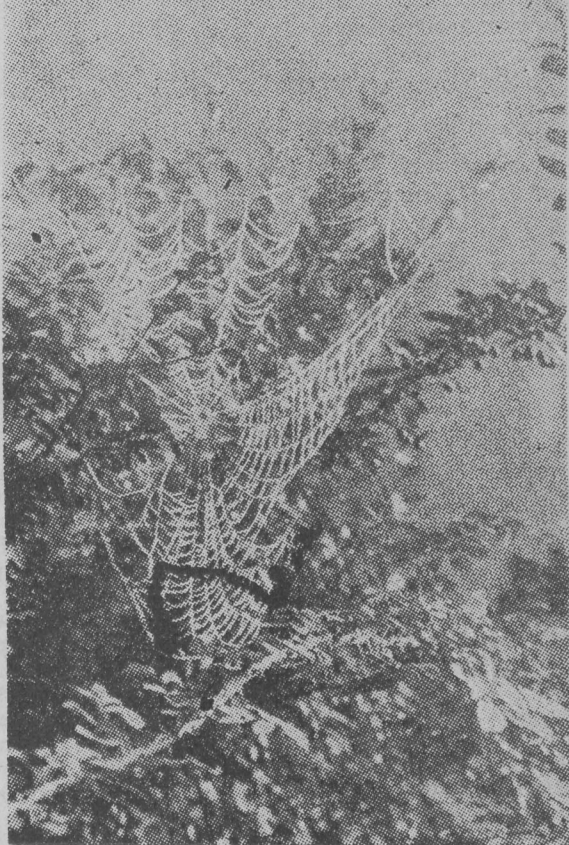
many other important doctrines that are clearly taught in the Word of God.

Some marks which differentiate the Baptists from the Protestant movement are a few Bible principles which Baptists hold but which are not held, or not held consistently by the bulk of Protestantism. These principles are:

1. The belief that the Bible is an infallible guide, and standard of authority, and therefore the sole and sufficient rule of faith and practice.

Baptists have from the beginning persistently held to this principle and have insisted that (Continued on page three)

"... THE PATHS OF ALL THAT FORGET GOD
SHALL PERISH: WHOSE TRUST SHALL BE
A SPIDER'S WEB." JOB 8:13, 14



SOUTHERN BAPTIST BIBLE SEMINARY OPENED SEPTEMBER 25 AT COLUMBUS, GEORGIA

By DEAN T. P. SIMMONS
Columbus, Georgia

The formal exercises marking the opening of the Southern Baptist Bible Seminary of Columbus, Ga., were held on Monday, September 25th at 8:00 p.m. A good number were in attendance. The president, Pastor E. G. Johnston, brought a very forceful and appropriate

sermon on "The Three Worlds," discussing (1) The world that has been, (2) The world that is, and (3) The world that is to be. The sermon was climaxed by a high tide of spiritual power as Pastor Johnston described a vision of the procession of the redeemed in the end, led by the Apostle Paul. Paul was pictured by the preacher as removing his crown from his head as he turned to gaze upon Him who appeared to him on the Damascus Road, and as saying, "All hail the power of Jesus' name," etc., which words Pastor Johnston began to sing, the whole congregation joining with him and going forward to shake hands with him and with one another.

Prior to this sermon, Elder W. R. Barrow, one of the teachers led the devotional, and J. W. Gilmer, superintendent of the Sunday School of the Baptist Tabernacle, gave the welcome address. Also there was special music by the Tabernacle choir, which was highly appreciated by all.

Announcements were made concerning the schedule of classes. It was announced that

thirty-two had registered as students in the institution. More are expected later. Any students who register any time up to October 24th will be enabled to receive full credit. All who are considering the matter of entering the school are urged to get in by that time.

Classes are now meeting daily with much interest, and we are proceeding by faith in God. The school is depending for its financial support upon those whose hearts the Lord has made or shall make willing to support such a work.

E. P. Aldredge, for twenty-five years the Statistical Secretary of the Southern Baptist Sunday School Board at Nashville, Tenn., writes concerning our school: "This is a most timely move, and precisely in the right direction. For we know that the Louisville Seminary has gone over almost wholly to Liberalism. Also we know what to expect from the new Seaboard Seminary up at Wake Forest. There are hundreds of churches who agree with your confession of faith to the limit, and should be brought in touch with your new institution."

tution."

From the depths of our hearts we thank Bro. Aldredge for these words of encouragement. Bro. Aldredge is a noble warrior of the cross. For twenty-five years in Nashville, Tenn., he had his fingers on the pulse of Southern Baptists. Everybody had to get from him any general information desired about Southern Baptist life and work. No other man knows Southern Baptists as he does. He has the eye to see, the mind to interpret, and the heart to challenge the tragic downgrade tendencies of Southern Baptists. Would that we had many more like him!

