1954

# Baptist Blunders: Fourth Edition

Joe S. Warlick

# Baptist Blunders

By *Joe S. Warlick*

FOURTH EDITION

Springdale, Arkansas
1954

# SOME BAPTIST BLUNDERS

By Joe S. Warlick

☆ ☆ ☆

Fourth Edition

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**Enlarged and Revised**

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## PREFACE No. 1

In bringing out the 4th edition of "SOME BAPTIST BLUDERS" by the lamented Joe S. Warlick we do it with great pleasure. My main purpose in approaching brother Neal with the idea was for the good of the cause of Christ and young preachers, who do not possess the book. Secondly, I want to do something in honor of the greatest defender of "THE FAITH," and exposer of error since the days of the apostles. He was one of the ablest in pulpit that could be found, aside from his ability as a debater.

He had the greatest memory of any man I've known in life. He was pleasant and congenial and a lover of good men.

As Ben M. Bogard once remarked to me: "No man is equal to Warlick in repartee." This was true, and how well Bogard knew it!

We send this book forth on its mission, and through its pages, though Joe S. Warlick be dead, yet he speaketh.

Young preachers will find more valuable information at "finger tips" in this book than in any other publication of its size. You will need to **read it closely and meditate upon its contents to** appreciate fully the valuable contents therein contained.

Sister Flo Orr, his daughter, and Bernie C., his son, and Guy N. Woods, agreed for me to have the right to re-publish this book. When they gave to me the "green light" I contacted James L. Neal of Springdale, Arkansas, and we decided to re-produce it. I feel sure it will be a good seller, but we thought on account of our financial ability we would publish only 1000 copies. If necessary we can publish more. I now have some 700 copies called for.

**May the Lord help all of us to appreciate soldiers of the cross who have fought the battles and paved the way to help make the church of Christ what it is today!**

I cherish the memory of **these heroes of faith** and in the sweet after-awhile trust to clasp glad hands with them on the eternal shore, where tears will never dim the eyes nor sad partings come!

Will M. Thompson
136 E. 3rd St.
Edmond, Okla.

January 1954

## PREFACE No. 2

It takes time, means, patience and skill to publish a book that will be read. Brother Will M. Thompson has patiently copied the chapters for the **fourth edition** of "Baptist Blunders," which was first written and published by Joe S. Warlick some thirty years ago.

A deep feeling of obligation and responsibility enter into the re-publication of this vitally needed and renowned book of Brother Warlick's. We see the great need of it among all students of the Word, and especially among our beloved Baptist friends. Those who know the truth are obligated for its spread and responsible for its defense! Please accept us in the discharge of this bounded duty.

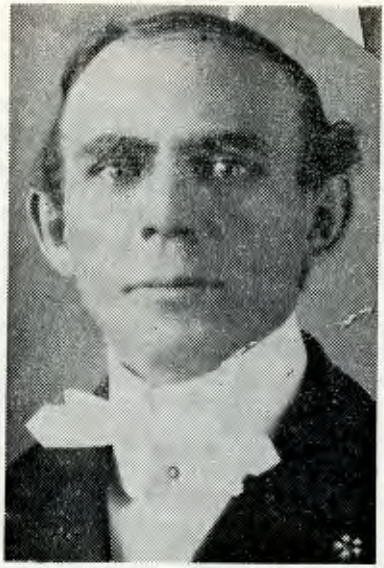
### Special Word to Our Baptist Friends

We wish very sincerely for all those of the Baptist faith, of whatever rank, to know most assuredly that the publication of this book is done so in prayer to almighty God and with deepest love for every one of them! We are all eternity-bound people, swiftly passing to the great judgment day, where we'll stand side-by-side with each other before Christ, the Judge! (Heb. 9:27, 28; Matt. 25:31-46.) On that solemn day of all days, sealed destinies will be pronounced and the final separation will take place!

May thousands read and study the definite historical and Biblical facts so carefully and plainly set forth in this book, with Bible and history in hand. Please be warned, taught and admonished by these truths, as the publishers certainly have been in their anxious work of bringing it again to a world lost in the blackness of sin. Lay aside every tenet of human doctrine, enlist with us in the great labor of love to save a lost world, so that we can all shake hands with each other and the redeemed of earth in the sweet after while! (John 14:1-3; 1 Cor. 15:51-58!) Come now and join with us in that first century, great love and zeal in the work of the Lord! See book of Acts.

