

The Baptist Examiner

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

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N. T. Freedom Is Not Ours Today

By ROY MASON
Tampa, Florida

How They Did Things In New Testament Times

What Has Grown Up Through The Centuries

Beyond any question, the churches of New Testament times were FREE. They were simple, local, self-governing bodies. Let us note some Scriptures that serve to make this clear:

Matt. 23:8, No graded ministry . . . One Master . . . Christians all "brethren."

Acts 6:5, "The multitude" (of believers) here handle an important matter.

II Cor. 8:23, Here we have "messengers" of churches. They were not delegates, but representatives of churches, sent for the distribution of funds given the different churches.

Each church handled its own affairs, and no other church or religious group meddled. You can find no exception to this.

Missionaries were sent out by churches. (Example—the church at Antioch. See Acts 13:2-4 with 14:27). As indicated here, report was made back to the church that sent them forth.

The churches had pastors and deacons—just these two offices. No president of this, that, and the other. When something needed to be done, a committee was appointed to see to it—like the men who were appointed as "messengers" to go with Paul to take the benevolent gift up to Jerusalem.

Baptist churches apostatized to form THE CATHOLIC CHURCH, and gradually there was formed a "heirarchy" that culminated in a full-fledged pope with Gregory the Great (590-604 A. D.). Here we have one of the most cruel autocracies that the world has ever known. The clergy is graded and completely dominated until there is no room for freedom. Ecclesiastics do as they are told, and they dare not rebel. When Luther rebelled, his friends had to protect his life with armed force. When people have refused obedience to the pope, they have been put to sword.

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NOT GRIEVED FOR ISRAEL

By JESSE F. WEBB

"Not grieved for Israel!" canst thou stand
Rejoicing in the light,
And nothing care for those who stray
In darkest shades of night?

"Not grieved for Israel!" having lost
Thy load of sin and shame,
Should'st thou not their salvation seek
Through whom thy Saviour came?"

"Not grieved for Israel!" thou wast healed,
When broken, sick and sore,
How deep their wounds! Has thou no balm
On their sad hearts to pour?

"Not grieved for Israel!" When thy cup
With mercy overflows,
Wilt thou not give from thy full store
Some comfort for their woes?

Lo, Jesus grieves His flock to see
All ruined, lost, undone,
And bids thee in the desert go
To seek them one by one.

Oh, holy task, His name to bear
In all its healing power,
To "these His Brethren," thus to haste
Their glad redemption hour.

Bible Baptism

L. D. Gibson
North Kenova, Ohio

stretched by a surveyor are but lines of confusion if the point of beginning is not accurately established.

Before God began the work of creation He established the point of beginning, namely, the atonement which is the base line of the universe. Adam and Eve began with themselves and ended in fear and confusion. Humanism in any of its forms ends where it starts. Beginning with man instead of beginning with God's point of beginning has given rise to the corkscrew theology that is prevalent today. Such theology has neither center nor circumference. Dear reader, do not be perturbed by the God-dishonoring things that are being taught and practiced today. God has not abdicated His throne, neither is He an idle spectator.

To insist that baptism is necessary to salvation is to deny

fundamental truth by placing a question mark after the atonement. It denies that the work of Christ as the restorer of man to a state of righteousness before God is complete in itself. The Judaizers taught that one had to be circumcised in order to be saved. Paul taught that Christ was of no profit to those who were circumcised in order to be saved.

Today the successors of the Judaizers come forth with the same infantile reasoning, saying that one cannot be saved without baptism. Paul was speaking very definitely about this same principle when he said that he gave way, not even for one hour, to the Judaizers, that the truth of the Gospel might remain with the Gentiles. The Gospel teaches salvation by grace through faith without any works of obedience before or after faith as a condition of either present and final salvation.

Amid all the distractions of our own day it is almost consolatory to reflect upon the fact

that apostolic churches were disturbed by serious controversies, involving offensive personalities, and conducted, as at Corinth and Galatia, with great bitterness. God maintains the universe through conflict of opposing forces. Each star and planet remains in its place because the pull of gravity is equal in all directions. It is thus that chaos and order mingle together. Similarly it is only through controversy that truth triumphs and obstacles to progress are swept away. Read Matt. 10:34, 35.

If baptism be necessary to salvation, then we must set at naught and disregard every text in God's Word which teaches that salvation is by grace and not of works—that it is a free gift and cannot be merited or earned by anything the sinner is or can do. I have before me Nave's Topical Bible, and if I

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Baptism is one of the most expressive symbols in all the Bible. In Matt. 3:6 it symbolizes confession of sins. In Acts 2:41 it symbolizes confession of faith. In Rom. 6:4-11 it sets forth the beginning of a new life. In Gal. 3:26, 27 we read: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ." In this country it is unlawful for a civilian to wear the uniform of the U. S. Army. Likewise no person can be the recipient of Bible baptism until he has been made a soldier of Christ. "And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them."—Luke 5:12-14.