Humanly speaking, what we need most now is to find and contact those hundreds of churches that agree with what we stand for and enlist them in our cause. We say frankly, we need their financial support. Moreover, we need their help in encouraging preachers to enroll with us as students. Now is the time for those who want to see this school prosper to get solidly behind us. Don't wait to see what will become of the school. We are hearing

from some who are sending contributions. We need to hear from many others. Pray for us brethren. We have undertaken a herculean task. The adversaries are many and mighty. Ours is a most unpopular undertaking. Who will come to our aid? Write us at Box 629, Columbus, Ga.

Christians Who Have Definitely Lost Their Radiance

By ROY MASON
Tampa, Florida

One of the most noteworthy things about religion as we see it manifested in the average church, is the LACK OF ENTHUSIASM. Someone has written a book called, "The Lost Radiance of Christianity." Christians of the first centuries were enthusiastic and radiant, but somewhere along the line of the centuries this has been lost, until the most cold, dull, dead thing imaginable today is the average church. Let us note some Scriptures concerning how we should be as concerns our religion.

WE ARE TO BE "FERVENT." (See Rom. 12:11). We have an example in Apollos. (See Acts 18:25). Trouble is, often when a new convert wants to be up and doing—or when he waxes enthusiastic, some cold member turns a fishy eye upon him and proceeds to put him in his place. And often a church will thumbs down on any thing that "hasn't been done."

Then we have fervency in prayer mentioned. (James 5:16). Who of our churches prays with any great fervency? Fervent prayer is not prayer mumbled in an undertone so that no one can hear. It is not pokey and rambling as if there is no real concern. How we do need development along this

(Continued on page four)

Salvation By Grace, Apart From Works And Waterworks

We find in this day of grace in which you and I now live, that many so-called Baptists and others get grace and works all mixed up together. We find that salvation is of grace, for Paul says in Eph. 2:8-10:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Many people get baptism mixed up and say that it is essential to salvation, but we find baptism to be a work for the believer. It shows the death, burial and resurrection of our blessed Lord, that we should walk in the newness of life. (Rom. 6:4).

I Peter 3:21 is also a passage of Scripture that is much misunderstood: "The like figure whereunto even baptism doth also now save us." We ought to study this passage of Scripture. Our blessed Lord says baptism saves us just like the flood saved Noah and his family, by lifting up the ark wherein they had been saved and sealed with the Holy Spirit of promise. (Eph. 1:13). We find that it was not the water that saved Noah and his family, but

(Continued on page four)

The First Baptist Pulpit

"WHY GOD AFFLICTS HIS PEOPLE"

"Before I was afflicted I went astray: but now have I kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes."—Psa. 119:67,71.

At the very outset, I'd like to say that affliction comes from three standpoints. In other words, there are three classes of affliction.

Some afflictions come because of the Devil. If you will read the early chapters of the book of Job, you will find that the Devil brings some afflictions. In

the case of Job, he lost his property, he lost his family, he lost his health, and he suffered tremendously, all because of the Devil.

Likewise, if you will read carefully the first two chapters of the book of Job, you will find that the Devil only works as God gives him permission. He admitted himself that God had put a hedge around Job, and a hedge around Job's family, and a third hedge around Job's property, and that he couldn't get inside any of these

hedges. However, God gave the Devil power and permission to get inside those hedges, and Job lost his health, and his family, and his property—all because God permitted the Devil to thus strike him.

Now, without entering into an argument as to why God permitted this, I will pass from that by just saying that some afflictions that come to God's people may come exactly like God allowed the Devil to afflict Job.

(Continued on page two)

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

Send Remittance to Russell, Ky.

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

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

Paid circulation in every state and
many foreign countries.

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

"Afflictions"

(Continued from page one)

Then, beloved, there is a second class of afflictions which are illustrated by the experience of the man of God of whom we read in the ninth chapter of the Gospel of John—the man who was blind from birth. When Jesus passed by, He healed this man, but before He healed him, the disciples philosophized and argued and discussed as to why it was that this man was born blind. They said, "It may be because of his mother's or his father's sin, or maybe it is because of his sin." As Jesus listened to their philosophy and discussion as to this man's blindness, He said, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him."

Jesus knew from before the foundation of the world what he was going to do concerning that individual. He knew that He was going to touch that man and give him eyesight, and that that man was going to stand up and witness for the Lord Jesus Christ. He knew that the works of God were going to be made manifest. He knew that this man would be born with closed eyes and with sightless nerves so that he spent year after year in blindness until the day that he was healed, in order that God might be glorified.

Beloved, sometimes afflictions come to the child of God just like they came to this man, that God might be glorified.

There is a third manner of afflictions, and that is the afflictions which come to God's people when they sin and go astray. That is what David was talking about in my text. He was making mention of the afflictions that were his because he had gone astray. It is this third type of afflictions that I want you to notice carefully with me this morning.

I

GOD'S PEOPLE DO GO ASTRAY.

Surely it isn't anything for us to boast of, but it is a fact that God's people go astray. I wish, beloved, that I were as good as the Holy Rollers say they are, but aren't. I only wish that I never went astray. I only wish that I were so perfect in my flesh that I couldn't even have a sinful thought. I wish that my flesh were just as perfect as the new nature which God put in me the day He saved me. But, beloved, my flesh isn't.