James L. Neal
Editor & Publisher
THE GOSPEL AGE
1400 West Emma
Springdale, Arkansas

January 1954



## LIFE SKETCH OF JOE S. WARLICK

By James L. Neal

Joseph Sale Warlick was born into this world November 1, 1866, twelve miles out from Saint Louis, Missouri. He departed earthly life in his home at 911 West 10th Street, Dallas, Texas, on January 2, 1941. The illness that led to his death struck him on December 23, 1939, the birthday of the writer of this brief sketch.

He was the son of N. S. and Mary A. Warlick, of Scotch, Irish and German descent, with Irish trait dominant in his nature. His poor parents, brothers and sisters worked hard on the farm that Joe might stay in school till he was grown. What a grand and unpartial favor!

Brother Warlick began preaching the gospel of Christ and defending it with positive, unaswerable blows when he was nineteen and kept busily at it till illness stopped him. His great preaching and debating career carried him into nearly all the Southern states, a number of the Northern states and one trip into Canada. He unsheathed the "sword of the Spirit" in three hundred and ninety-nine public battles in de-

fense of the truth; the most important of which, he thought, was two discussions with J. N. Hall, Baptist, and one with Jacob Ditzler, Methodist.

He published for a number of years The Gospel Guide, many files of which are still extant, and was the author of many books and tracts, widely circulated and endorsed by leading authors and preachers of his day and now.

Brother Warlick was known and loved by thousands in and out of the Lord's church. He was brave as a lion and harmless as a dove! Though enemies of the truth woefully feared him, they openly respected him. He possessed a master memory among men and had ability unequaled since Bible days. His scope of usable knowledge was wider and greater than any encyclopedia! He successfully met all of his opponents without any notes whatsoever! He was the best conversationalist ever known! He was lovable, tender, kind and pure! He led thousands to Christ and expected to meet them, with all redeemed ones, in the next world! He wrote some songs, two of which were sung at his funeral in Sunset Church of Christ in Dallas, at 2:00 p. m. on January 5.

**A Song of Hope**

The time has come when we must part,
We hope to meet again,
To sing our songs of joy and praise,
While we on earth remain.
But if no more while here we meet,
Let each resolve in heart,
That he to that bright home shall come,
Where we shall never part.
'Tis there we'll meet with friends so dear,
Who've passed beyond the sea,
We'll safely dwell with Christ our Lord,
And with Him ever be.
Forevermore we'll sing His praise,
On that bright happy shore,
In one united voice of song,
And part no never more.

—Joe S. Warlick

(Sung at his funeral)

## INTRODUCTION

## (1954)

The call for a third edition of Baptist Blunders has been so urgent, until we have consented to bring it out. We have also enlarged the book by putting in some added testimony on when the church of Christ was established, and a chapter on the Order of Faith and Repentance. While the Baptists have pretty generally quit their fight on this subject, having, I suppose, become ashamed of their teaching on it, some few still urge the claim that Repentance comes before Faith in gospel order, so we add a chapter in this edition, and thus try to make the book as nearly complete as possible.

It would indeed be impossible to mention all the Baptist blunders in a small book, but we believe the reader will discover that we show a sufficient number to prove that Baptists are very much out of harmony with the teaching of the New Testament Scriptures on every thing vital to any right claim to identity with the New Testament Church, or even any relations with that institution worthy of mention.

We leave the pictures off the cover of this edition, also the Poem introduction. Three of the men whose pictures we had before, are dead, leaving only one living; so, out of respect for the dead, we leave the pictures off the cover this time.

It is the hope of the author that many will read this book, and all who do read it without partisan or prejudicial spirit, will profit by reading it, I am sure.

—JOE S. WARLICK.