The wrong order of right things is often the most serious of evils and disproportionate truth is the worst of errors. In Matt. 28:19, 20 the order is: Make disciples, baptize them, and then induct them. In I Pet. 3:21 we have salvation through Christ illustrated by symbol.

While working with a surveyor I learned the importance of establishing a point of beginning. I was told that the first act in surveying is to establish this point. The transit must be placed exactly over this point; and, if this point is not accurately located, all the work of surveying will be in vain. Property lines will be confused and the courts crowded with citizens that have been wronged by a careless surveyor. All lines

CHURCHES WOULDN'T WANT PAUL

The story is told of a Pulpit Committee that had been trying to secure a pastor for their church without much success. Candidate after candidate had been heard, but upon none of them could the people settle their minds.

Finally a man spoke up. "I know where there is a good man. He is a great Bible preacher—well educated too."

"Good," said another one of the committee. "That's what we want. A Bible preacher who is well educated."

"Won't cost us much either. He won't accept a salary."

"Fine," said another one, notorious for his penny pinching. "Preachers want too much money these days anyway."

"Of course—this man has had a lot of trouble in various places where he has been," continued

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The First Baptist Pulpit

"The Historicity Of Baptists And Others"

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

A positive and guaranteed antidote for superstition, ignorance, and idolatry is a frank presentation of the truth. If what we have to say is true, then it should free some from denominational error. If what we have to say is true, then it should make Baptists to become better Baptists. If what we have to say is true, then no one can so much as lift his finger in opposition, for Paul says "We can

do nothing against the truth" (II Cor. 13:8). If what we have to say is true, though only one should accept it as the truth, even then a multitude of sins would be covered; "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth . . . shall hide a multitude of sins" (James 5:19, 20).

That some church was established by Jesus, all denominations assent to. That there was only one church established by Jesus, most denominations be-

lieve. That the course of this one church may be observed and that the genesis of others may be noted, we present this history, "speaking the truth in love" (Eph. 4:15).

For nearly two hundred years after Jesus had said, "I will build my church" (Mt. 16:18), there was but little diversity of opinion and division among the churches. Here and there were small disputes among the members, such as at Corinth, the question of eating meats that

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GOD'S MESSAGE IS TO THE JEW FIRST

By Jacob Gartenhaus

With true Christians, the supreme authority for the decision of questions pertaining to Christ and His kingdom has been the Word of God. They refuse to accept man-made creeds and opinions but in complete and unquestioning obedience submit themselves to Christ's teachings and commands. "Thus saith Jehovah," settles their every question.

The first thing that impresses us when we study the earthly ministry of our Lord is that it was confined to the Jews with but two exceptions, the centurion and the Syrophenician woman. When He commissioned the twelve, He charged them saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; Continued on page four)

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"The Historicity Of Baptists And Others"

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had been offered to idols and the observance of the Lord's Supper, but as to diversity between the various churches, on the whole, such was absent. About the year 251 A. D. non-fellowship was declared against some irregular churches, which had adopted the doctrine of baptismal regeneration. About this time, the churches in and about Rome, began an attempt to exercise dominion and authority over other local churches. This also tended towards separation. Thus near the middle of the third century, we find two institutions claiming to be churches; one was retaining the doctrines in their purity, while the other was daily sloughing off the principles which Jesus had commanded, and in their place was substituting a man-made decorum. Strange to say the latter group attracted the larger number of followers. The smaller group refused to accept members from the larger group without re-baptizing them, since the larger group was preaching baptismal regeneration. Because of this teaching and a later heresy, that of infant baptism, a martyrdom arose which has been responsible for the death of more than 50,000,000 people, or as it has been estimated more bloodshed than in all of the wars from the days of Abel to the present, excepting the past two World Wars. This smaller group of disciples, who were holding the doctrines in their purity, were compelled to flee to the mountains and to hide away in caves to escape persecution.

When Constantine the Great came to the throne shortly before the year 300 A. D., he made Christianity, or that which was called Christianity by the larger group of disciples, the religion of his world-wide empire. At his death in 337, his territory was divided between his three sons, which destroyed the solidarity and the solidity thereof. Hordes of wandering vandals and barbarians of northern Europe swept over the broken empire of Constantine. These Goths, Visigoths, Huns, and Teutons cared nothing for the religion which Constantine had proclaimed throughout his empire. Thus Christianity fell into disrepute and began to decline. The unscrupulous leaders of the larger group of Christians, in their desperation to hold Christianity together, began to play upon the imagination, superstition, and ignorance of these uncivilized invaders. They frightened these uncultured savages with their pageantry, mysterious ceremonies, and with their claim of spiritual power for their preachers.