Neither is yours. Your flesh isn't one bit better than mine, —not a particle. God's people go astray. The Word of God tells us that this is true. Listen:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and TURN FROM THEIR WICKED WAYS; then will I hear from heaven, and will forgive their sin, and will heal their land."

—II Chron. 7:14.

Beloved, God is speaking about His own people and He says that they have wicked ways.

Paul tells us of his own experience. Listen:

"For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but SIN THAT DWELLETH IN ME."

—Rom. 7:19-20.

Paul had been a saved man nearly thirty years when he wrote those words. He had been a Baptist preacher for over twenty-five years. He had made at that time at least three, and maybe four, missionary journeys. He had traveled innumerable miles and preached numberless sermons. He had walked with God on earth and in Heaven. At this very time when he wrote thus to the church of Rome, he had already been caught up in Heaven and had heard things which are beyond our understanding, even if they were to be told to us. In spite of that marvelous experience on earth and in Heaven—in spite of that fact, Paul said, "Sindwells in me."

Oh, how these poor misguided, misled, and mistaught people need to read Paul's experience and Paul words!

I say to you, beloved, God's people do go astray.

David went astray. He sinned with Bathsheba and then committed murder afterwards in order to cover his adultery. Read it carefully and you can see that David, of whom it was said that he was a man after God's own heart, went astray.

Simon Peter went astray. He professed his allegiance to his Master, when he said, "Though all men shall be offended because of thee, yet will I never be offended." He was the only man that drew a sword to fight for Jesus the night that Jesus was arrested. I think he meant what he said, yet later that same day he denied his Lord three times. He went astray.

Abraham did wrong. Two times he introduced his wife as his sister. Of course people say that he was trying to save his life, and that was true. I think perhaps also that there was another reason which entered into it. Doubtless Abraham figured that if "big sister" was treated pretty nice, "little brother" would share fairly well too. I think, beloved, he had in mind that he might be able to get some money out of his sister's suitors. While he may have been thinking about it from his own fleshly protection, there was doubtless the mercenary interest that entered into it likewise. Some try to excuse him by saying that she was his half-sister and, therefore, it wasn't a full lie, but that wasn't true. Actually she was his niece. Beloved, Abraham went astray.

Notice that man Jacob. Of all the men of the Bible, he had one of the most remarkable experiences. When he lay down at Bethel and picks up a stone to use as a pillow, during the night's time he saw the angels of God coming and going on the ladder set up between earth and Heaven. To be sure he saw earth and Heaven separated, as they were separated in the Garden of Eden as a result of sin. When he awoke the next morning, he said, "Surely the Lord is in this

The flesh is the worm on the devil's hook.

ELD. WILLIAM NEVINS Lexington, Kentucky



Bro. Nevins' book, "Alien Baptism And The Baptists" is now being reprinted, having gone through two previous editions. We are not in a position to say just when it will be finished but sometime about the first of the year or sooner, we hope.

This is a great book, written by a great Baptist scholar. It ought to be in every Baptist home. It will sell for \$1.50.

Your advance order for the book will help us greatly in getting it on the market. Send your order direct to The Baptist Examiner, Russell, Kentucky.

place," and he set up the stone to be God's house. The next day it was said that he went on his way. The Hebrew says literally, "Jacob lifted up his feet." Beloved, there was a reason for him lifting up his feet — the weight of sin was gone from him.

Look at him later how he soon forgot his promises. When you consider the things that Jacob did—his lying, his trickery, his deceiving — when you look upon Jacob's life for thirty years and see how he lived away from God, you are brought face to face with the fact that though he was one of God's greatest men he still went astray.

I say to you, beloved, God's people go astray. That was what David meant to tell us, when he said within my text, "Before I was afflicted I went astray."

II

GOD AFFLICTS PEOPLE WHEN THEY GO ASTRAY.

Not all afflictions come be-

cause of sin, but God's people go astray and when they do, God afflicts his people. Listen:

"His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments: If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail."

—Psa. 89:29-33.

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God deal-eth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

—Heb. 12:5-8.

Beloved, if you are a child of God you can expect chastisement when you sin. If God doesn't chasten you and you are a professor, it proves thereby that you are not a child of God. It proves that you are a spiritual bastard — a spiritual illegitimate. You have never been born of the Spirit of God.

Beloved, God afflicts his people. Listen again:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

—Rev. 22:18,19.

Here is a passage of Scripture which stumbles God's people all over the country. I couldn't tell you how many preachers and laymen have written me and asked for an explanation concerning it. It says this, that if you add to the Word of God, God is going to add unto you the plagues that are written in this whole Bible. If you take away from this Word of God, He is going to take away your part out of the Book of Life. He isn't going to take away your salvation, but you are going to lose your rewards. When God saves you, He saves you forever. He puts a new nature inside of you that is there for-

ever, and if that nature of God would go to Hell, something God would go to Hell with you which is an utter impossibility.