# SOME BAPTIST BLUNDERS
## What Their Scholars Say
### CHAPTER 1

The Writer has had quite a good deal of experience in debates with Missionary Baptists during past years; and as a result of that experience I have learned many things which would have been difficult to discover in any other way. In the following pages I shall give to the readers some information thus obtained which could not be easily gathered from books not written with special reference to such things. Many good brethren, after hearing the arguments of Baptists made in oral debates, with the replies to them, have suggested that they be published after this fashion for the use of others in similar discussions. I shall use the term "Baptist" in the booklet although I have in mind the Missionary Baptist Church rather than any or all of the ten or dozen other kinds of Baptist we have in this country.

**1866 — Joe S. Warlick — 1941**

I desire to call attention especially to their self-contradictions and to the crookedness of their arguments in their effort to prove identity with the New Testament church. I believe, all things considered that theirs is about the completest bundle of inconsistencies I have ever had any thing to do with in a religious

way. As a people, they are not agreed among themselves on the points of distinctive doctrine represented by them. Some of them are "pre-regenerationists," some of them are not; some are advocates of the direct work of the Spirit in conversion, while others deny that doctrine; some believe that baptism is for the remission of sins, others do not; some believe in falling from grace, while most of them say they do not. Many of their congregations practice open and free communion, others teach and practice close communion. Most of their churches in the North and East receive what is called "alien baptism", while in this country they usually baptize over again all persons whom they are able to proselyte from other churches. There is not much confusion among them, however, on this point—due, I presume, to the fact that they have but little occasion for it; for they seldom have additions from other churches, since they offer nothing worth having that cannot be had in any or all the other denominations of our land.

While I shall take occasion to mention some of the points of disagreement among them, giving what their writers have said in each case, my purpose is to give attention almost altogether to such arguments as are generally made in their debates with the church of Christ.

They usually begin their proof with the question of when the church was established on the earth. They teach that the church is pre-eminently a New Testament institution; hence their proof is largely confined to the New Testament Scriptures. While among those who debate there is not perfect harmony, they are pretty generally agreed that the kingdom was set up, or the church of God was established, at some point of time between the beginning of John's ministry and the death of Christ. But their scholars do not believe and teach this. Only their ordinary preachers teach it as a peculiar claim with them. I think there is not one exception to the following statement: All real scholars in the Baptist Church who have written on the subject say that the church was established on the first Pentecost after the resurrection of Christ. J. B. Gamrell, of Texas, once told me that I had never met a representative in debate, one whom the Baptists would endorse as au-

thority. He said such men quit debating before I began to preach. Well, in some respects I am inclined to believe the Doctor told the truth, although I have debated with their editors and such men as they always call to represent them in discussion—J. N. Hall and his Fridays, for instance.

I shall here give the reader what some of their best scholars say on the time of the establishment of the church. I shall be careful to give each quotation exact, so that what is here read may be relied upon as being absolutely correct.

In a work called "The Church," by Harvey, on page 22, I find the following: "In the fullness of the time, Christ, the King, appeared; and His kingdom, after his earthly humiliation and suffering, was fully inaugerated at his ascension, when he was enthroned in heaven."

"Baptist Church History," by J. M. Cramp: "I do not admit the correctness of Mr. Wall's statements, because those churches can be traced a great way further back—I was about to say that we can trace their history as far back as the year 31, when the first church was formed in Jerusalem." Page 134.

Orchard's "History of the Baptists," Vol. II., Page 11: "I have demonstrated, so far as human testimony is allowed to prove any fact, that the Baptist Church, as the Church of Christ, has existed from the day of Pentecost to this privileged period."

Duncan, another Baptist Historian, says: "The first church established, was at Jerusalem, according the model of which other Churches subsequently formed among the Jewish people for the most part conformed." History of Baptists, page 32.

Speaking of the events of Pentecost, Howell on Communion, says: "Then they that gladly received His word were baptized. Thus was formed and ordered upon the model formed by Christ Himself, the first gospel church." Pages 42-44.

Coffey's History of the Baptists, page 18, the author says: "In the primitive organization of the Church at Pentecost, they that gladly received the word were baptized."

Jone's "History of the Christian Church" (a Baptist author,) in speaking of the events of Pentecost,

says: "Here we contemplate the beginning of the establishment of Christ's kingdom in the world, or, which is the same, the creation of the first Christian church."