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The fellow who is pulling on the oars usually hasn't time to rock the boat.

Ridpath says, "The Holy See at this time made the discovery that the presentation of moral truth and obligation to the barbarian imagination was less effective than splendid shows and gilded ceremonies. She, therefore, adopted pageant instead of moral exhortation, and converted the barbarians with spectacles" (Vol. 4: P. 520). Thus the church usurped and gained control of the political and religious life of the people.

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

CATHOLIC CHURCH

However, the establishment of this church was not effected until the year 590, by Gregory the Great. Quoting Ridpath again: "This epoch in history should not be passed over without reference to the rapid growth of the Papal Church, in the close of the sixth century and the beginning of the seventh. Most of all by Gregory the Great, whose pontificate extended from 590 to 604, was the supremacy of the Apostolic See asserted and maintained. Under the triple title of Bishop of Rome, Primate of Italy, and Apostle of the West, he gradually, by gentle insinuation or bold assertion, as best suited the circumstances, elevated the Episcopacy of Rome into a genuine papacy of the Church. He succeeded in bringing the Arians of Italy and Spain into the Catholic fold, and thus assured the solidarity of the Western Ecclesia." (Vol. 4: P. 148).

For 900 long years, or from 590 until the beginning of the sixteenth century, "darkness covered the earth and gross darkness the people." Historians speak of this era of Catholic dominion as the "Dark Ages." To the heresy of baptismal regeneration was added infant baptism, union of church and state, transubstantiation, maryolatry, maryology, image worship, asceticism, exaltation of the bishops and celibacy of the priests. So that by the year 1500, only traces of the original church which Jesus had established could be found in this almost universal Catholic Church.

Gradually the power of this church increased. Kings and princes became puppets at the will of the Pope. Through the sale of indulgences, the church grew vastly rich. She dominated the political maps of Europe. Untold wealth and power gradually came into her hands. Martyrs for the cause of Jesus died by the thousands: in many cities the streets ran with their blood that was spilled since they refused to bow the knee in subjection. The small band of followers that had existed from the beginning suffered all manner of cruel hardships at the hands of the "deceiver of nations." They were drawn and quartered; they were sawn asunder; they were impaled upon sharp stakes; hot molten lead was poured into their ears; their tongues were pulled out with hot pincers; they were imprisoned; they were stoned; they were slain with the sword; they were burned at the stake. Every conceivable instrument of torture was invented.

Although its temporal wealth and power increased, the spiritual power of the church had dwindled and passed almost into oblivion, so that the condition of the church was well described by the following conversation of two of its potentates:

Says one, "There has been a very great change since the establishment of the church, for Peter said, 'Silver and gold have I none!'"

The other replied, "Yes and I am afraid that there has been another very great change in another direction; neither can the church say today, 'In the name of Jesus, rise up and walk.' We have the silver and gold, but we haven't Peter's power and faith."

However, about the beginning of the sixteenth century, a general movement of Reformation was inaugurated which broke completely the political and religious tyranny of the Roman Catholic Church. The darkness of the Dark Ages began to be supplanted by the light of a new day. Ignorance and superstition, the plotters of darkness, withdrew before the light of God's Word. The people who had been sitting in darkness were now ready to welcome any leader who would even attempt to lead them back to the religion of Jesus.

Possibly the most eminent of all Protestant Reformers was Martin Luther. The seeds of Reformation were planted in his heart while he was in school in Erfurt, between 1501 and 1505, by his thorough examination of the Vulgate translation of the Bible. For a few years these seeds lay dormant, but with the appearance of John Tetzel, at the University of Wittenberg, of which school Luther was a teacher, a Reformation that was to light the whole world was inaugurated. Tetzel was selling indulgences for the commitment of sins. Luther denied the Pope the right to forgive sins, and proceeded to nail his ninety-five theses of denial to the door of the Wittenberg Church. In passing, may we say that Luther was not attempting to break from the Catholic Church; he only hoped to reform it. All efforts to cause Luther to retract were of no avail. In 1520 he publicly burned the papal bull which was an anathema from the Church of Rome. In this year the

LUTHERAN CHURCH

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

Henry VIII, who became King of England in 1509, fell heir to the honor of leading a whole country to renounce Catholicism. At 12 years of age, he was betrothed to Catharine of Aragon, the widow of his brother. In 1520, Henry decided to divorce Catharine, for two reasons, namely: she had borne him no male heir, and his attachment for Anne Boleyn. The pope refused to sanction Henry's divorce, whereupon the King proceeded to divorce Catharine and to marry Anne, notwithstanding the pope's pronounced interdiction. Because of Henry's defiance, Pope Clement the Seventh excommunicated Henry in 1534. Parliament came to the King's rescue and on November the twenty-third of the same year, passed an act which set aside the papal authority in England. A later act was passed in 1535 by which Henry became the head of the

CHURCH OF ENGLAND

Thus with a murderer and an adulterer as its founder, the Church of England was ushered

into existence. From this evil beginning the

EPISCOPAL CHURCH

has descended.