I say to you, the child of God is saved, and saved forever. He can lose his rewards and can have the chastening hand of God laid upon him, depending upon how he handles the Word of God. Unsaved people can handle the Word of God any way they want to. The modernists and religious heretics that never have known anything about the grace of God, can do as they please concerning the Word of God. God isn't dealing with the unsaved today. My brother, God do deal with saved people and you are saved, you ought to handle this Bible with reverent hands and be mighty careful as to the interpretation you put upon it.

I say to you this morning God's people sin and God afflicts His people when they sin. No man can read these Scriptures without being brought face to face with the fact that afflictions sometimes come because of our sins. Most everybody has troubles and heartaches and sorrows and if they continue over a long period of time, somebody will say, "Well, he must be living a terrible life." Beloved, it might be true and again it may not be true. It may be the Devil dealing with him as the Devil dealt with Job. It may be, as in the case of the man born blind, that God is just waiting to reveal His power and to show how great He is. Then again it may be that the child of God has gone astray and God is chastening him to get him back in line again.

III

THE RESULT OF GOD'S AFFLICTIONS.

How does it affect us when God chastens us? The Word of God does not leave us in doubt. Listen:

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable FRUIT OF RIGHTEOUSNESS unto them which are exercised thereby."

—Heb. 12:11.

This would tell us that it doesn't feel very good to get a whipping, but it does do you good after it quits hurting. Some of you have gone down the avenue of time far enough that grey hair is adorning your temples. Maybe you have forgotten a lot of things that have happened in the days gone by but doubtless you can still

(Continued on page three)

THE ONLY WAY OUT OF THE DARK



THE ENTRANCE OF THY WORDS GIVETH LIGHT

117 PSALM 130

"Afflictions"

(Continued from page two)

remember the times when someone took a peachtree limb and played tit-tat-toe all the way around your bare legs. It didn't make you very happy then, but it probably did you a lot of good afterward.

Beloved, God never laid His hand on a saint of God one time in His life but what that man was brought closer to the Lord Jesus Christ. There isn't a man or woman but what is a better man or woman today because of the afflictions that God has laid on him.

I have often said, in the light of Hebrews 12, that by afflictions God separates the sin which He hates from the soul which He loves. Mark it down, beloved, God hates sin and by affliction God separates that sin which He hates from the soul that He loves.

"Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty."

—Job 5:17.

I tell you, beloved, the result of affliction is that God's people are brought closer to the Lord. They are made better; they are purified; they are made to love one another, they are made to love the Lord more.

I remember when I was a boy, a man in the community where I lived was quite wealthy. He had probably a dozen tenants on his farm. He had a son who was very, very wayward and not liking the strict, stern discipline of his Christian father, and not willing to abide by the rules of his father's home, he left home and decided he would go over and live with one of the tenants on his father's farm. The father, wanting to do the best for his boy, told the tenant to treat his soon as ill as possible and make life as miserable for him as he could. That lad's life was made miserable in the home of that tenant where he thought he was going to have such a happy time. He went from one tenant to another but finally came to realize that his father wasn't quite so dumb after all as he thought he was, and he went back home to his father.

Saved men are God's sons and God commands everything in nature to chasten them so that the prodigal will return, because adversity surely puts a bridle on transgression and a spur on holiness in the life of a child of God.

I will give you a personal experience. There is a man in this town who used to be a member of this church, who has been at "outs" with his pastor for about eight years. He and the Devil did everything that they could to make my life miserable. Beloved, to make a long story short, when I called on him recently in the hospital, he said, "Brother Gilpin, as soon as I get out of here I will be back to church, and I want you to preach about the prodigal son." Affliction makes a child of God walk more like a child of God ought to walk.

Here is a shepherd who throws his shepherd staff and breaks a leg of a sheep—a sheep that goes astray—a sheep that won't be controlled. Cruel you'd say, but, beloved, he binds that broken leg up in a splint and he nurses that sheep back to health. When that sheep is able to walk again, he walks in line with the balance.

Listen, beloved, sometimes God has to break a leg, sometimes God has to puncture your bank account, sometimes God has to destroy your automobile, sometimes God has to lay you low with sickness, and some-

times God has to take loved ones out of our family. What is the result? After He afflicts us, in love and kindness He nurses us back to spiritual health, and as David said, "It is good for me that I have been afflicted."

If you will turn to the Word of God you will find that it is always thus. Every man that God afflicted was made a better man afterward. Moses was bruised for forty years in the wilderness, then God used him. Joseph was put down in a pit in Palestine and into a prison in Egypt. Oh, how God used him though when He lifted him up!

David was hunted by 3,000 soldiers and then notice that afterwards he wrote the sweetest Psalms that he ever wrote. God bruised Moses, He bruised Joseph, and He bruised David. I never think of these individuals but what I think of this Scripture, which is so little known and so seldom used, which says:

"BREAD CORN IS BRUISED: because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen."

—Isa. 28:28.

Look, my brother, in the Word of God at the men who suffered. I find one thing to be true. Suffering made them more holy. It separated them from sin and separated them unto the Lord.