Vedder's "Short History" (Baptist); "The day of Pentecost was the birth day of the Christian Church. What existed before in germ then sprang into full being."

In "Baptist Principles Reset," a recent publication, reprinting a series of articles written some years ago, we have the following: On the work of John the Baptist, Dr. Jeter, in his work, says: "He baptized the penitent for the remission of sins, but he organized no church among his disciples. His mission was to prepare the way for the Messiah by awakening an expectation of his coming, making ready a people to receive Him, and introducing him into his personal ministry; but having done these things, his work was ended. (Matt. 3:12; Mark 1:1-11; Luke 2:22; John 1:6)" Again: "The personal ministry of Jesus was preparatory to the constitution of churches. His preaching was eminently searching, and fitted to reform men and make them spiritual and devout; but during his life no church was organized. His disciples were subject to no discipline; and their labors, except so far as they were directed by his personal attention, were without concert. On the day of Pentecost, after ascension of Jesus, the apostles, by the descent of the Holy Spirit, were fully qualified to carry forward and complete the work that John and Jesus had begun. The first church was formed in Jerusalem, and this soon became the mother of other churches in various countries. . . . The mother church was clearly a spiritual one. The one hundred and twenty disciples who held a continuous prayer meeting in Jerusalem were it's nucleus." Dr. Jeter continues: "Had we no other proof that the primitive churches were composed exclusively of believers, the history of the church at Jerusalem would fully satisfy us on that point. It is perfectly fair to conclude that all the churches were conformed, in their membership as in other things, to the mother church. On this point, however, evidence is ample. The second church was probably organized in Samaria. We have not so full an account of it's constitution as we have of that at Jerusalem, but quite enough to guide us to a right con-

clusion." Again: "It has been already shown that the first church was organized in the city of Jerusalem after the ascension of Jesus, and was composed entirely of believers. This church was formed exclusively of Jews. No Gentile was admitted, or could have been admitted for some years after its constitution to a participation of its privileges." (Pages 20, 22, 27.)

In Reeves' "History of the New Testament" I find the following. This is a Baptist production, a very old book. The preface was written in the year 1780. Speaking of the events of Pentecost, he says: "On that day of Pentecost, when the law of Jesus Christ took the place of the law of Moses, the church, the new Jerusalem, as St. John speaks in his revelations, descended from heaven like a bride decked out to meet the bridegroom; and Jesus Christ, the eternal priest according to the order of Melchisedec, erected a new temple to the honor of his Father. The mystery of the death and resurrection of a God-man was announced to the various inhabitants who were then at Jerusalem, that no nation under the sun might be ignorant of it.

On that day Jesus Christ victoriously triumphed over those who had nailed him to the cross. He convinced them that all their schemes against him had been in vain, and were made to serve as means to accomplish the designs of God. On that day he planted his apostolic church as an everlasting monument of his victory." (Page 432.)

So much for the testimony of scholars among Baptists and others. Strange that when men write as scholars they do not show the amount of prejudice as when they write as theologians. I cannot see why it is that the Baptists, all of them, do not accept the truth on this question. It seems to me that they would lose nothing by it, and the truth is so much easier maintained than is the false position they generally occupy on the question. They think the church of Christ is a New Testament institution; and just why they do not come to the right position on the time of its establishment and agree with the really sensible men among them, I have never been able to understand. But they use some few passages of scripture from the New Testament which to some of them seem to favor the idea of an "anti-crucifixion kingdom," showing, as they

claim that the church must have been established before the death of Christ. So I shall give the reader the advantage of these scriptures, and also show how easy it is to take each one away from them. It is a certain fact that not one single intimation of the complete and full existence, as an established institution, of the church of Christ, before the death and resurrection of Christ, is anywhere hinted at in all the book of God. But "to the law and to the testimony." The next chapter shall be devoted to this examination.