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

PRESBYTERIAN CHURCH

This movement gained impetus under the leadership and direction of John Calvin, who in 1536 formally founded this church.

To the Episcopal Church, which was organized in 1534, a daughter was born, known first of all as the Independent Church, and later the followers of this movement became known as

CONGREGATIONALISTS

Robert Brown, schoolmaster, lecturer, and preacher of the Episcopal Church, opposed sacerdotalism and the episcopal form of church government, which his church had inherited from the Catholic Church. Accordingly in 1540, he brought this new organization into existence. Thus the first grand-daughter of Catholicism was born.

A second grand-daughter of Catholicism was born at Oxford, England, about the year 1727, under the leadership of George Whitefield and John and Charles Wesley. Although John Wesley led the movement, he never intended to organize a separate church. In his own words, we find, "I declare once more that I live and die a member of the Church of England, and none who regard my advice will ever separate from it." He preferred to call his movement the United Society, but his followers termed themselves

METHODISTS

and began their separate denominational existence about 1740.

Alexander Campbell, who was born in Ireland and educated at Glasgow, came to Pennsylvania as pastor of a Presbyterian Church in 1809. Becoming dissatisfied with Calvinism, he and his father quit the Presbyterian ministry and joined a Baptist Church. He fell out with the Baptists and in 1827 organized a church of his own, which was called the

CAMPBELLITE CHURCH

In succeeding years, it has borne various names, such as: Reformers, Christian, New Lights, Stonites, Sectites, Church of God, Disciples of Christ, and Church of Christ.

When Joseph Smith was but fifteen years of age, he asserted that the first two persons of the Trinity made a revelation to him. Numerous revelations followed down to 1830, at which time he founded the

MORMON CHURCH

Because of his teachings and practice of polygamy, he was compelled to flee from Fayette, New York, where he organized his first church. He removed to Kirtland, Ohio, and after a series of contentions there he formed a settlement at Independence, Mo. Trouble arose here and he journeyed to Hancock City, Illinois. 15,000 adherents gathered to this settlement within a short time. Here Joseph and Hyrum Smith were arrested for violations of the law and were shot by a mob in 1844. Brigham Young, the new leader, organized an exodus and led 1000 families westward where they settled at Great Salt

Lake. Thus from polygamous adulterous beginning, the Mormon Church has descended.

In 1886, Mrs. Mary Baker Eddy, having learned from Dr. Phineas P. Quimby his method of treating diseases without medicine, professed to have discovered a Christian-scientific treatment for disease. From the premise that all of God's created works are "very good," she deduced that sickness, sin, and evil are unreal and abnormal. In order to propagate these teachings she opened in Boston in 1879 the

CHURCH OF CHRISTIAN SCIENCE

Thus far we have noticed all of the leading Protestant denominations. To be sure we have omitted Seventh Day Adventism, Millennial Dawnism, Russellism, and other isms and scisms of the modern day.

Now we come to the Baptist Churches. Who established the first Baptist Church? Where was it organized? When was it constituted? Who gave it its teachings and doctrines? Where are those doctrines to be found?

In answer to these questions may I say that I confidently believe, categorically aver, and unconditionally assert that the Baptist Churches were founded by Jesus during the time of His ministry, and that their principles of faith and practice are to be found in a book, called the Bible; chiefly in that portion known as the New Testament. Every word of which was written by a Baptist. With Jesus as their Founder and the Bible as their textbook, Baptist Churches have existed from the day of Jesus' memorable utterance, "I will build my church; and the gates of Hades shall not prevail against it." (Mt. 16:18).

Possibly in this connection a few historical quotations from the world's most renowned scholarship might not be out of place.

Ypeij and Dermout, eminent historians of the Dutch Reformed Church, in their "Account of the Origin of Dutch Baptists," says: "... the Baptist may be considered as the original Christian community that has stood since the days of apostles, and as a Christian society has preserved pure the doctrine of the gospel through all ages."

Alexander Campbell says: "The Baptist can trace the origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time. . . . public monuments of their existence in every century can be produced."

Robert Bruce Smith said: "With all my heart I believe that the Baptists have a history parallel with the history of Christianity."

Alexis Mastin says, "They are, in our view, primitive Christians, or inheritors of the primitive Church, who have been preserved in these valleys and it is not they who separate from Catholicism, but Catholicism from them."

Sir Isaac Newton said: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."

A French free thinker said: "Perhaps the Baptists are the only Christians in the world among whom a Christian of the first century would find himself at home."