It is true that you and I have difficulties which we don't understand and don't want. We are very much like Jacob when his sons came back from Egypt and said, "The price of corn has gone up. We can't get anything more unless you send your youngest son Benjamin down to Egypt with us. They are holding Simeon captive there in an Egyptian jail, and there isn't any use of us going back unless we take Benjamin along with us." I can hear old Jacob say, "Me have ye bereaved of my children: Joseph is not and Simeon is not, and ye will take Benjamin away: all these things are against me." Beloved, he had only to learn the sequel to the story. After a while there came wagon after wagon out of Egypt, coming to haul him and his sons into Egypt that they might be succored during the period of famine. I imagine Jacob learned then that all of those things hadn't been against him, but were working for God's glory and for his good.

When you and I come to the time of affliction, to the time of suffering, to the time of difficulty, we think how awful it is and how these things are against us. But it isn't, beloved. Some of these days we will learn the sequel to life's experiences, life's trials, life's disappointments, and like Jacob of old we will know that "all things work together for good to them that love God, to them who are the called according to his purpose."

Jesus said: "What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

There are a lot of things that God does by way of affliction which we don't understand, but some day we shall.

I see Joseph down there in the land of Egypt. He went through a terrible experience. But let's forget about that pit experience at Palestine; let's forget about that prison experience in his later years and see him as he sat on the throne. He is elevated now. He is the ruler over all Egypt. I can imagine if someone would come up and say to Joseph, "Do you remem-

ber the day your brothers put you down into the pit?" or, "Do you remember when Potiphar's wife shook the finger of accusation in your face and they put you down into prison?" that Joseph would have smiled. His hardships are over. He was on the throne.

Some of these days, Christian friends, you and I, on our throne with our Lord, will look on our difficulties, our heartaches, the problems and the sorrows that have come to us because of our sin, and can smile because our difficulties are all in the background and we can see then that God's plan all the way through was that through affliction He might chasten us and bring us to a closer walk with Him.



Baptists Are Not Protestants

(Continued from page one)

a doctrine, to be Scriptural, must not be proved contradictory to the Word and must in addition be distinctly a matter of Scripture precept or example. When others claim that this principle belongs also to all Protestantism the Baptists deny it and point to such Protestant practices as infant baptism and sprinkling. Baptists protest that such practices are without Scriptural warrant. The great Protestant leaders of the sixteenth century professed their belief in the authority and supremacy of the Word of God as the sole rule of faith and practice but were driven to modify their position. They were under the impression that if they carried out this principle to its practical conclusion they would lose much support in their efforts to reform, and so cause the movement to fail. Therefore they refused to follow this principle to all lengths and surrendered instead to the tradition they had before so strongly repudiated.

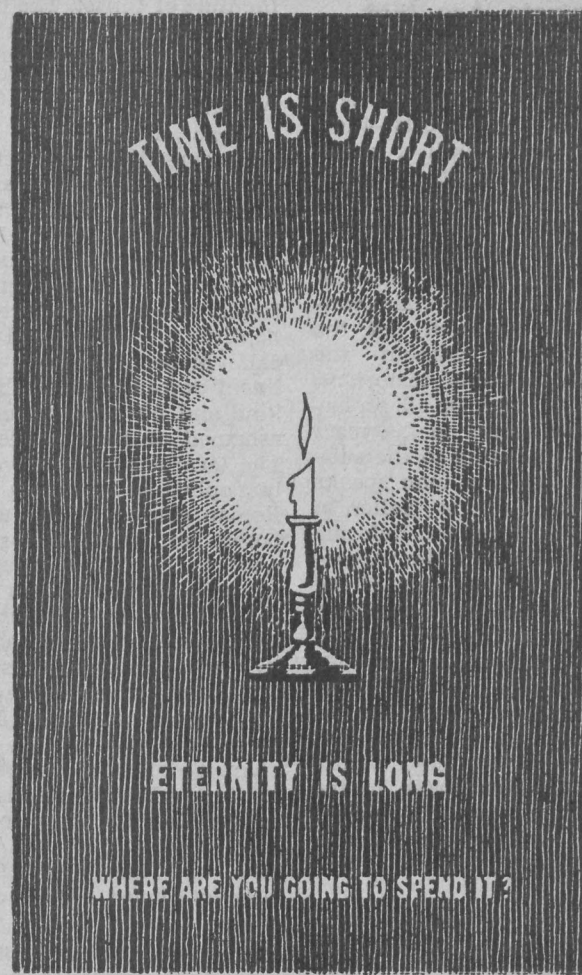
2. The belief that the church should be composed only of regenerate members and those baptized on a profession of faith in Christ.

This principle is perhaps the main point upon which Baptists have always differed from other denominations. The very object of a Gospel Church is the promotion of truth; the advancement of Christ's cause on earth, and the salvation of the lost; to none of which ends unsaved church members, whether infants or adults, can contribute.

Pedobaptists baptize (sprinkle) infants who are incapable of faith thus going contrary to plain statements of the Scripture. Baptists contend that baptism is only by immersion and that only to those making a voluntary profession of faith. They believe that if it is permissible to take into the church one unsaved person, whether infant or adult, then it is also permissible to take into the church all unconverted sinners. Such a practice would result in churches composed entirely of unsaved people even though the church was founded by Christ for believers.

3. The belief that each church should be self-governing, independent, and democratic in government.

Protestants, though they vary greatly, hold that local churches should not govern themselves, but should be governed by such groups as assemblies, conferences, conventions, councils, synods or presbyteries. Baptists declare such church government is contrary to the



practice of New Testament churches and therefore in opposition to the teachings of the Word of God.

4. The belief that every individual is himself responsible to God.

Baptists believe that every person should be free to worship as he chooses. They believe it wrong to baptize infants who have no say in the matter. They believe it wrong to force their children into their church. They believe that a fundamental principle of the Bible is that of religious freedom, hence no coercion in matters pertaining to conscience.

Because of this belief in individual responsibility the Baptists have always been opposed to the union of church and state and have instead been the champions of religious liberty. During the Reformation and for many years afterward Protestantism despised and rejected toleration. It was an idea that they apparently never considered until it was professed, defended, and practiced by Baptists.

While the Baptists believe that these four principles have advantageously differentiated them from all other bodies of Christians, yet they rejoice to see Protestant bodies accepting many of their principles for which they have stood for centuries.

Some present-day thinking places John Smyth of England as the founder of the Baptist churches and that around 1611. The word reformation is defined as "the important religious movement in western Christendom beginning early in the 17th century, which resulted in the formation of the various Protestant churches." If Baptist churches started around 1611 and as a result of the Religious Revolt in Europe then they are truly Protestant in the historical sense.

However, Baptist history can be shown to extend back through the centuries before the Reformation. In fact, the Baptists did not come out from Rome as have other denominations and therefore historically are not Protestants. As Sir Isaac Newton put it, it was "his conviction that the Bap-

tists were the only Christians who had not symbolized with Rome."

Despite the lack of much documentary evidence to substantiate the historical claims of Baptists, all historians of repute will admit that there were Baptists long before the Reformation. As an example of common testimony concerning Baptist claims, a well known encyclopedia has this to say:

They are peculiar to the Netherlands and are older than the Reformation, and must, therefore, by no means be confounded with the Protestantism of the sixteenth century, for it can be shown that the origin of the Baptists reaches further back and is more venerable.

It must be remembered that much of the information concerning early Baptists has been recorded by their enemies who did not scruple to darken their record and attempt to brand forever them as heretics of the worst sort. The early Baptists were subject to continuous persecution and thus were often more interested in hiding than they were in leaving records concerning themselves. Scattered through many lands, hiding in caves and forests and called by different names, it is small wonder that reliable documentary evidence is scarce. It is a question whether sufficient documentary proofs will ever be discovered which will establish positive historical connection between modern Baptists and their ancient ancestors. But that a genetic connection exists is assumed as a safe working hypothesis by the practice of all historical investigators.

Documentary proof is only one method, after all, of convincing the human reason as to historical fact; there are other methods that are both effective and valid. Historical investigation, though it is quite right to rely mainly on documents, cannot altogether ignore other methods of reaching truth.

The layman, in any field, must depend to a great extent upon

Baptists Are Not Protestants

(Continued from page three)

the testimony of experts—those who have special skill or knowledge in a subject. Baptists depend upon the testimony of learned and reputable historians—experts in history. An ordinary Baptist preacher would not dare make claim concerning the historicity of the Baptist people without the backing of reliable historians, for he would not, in all probability, have access to the mass of evidence relating to the subject. But when a man speaks such as Dr. Ludwig Keller, a learned member of the Reformed Church, the Munster Archivist, and now in charge of the Archives in Berlin, it is recognized as authoritative, for he has access to the facts and has spent much time in the study of such history. He bears out the truth of Baptist claims, that they were to be found before Protestantism ever arose, by the statement that "Baptist churches existed for many decades and even centuries before the Reformation."

To clearly understand Baptist history one must recognize that the Baptists are in no way the authors or offspring of an ecclesiastical system. They trace their lineage, not through corporate designations, or forms of organic life, but by principles held and practiced. The doctrines they professed, and the lives they lived, give them CLAIM TO THE INHERITANCE THEY CLAIM in their history. Every historian of any repute concedes that from the days of the Apostles to the Reformation there existed congregations and communities of Christians separate from the Church of Rome, claiming to be of a more primitive, and therefore of a purer, faith. Though these groups were never called Baptists, yet the principal points in which they differed from the dominant churches and for which they were persecuted, were those which Baptists have always emphasized and in respect to which they still chiefly differ from other Christian denominations.

Baptists of different ages are not bound together by any form of ecclesiastical grouping of centralized powers, for their churches are separate organizations, governed only by Scriptural commands. They are bound together however, in spiritual ties by a common faith and doctrinal unity. The Scriptural truths that they hold in common have never died since Christ gave them, and in the exact proportion that any people have maintained these truths they have been the true Baptists of the world. In fact:

It is certain, as impartial historians and critics allow, that the early churches, including the first century after the New Testament period, were organized as Baptist churches are now organized, and professed the faith that Baptist churches now profess.