The noted historian, John Clark Ridpath, said: "I should not readily admit that there was a Baptist Church as far back as A. D. 100, though without doubt there were Baptists then, as Christians were then Baptists." Professor William Cecil Dugan (Continued on page three)

"The Historicity Of Baptists And Others"

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can said: "Baptists do not, as do most Protestant denominations, date their origin from the Reformation of 1520. . . . They did not, however, originate with the Reformation, for long before Luther lived, nay long before the Roman Catholic Church herself was known, Baptists and Baptist Churches existed and flourished in Europe, in Asia and in Africa."

Thus we have noticed briefly the history of the Baptist, Catholics, and the leading Protestant denominations. In the face of this history, we ask, "Is there any test whereby the true church of Jesus may be recognized and the spurious claims of rival factions may be determined?"

THE TEST OF TIME

Any church that has come into existence since the time of Christ is not the church which He established for two reasons:

1. It was not in existence in the time of Christ.
2. It did not come into existence until sometime later.

Name	Date Founded
Catholic	590
Lutheran	1520
Episcopal	1534
Presbyterian	1536
Congregationalist	1540
Methodist	1740
Campbellite	1827
Mormon	1830
Christian Science	1879
Baptist	Founded by Jesus Matthew 16:18.

THE TEST OF PLACE

There was only one place in which the New Testament Church could have been established, since the ministry of Jesus never extended beyond the land of Palestine. It would have been as impossible to have established His church outside of Palestine as it would for Him to have been born beyond its limits.

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

THE TEST OF FOUNDER

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

Name	Founded by Whom
Catholic	Gregory the Great
Lutheran	Martin Luther
Episcopal	Henry the Eighth
Presbyterian	John Calvin
Congregationalist	Robt. Brown
Methodist	John Wesley
Campbellite	Alex. Campbell
Christian Science	Mrs. Mary Eddy Baker
Baptist	Jesus

THE TEST OF PERPETUITY

One of the outstanding tests which Jesus gave by which the true church could be identified is the test of perpetuity. That the church which He established should have no end, Jesus declared with the same breath in which He established His church: "The gates of Hades shall not prevail against it." (Mt. 16:18). If that church with its transcendent principles should perish from the earth, the Son of God would be proven

a liar. That Baptist principles have existed from the days of Jesus and that they have been perpetuated from generation to generation can be proved without a peradventure of a doubt. As Gregg, a Presbyterian, in speaking of Baptist ancestry and perpetuity, said: "Missionaries sent from Rome, in the apostolic days, planted churches in the valleys of the Alps. . . . When others yielded to the Roman See, these spurned the yoke of the church of the Seven Hills, and kept their apostolicity intact. They were subject to Rome. Rome changed, not they."

THE TEST OF DOCTRINE

The final test by which the true church may be determined is the test of doctrine. When Jesus established His church, He did not leave that organization in doubt as to what it was to believe but gave to it a complete declaration of faith. The doctrinal characteristics of the church which Jesus built are laid down completely in the New Testament. No further word as to what the church was to believe is to be found outside of the Bible for there is nothing beyond what is written in the Book. Its teachings are *ex cathedra*. Let us notice first the plain teachings of the Bible as to doctrinal truth and then the position which each denomination occupies.

1. *As to the Bible*—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16). "If any man shall add unto these things, God shall add unto him the plagues that are written in 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." (Rev. 22:18, 19).

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

The Catholic position is exactly opposite. The action of councils, the inheritance of tradition, and the teachings of the Pope are put on a higher plane than the teachings of the Bible. The church can abolish the doctrines of the Bible and can create entirely new teachings at the will of the Pope.

The Lutheran, Episcopal, and Methodist churches are governed by a system of ecclesiastical machinery known as an episcopacy, which determines both doctrine and conduct for the individual as well as for the church.

The Presbyterian Church is ruled by a series of graduated courts, with the General Assembly as the highest court which passes upon all matters of faith and doctrine.

The Mormons and Christian Scientists set the Bible aside almost entirely and substitute instead a Bible which their leaders have made, it being composed of their supposed revelations from God.

The Congregationalist and the Campbellite churches are more nearly like the Baptists, in that they accept the Bible as the final authority. However, if space would permit we could show that in spite of their claim that the open Bible is the final authority with them, that in many particulars they deviate from its teachings.

ON GOLGOTHA'S HILL



2. *As to Salvation.* "By grace are ye saved through faith; not of works, lest any man should boast" (Eph. 2:8, 9). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). "Who his own self bare our sins in his own body . . . by whose stripes ye were healed" (I Peter 2:24).

Baptists believe that the salvation of sinners is WHOLLY of grace. By His death, Jesus made a complete atonement for our sins. Through faith in Him, He becomes our Saviour. AS TO SALVATION, THE BAPTISTS STAND ALONE IN THAT THEY BELIEVE SALVATION TO BE WHOLLY OF GRACE!

Catholics believe that baptism (as well as many other forms) is necessary to salvation. The Lutherans, Methodists, Episcopalians, Presbyterians, and Congregationalists believe that baptism contains a sacramental grace which is essential to salvation; hence, they practice infant baptism.

Mormons, Christian Scientists, and Campbellites teach baptismal regeneration.

3. *As to the mode of Baptism.* "And they were all baptized of him in Jordan" (Mt. 3:6). "And Jesus when he was baptized went up straightway out of the water" (Mt. 3:16). "And John was baptizing in Aenon, near to Salim, because there was much water there" (John 3:23).

Baptists believe that immersion is the only form of baptism that is to be found in the New Testament. Consequently they reject sprinkling and affusion since they are not to be found in the New Testament.

The Catholic Church admits that immersion was the mode

that was practiced in the days of Jesus, but in subsequent days has substituted pouring for immersion, since it can be administered with less inconvenience. Episcopalians, Lutherans, Methodists, Congregationalists, and Presbyterians follow the Catholic church in this practice, while Christian Science, Campbellism, and Mormonism adhere to the New Testament mode of immersion.

4. *As to the subject for Baptism.* "Go ye therefore, and disciple all nations, baptizing them . . ." (Mt. 28:19). "See, here is water; what doth hinder me to be baptized? . . . If thou believest with all thine heart, thou mayest" (Acts 8:36, 37).

Baptists, following the teachings of the New Testament, insist that only a believer on Jesus Christ as Saviour, can be a proper subject for baptism. Again, they stand alone.

Catholics practice baptismal regeneration; that is, baptism in order to save, and not because the individual has been saved.

Lutherans, Episcopalians, Presbyterians, Congregationalists, and Methodists baptize babes, who are unable to exercise faith and thus unable to believe on Christ.

Mormons, Campbellites, and Christian Scientists practice baptismal regeneration.

5. *As to the Lord's Supper.* "Then they that gladly received his word were baptized. . . . And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread" (Acts 2:41-42). "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26).

Baptists believe that the Lord's Supper is to be preceded by the ordinance of baptism and that this supper is a reminder of Christ's dying love. Baptists do not believe that sacramental grace is imparted to the communicant.

Catholics take just the opposite position. They say that instead of the bread and wine being symbolic that they become under the blessing of the priest the actual body and blood of Christ. They further say that divine grace is imparted at each observance of this supper. All other denominations follow the teaching of the Catholic church, some to a limited degree, while others accept it almost literally.

6. *As to rights of church members.* "Then they gave forth their lots: and the lot fell upon Matthias" (Acts 1:26).

Baptists believe that the congregation should control the affairs of each local church. We believe in an equality of rights, such that one member has just as much authority as any other, regardless of what position he may occupy in the church.

Catholics teach that the only right a member of their church has, is to obey the voice of the church. The Congregationalist and Campbellite churches are patterned after the New Testament model. However, some matters are not submitted to the congregation. All other denominations conform to the Catholic principle in varying degrees.

It thus appears that when

"The Historicity Of Baptists And Others"

(Continued from page three)

judged by the tests of time, place, founder, perpetuity, and doctrine that only the Baptist Churches can boast of the headship of Jesus. Lest one might think that we are presumptuous in submitting these tests, we quote the authority which Jesus gives us for so doing: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (John 4:1). With that as our actuating principle we have submitted these tests. At a glance it can easily be seen that the Catholic Church and the Baptist Churches stand at the opposite poles on every doctrine. All Protestant denominations are to be found somewhere in between, getting their teachings from both. All that the Protestant denominations hold that is Biblical, they have gotten from the Baptists; all that is heretical, they have received from the Catholics.

In every test that we have submitted, the Baptist position has been shown to be the Bible position. Just how Baptists have been able to exist in the face of trials and persecutions, we do not attempt to explain. Nor do we attempt to show how that Baptist principles have existed from the days of Jesus. It is not necessary to prove our apostolic succession. It is far more important to recognize the identity of our churches today with those of the first century than to produce historical records of twenty centuries time. If there are churches in the world today that can be identified with those of the first century, then that should be sufficient proof of our apostolicity. As George W. McDaniel, in "The People Called Baptists" said: "After the war, General Lee lost a beautiful mare, whether strayed or stolen he did not know. He advertised for her, describing her color and size in detail. Deacon William Campbell of Essex County, Va., read the advertisement and saw near his home an animal that exactly answered the description. He wrote General Lee, who sent his son from Lexington to investigate. As soon as he saw the animal he said, 'That is father's mare.' It wasn't necessary to follow the tracks of that mare from Lexington to Essex. The main thing was to identify her with the one that was lost." (P. 141-142). So with the Baptist churches. Our chief hope is that men may recognize our identity without seeking to follow the tracks that have been left upon the pages of history.