It is also beyond question that for fully four centuries before the Reformation there were bodies of Christians under various names, who professed nearly... sometimes identically... the faith and practice of modern Baptists.

Baptists, in rejecting the name Protestant, trace their history from the present time back to

the time of Christ. The first step backwards finds Baptist churches before and during the Reformation under the general term Anabaptist.

Some misinformed Baptists have denied the connection between modern Baptists and their forerunners the Anabaptists because of the fanaticism of certain Anabaptists. This has been due to the failure to distinguish between the two kinds of Anabaptists, the sober and fanatical. Modern Baptists are the lineal descendants of the sober kind and have no reason to be ashamed of their predecessors. The term Anabaptists was freely applied as a stigma by the Roman church to any who opposed her, and therefore there were to be found groups who were in no particulars identical with modern Baptists even though their enemies characterized them as Anabaptists.

That the sober and evangelical Anabaptists were Baptists is without doubt. "In general characteristics of doctrine and polity the English Baptists were agreed with the more sober and evangelical groups of Anabaptists..." They are called Baptists by almost every reputable source.

Although the Anabaptists received an impetus from the Reformation spirit, yet they were not created by the Reformation, for their roots are traced backwards for some centuries.

Great similarity is seen between the views of the Anabaptists and earlier sects as the Petrobrusians, Henricians, Waldensians, Albigensians, and Bohemian Brethren. The close correspondence in doctrine and practice between the Baptists, Anabaptists, and earlier sects proves that in reality their histories are but that of one single evangelical movement. This movement has been in different countries and under different names but has continued without break from early times to the present day. Thus the Baptist movement is traced through the centuries, not by name, but by principles and practices. The names were usually given by their enemies and do not designate their true character. Their names have changed for them in nearly every century, but their peculiar character has been the same, and it is by this, and not the misleading names, that the history of the Baptists is traced.

There is evidence that Baptist groups were continuously in existence from the days of John the Baptist. But it was the necessity of protecting their beliefs and manner of worship which threw Baptists into the forefront at the beginning of the 17th century.

Another testimony from the highest of the Dutch Reformed Church, through a Commission appointed by the King of the Netherlands concedes all that Baptists have ever claimed in regard to the antiquity of their history. It states:

We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, 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.

Because of the Baptist belief that the Word of God is the sole authority of faith and practice they have ever patterned their church polity, doctrine, ordin-

ances, and practices after the New Testament model. Thus the churches in the apostolic age were the exact counterpart of Baptist churches today. This is confirmed by the testimony of the eminent historian John Clark Ridpath, "I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

When the great Protestant leaders of the sixteenth century at first proclaimed their belief in the supremacy of the Scriptures the Baptists of that time rejoiced to hear the good news and quickly began to ally with the Reformers. But alas, these Protestant reformers who had put their hand to the plow with the stated intention of allowing the Bible to be their sole guide in matters of faith and practice, turned their back and went back to some of the old practices taught by Rome. Soon the Reformers turned against the Baptists who would settle for no compromise on any issue of the Word of God. From those early days until but recently in modern times history is marked by the cruel persecutions of the Baptist people by Protestant bodies.

History bears the record of severe persecution of the Anabaptist by the Zwinglians. An outstanding example is that of Felix Mantz. He was sentenced to death by drowning for the crime of Anabaptism. For this and other persecutions Zwingli stands condemned before the bar of history.

Martin Luther is known to have advised princes in Germany to restrain by FORCE THE ANABAPTIST PARTIES.

Indeed the Baptist were persecuted in all lands by the Protestants of the Reformation period because of their stand for liberty of conscience and for the separation of church and state.

During the seventeenth century the Baptists were persecuted in England by the Church of England; in Germany, by the Lutherans; in Scotland, by the Presbyterians; and in other countries, by the Catholics.

The early history in the American colonies is filled with persecution of the Baptist people. To escape ill treatment in Europe Protestant bodies came to America to seek religious liberty for themselves. Once here they made their different denominations the established religions of the colonies thus securing religious freedom only for themselves. These Protestant bodies began at once to persecute the Baptists.

For the terrible offences of "preaching the Gospel" and "refusing to have their children baptized," "opposing infant baptism," and other like conscientious acts on their part, they were arrested, imprisoned, fined, whipped, banished, and their property confiscated, etc. All that here in America.

Though the Baptists have for centuries endured bitter persecution for the truth's sake yet they never persecuted others for conscience' sake.

Baptists are not to be confused with the movement called Protestantism. This is borne out by the following three points:

1. Baptists differ from all Protestantism on many essential Bible principles. These principles are too important to be passed over lightly and to be thought of as of little consequence. These principles mentioned distinguish the Baptists from all Protestants.