"Through many dangers, toils, and snares,
We have already come;
'Tis grace hath brought us safe thus far,
And grace will lead us home."



N. T. Freedom

(Continued from page one)

(Example: The slaughter of the Hugenots in France). Kings were seated and unseated by the pope in olden times. Today we see the President of this country toadying to the pope and proposing a full-fledged ambassador to the Vatican. More than 30 nations already have such.

THE BAPTIST EXAMINER

MARCH 8, 1952

Page Four

Protestantism Never Broke The Shackles Completely

The Protestant Reformation of the 16th century did not go back to the Bible—it only made certain changes. The Church of England is not free. It has a system of bishops — superior clergymen, and heads up in the King of England. The Methodist church which came from the Church of England is dominated by bishops. The pastors are bossed and sent hither and yon regardless of the Lord's Will. Congregations must take who is sent.

What About Baptists?

Through the centuries they have been a free people, but they are busy today sticking their heads in the "stocks." More and more they are centralizing their power, until what is the present situation. We outline it:

1. The "State Secretary" takes the place of the "bishop."
2. The church program is made up and handed down to the church, and it must obey or else be branded as disloyal.
3. Pastors are largely placed by ecclesiastical "headquarters." If a pastor does not toe the mark, he is blacklisted, and effort is made to prevent him from succeeding and from obtaining another pastorate.
4. The all-important thing that is stressed among Baptists today is not sound doctrine but cooperation in the program devised by the denomination. If this program were inspired of Heaven, it could not be insisted upon more strenuously. Pastors in the main are NOT free—they do what they are told, for they fear the ostracism, the criticism, and the discrimination that they know they will suffer for any deviation from the "Program."



Bible Baptism

(Continued from page one) were to tear from the New Testament the texts that teach that salvation is wholly of grace, there would be little of the book left.

In the Old Testament type of redemption, Ex. 12, the order is clearly and graphically set forth. The blood did two things. It protected Israel from the wrath of God and delivered them from the bondage of Egypt. They were baptized unto Moses in the cloud and in the sea three days after deliverance from the wrath of God. I Cor. 10:2.

This latter passage throws light on the meaning of baptism for (eis) the remission of sins in Acts 2:38. Israel was baptized unto (eis) Moses after he was already their deliverer and leader. Therefore they were baptized unto (eis) Moses, not in order to get Moses to be their savior and deliverer, but rather as a public demonstration of this fact. It committed them publicly to Moses. It marked them outwardly as those who had quit the bondage of Egypt (a type of the bondage of sin) that they might follow Moses to the promised land. When Acts 2:38 is interpreted in the light of Old Testament types and shadows, as well as in the light of the whole body of New Testament teaching, it cannot mean anything more than that repentant believers are to be baptized to symbolize, profess and publicly demonstrate the fact that they have already experienced the remission of sins and that they have committed themselves to follow Jesus Christ.

The stoutest advocates of baptismal regeneration today main-

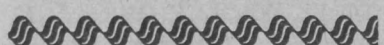
tain that faith must precede baptism in the scriptural order, and I John 5:1 says: "Whosoever believeth that Jesus is the Christ is (has been) born of God." Only the believer can be baptized scripturally, and the Bible teaches that the believer is already a child of God. Therefore to be even logically correct, if one is going to baptize people in order that they may be saved, he must baptize unbelievers.

The Gospel of John was written to sinners to bring them to faith in Jesus Christ for salvation, and yet the only mention of baptism in this Gospel is in connection with the statement that "Jesus made and baptized more disciples than John." And this shows that disciples were first made and then baptized. Before this statement could mean that disciples were made by baptism the verbs "made" and "baptized" would have to be transposed. The Bible formula, here as in the great commission, is first to make disciples and then to baptize them. Paul said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." In I Cor. 15:1-4 Paul tells us what the Gospel is and that we are saved by it. Neither here nor elsewhere is baptism made a part of the Gospel. Rather it is an act of man, while the Gospel has to do solely with what Christ has done.

The Bible declares that we are not saved by works of righteousness which we have done. Titus 3:5. Baptism is a work of righteousness and, therefore, has no saving efficacy. When Paul was asked by the Philippians, "What must I do to be saved?" the answer was, "Believe on the Lord Jesus Christ and thou shalt be saved."

Salvation is instantaneous. The first outgoing of faith that rests on Christ is coextensive with eternal life. "He that heareth my words and believeth on Him that sent me hath everlasting life." If baptism is essential to salvation, then all who died from Adam until the baptism of John are lost, for there was no Christian baptism before John.

But the Gospel was not a new thing in the Christian era. Rom. 1:1 says: "The gospel which He had promised afore by His prophets in the Holy Scriptures." From Genesis to Revelation this promise runs through type, declaration, and the witness of saved souls. Adam and Abel, Enoch and Noah, Abraham and Moses, Elijah and Isaiah, and all the host of God's elect knew



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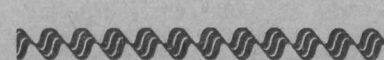
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If baptism were essential to salvation, it would be hard to understand why Christ did not baptize a single person, even though He came to save His people from their sins. Again, under this thesis, it would be hard to understand how Paul could have written to the Corinthians: "I thank God I baptized none of you but Crispus and Gaius."

In Ps. 119:50 we read: "Thy word has quickened me." Again we are told "Of His own will begat he us (not by baptism, but) with the word of truth." Jas. 1:18. Furthermore, in I Pet. 1:23, we read: "Being born again, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." One cannot stand with one foot on a rock and the other on the air with equal pressure without going down. The same is true when one tries to trust both Christ and baptism for salvation.



To The Jew First

(Continued from page one) but go rather to the lost sheep of the house of Israel." There is one fact that cannot be denied and that is: if we would follow the Saviour's example we could not go wrong. And His example was "to the Jew first." Also, a casual reading of the book of Acts will convince anyone that the inspired apostle as well carefully observed this order. In the account of his missionary journeys we read such familiar phrases as: "as his manner was" when in visiting a city he went to the Jew first. Just a few passages to illustrate: Acts 14:1, 17:1-2, 17:10-17, 18:4-11, 19:8-10, 28:23.

The command "to the Jew first" which played such a vital part in the lives of the Saviour and the apostles should not be lightly dismissed as of no significance by Christians today. Can we imagine what might have been the glorious history of the church had it carried out this order?

Should someone dismiss this subject with the argument that the command "to the Jew first" was meant to be carried out during apostolic days only, I would reply that it is to be observed by Christians in all ages, even as are the other doctrines and practices of the apostles. Diligent students of God's Word have always believed and practiced "to the Jew first."

The idea latent in the minds of Gentile Christians that the Jew had his chance at the Gospel in the beginning, but that having rejected it he has forever forfeited his privilege, has no Scriptural foundation. The fact of the matter is that the Jew of today has not had his chance until the Gospel has been offered him. It might be argued with equal force that inasmuch as the Gentiles have had the Gospel preached to them for nineteen hundred years and are still trampling it underfoot, we are therefore no longer obligated to give them the Gospel.

But I contend that the Jew has not lost his chance; rather, it is imperative that we carry out the divine command "to the Jew first." Nowhere in the Scriptures do we find any war-

rant to change this order. One of the hardest lessons for Christians to learn is to do first things first.

It was the custom of years of the founder of the China Inland Mission, Hudson Taylor, to send to John Wilkinson, founder of the Mildmay Mission to the Jews, a subscription every January with the following message: "This is the first money that comes to me this year which I send you for Gospel work in your mission, in accordance with the Scripture 'to the Jew first.'" This was usually responded to by Mr. Wilkinson sending a personal subscription with the word, "and to the Gentile also."

But apart from the Scriptures when we stop and think of the debt we owe the Jews, common gratitude would impel us to seek to win the Lord's own brethren "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed forever" (Romans 9:4-5). Israel's prophets were the heralds of the salvation which is now the Christian's, for the Saviour said "Salvation is of the Jews."

Then there is a special blessing promised to those who seek Israel's welfare, "I will bless them that bless thee." (Genesis 12:2-3). Whenever this command "to the Jew first" has been faithfully discharged the result has been manifold blessing. May God help us to follow in the Saviour's footsteps and put first things first, claiming His promise, "And all these things shall be added unto you." (Matt. 6:33).

"First to the Jew," the Apostle said;
For theirs is the greatest need for bread.
Today is their day for the Truth sublime;
Today for salvation God's truest time.
"First to the Jew!" is the Saviour's plan;
But Christians have listened to words of man,
Reversed the method, the message reserved;
"We'll visit the Jew when all others are served."
"First to the Jew!" brings richest results,
While work is oft wasted with various cults.
John was a Jew; so were Peter and Paul;
And they led the way for God's followers, all.
"First to the Jew!" Let Christians be true
To the task that the Saviour is calling to do;
Win nobly for Christ His blood-brothers, the Jews.
We'll rejoice in the skies if the Lord's way we choose.



Paul

(Continued from page one) tinued the man.

"Oh, we don't want anyone who has had trouble," chorused several.

"And he has spent a lot of time in jail," persisted the man who had made the suggestion. They held up their hands in horror. "That would never do," they said.

The man who had made the suggestion smiled. "That's all right, you couldn't get him any way. I'm talking about the Apostle Paul and he has been dead for years."

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