2. Baptists are not Protestants because their history be-

gan with Christ and not in the sixteenth century when the Protestant reformation broke. The Baptist movement has never been a part of Rome as have all Protestant denominations, for their history begins before the Roman church began and has continued on down through the centuries as a separate move. The Protesters were those who were a part of Rome and after protesting the abuses of the church they revolted and separated. The Baptist movement could not protest and then separate from Rome for they were never a part of Rome, hence, not Protestants.

3. Baptists have never been one with the Protestants. From the very beginning of Protestantism they have persecuted the Baptists. They did not consider the Baptists as part of them and indeed they were not.

Therefore present day Baptists consider themselves as separate from the Catholic Hierarchy and the Protestant movement. Baptists, of course, protest as always the evils of the Roman church, but they also protest the evils of the Protestant churches. Error is sin no matter in whose camp it may be found. They repudiate the opinion that "one church is as good as another," or that "denominational names should be done away with."

Baptists desire union with all Christians but insist that any union must be by a united acceptance of the Word of God and a complete loyalty thereto, rather than by compromise on any point.

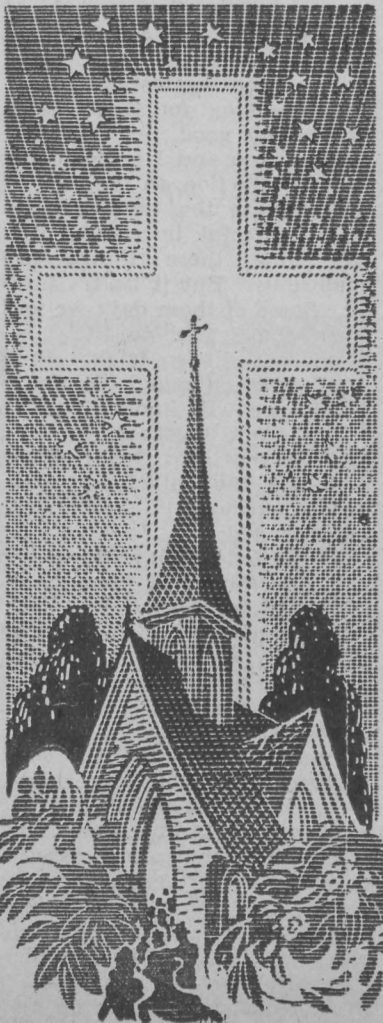
Baptists have written a different record, held to Bible principles which others have compromised upon, and have worked at a distinctive program.

Baptists ask, "Who can know these things and lightly settle down in some other camp without feeling ill at ease?"

Lost Radiance

(Continued from page one)
line, until prayers will bear the stamp of earnestness and deep concern.

We have another example of



fervency in Epaphras. (See Coloss. 4:12).

WE ARE TO BE DILIGENT (See Heb. 11:6; 12:15).

Diligence is the opposite of laziness, sleepiness. We became pastor of a church once where about fifteen people met in a big auditorium, and dropped through a prayer meeting. Most prayers could not be heard, and between prayers long hymns were sung clear through. Young people didn't go, for they couldn't stand the inaction and the bore of the service. Yet, we found opposition to moving the meeting to a bright cheerful, smaller room. The pastor had to carry the seats, and none of the members offered to help. However, prayer meeting had an increase to about a hundred immediately. We snapped out of the lethargy that had bound things for so long.

WE HAVE BIBLE EXAMPLE FOR FERVENT SAYING OF "AMEN." (I Chron. 16:35-36). Read verses 4-6 of the passage and you will find that David authorized a choir. Then in verses 7-36 we have a song that was sung—a song of praise unto God, and following this people loudly and fervently exclaimed "Amen" and PRAISED THE LORD. Some fervent amens have a wonderful loosening up effect on a congregation. They serve to get the stiffness and formality out, and they certainly help the preacher. We have preached for the Negroes a good many times, and sometimes they have almost preached us to death. No sleepiness in a Negro congregation—they keep right along with the preacher. A noted colored preacher addressing the Southern Baptist Convention, said, "You white folks put your preacher into a refrigerator and then cuss him because he don't sweat."

Note in the passage referred to that "ALL THE PEOPLE... PRAISED THE LORD." Contrast that with our congregations. We have hundreds of song books, yet plenty of members never even try to sing. They sit like knots on logs, and let the choir sing for them. Anybody with a voice can at least TRY to sing. If all would join in, our services would be simply transformed. What is the matter? Plain lack of enthusiasm. Many won't try to sing a song unless they used to hear grandmother sing it, and have heard it all their life. For such reason we have too much singing of the same thing over and over. People will go to a game of some kind and holler and whoop, then come to church and close up like a clam and doze.

WHEN CHRISTIANS GO TO CHURCH, they should go on time—go with a glad spirit—awake, alert, good-natured, ready to engage in the singing, ready to greet others with ready handclasp and friendly spirit. That sort of thing banishes the dull, uninteresting atmosphere that hangs over lots of church services.

Salvation By Grace

(Continued from page one)
being in the ark, which represents our blessed Lord. So everyone that trusts in the water is lost just as Noah and his entire family would have been if they had not been in the ark. We will have to trust Jesus for salvation.

By TRAVIS HUNNICUT
Kennedy, Alabama