# BAPTIST BLUNDERS

## CHAPTER TWO

### Their Proofs Examined

**In the Top of the Mountains.**

I have frequently heard from Baptists the conjectures that in Isa. 2:2, in which that prophet said that the mountain of the Lord's house should be exalted above the hills and established in the top of mountains, he uttered a phophecy which had it's fulfillment in Mark 3:13, 14; Luke 6:13, on which occassion the Lord sent forth His twelve apostles under their first commission. Just why they think the word "mountain" has in the same verse both a literal and figurative meaning, I have never been able to get one to explain.

It is certain that if the prophet meant that the mountain of the Lord's house was established in the top of that literal mountain, then what the Lord built, called also a "mountain," was literal, too,—but, I suppose, on a smaller order, since it was to be built in the top of the larger one. This would be nonsense. The word "mountain" simply means "government" in each case. Zechariah (1:16) said the Lord's house (church) should be built in Jerusalem, and not on the top of one of the mountains of Judea; and Peter (Acts 2: connected with Isa. 2:2; and Joel 2:28) said that the prophecy declaring that the house of God should be built in the last days was fulfilled on the day of Pentecost, and not when Christ called his apostles and sent them forth to preach.

**Apostles Set in the Church—When?**

Baptists sometimes suppose that when Paul (1 Cor. 12:28) said that God "set some in the church, first apos-

tles," he had in mind the calling of the twelve in the mountain (Mark 3: Luke 6); but such a supposition is wholly without foundation. In the first place, the apostle (1 Cor. 12:28) speaks of the position, or rank, of church members. His meaning is that the apostles are first in authority. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." But suppose he had meant to teach that the apostles were the first persons placed in the church as members; we would be compelled to come this side of Christ's ascension to find the time when they were set in the church, for the same author (Paul) so teaches in Eph. 4:10-11: "He that descended is the same also that ascended up far above all heavens that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

By this we are taught that the apostles were not given the church until after our Lord ascended to heaven; and this brings us to the first Pentecost after His resurrection, instead of pointing back to the time when the Lord called the apostles by name and sent them forth to preach under their first commission.

**After John's Day.**

In teaching that the church was established in the mountain (Mark 3: Luke 6), Baptists say that it was not established in the days of John the Baptist, for John said, "The kingdom of heaven is at hand"—showing, of course, as they themselves admit, that the kingdom had not come at that time, This is true, being declared in so many words in Matt. 3:1,2: "In those days came John the Baptist, preaching in the wilderness of Judea, saying, Repent ye: for the kingdom of heaven is at hand." But it is also a fact that when the Saviour sent the apostles out from the mountain, He instructed them to say: "The kingdom of heaven is at hand" (Matt. 10:7)—the same phrase, both in the Greek and in the English, as that which John had already announced. If John meant by the expression "The kingdom of heaven is at hand" is soon to come, so did Christ mean that when making the same remark, Verily, some theology does not agree with itself. The truth is, the kingdom had not come in either case. On the night of His

betrayal our Saviour said that it was yet in the future; "And he took the cup, and gave thanks, and said, "Take this and divide among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." (Luke 22:17, 18.)

**Pressed into the kingdom.**

Luke 16:16: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Those Baptists who teach that the church was established during Christ's personal ministry never forget to quote this verse to prove it; but it proves too much for their position, for it certainly says as much for the full and complete existence of the kingdom in John's day as it does during Christ's personal ministry. They say that the kingdom was not established during John's time—yea, not until after John was dead; and yet they ask: "How could people press into a kingdom that did not exist?"

If they can tell how people pressed into the kingdom from the days of John until any time during Christ's ministry, when they say the kingdom was established (Mark 3, for instance) they will answer their own question; for it is certain that the people could press into the kingdom from the latter day (Mark 3) to the day of Pentecost, just as others had pressed into it from that date back to the day of John. But in Matt. 23:13, Jesus says that persons were entering the kingdom without actually getting into it. "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for you neither go in yourselves, neither suffer ye them that are entering to go in." In the light of this latter passage there is nothing in Luke 16:16 favoring an anti-crucifixion kingdom."

In bright anticipation of the blessings of the coming kingdom, when they heard its principles announced, though preached in prospect, they pressed into it, just as the people of the South, in this country, pressed into the Confederacy during the sixties, yet it is a fact that the Confederacy never was established. Neither would the kingdom of Jesus Christ have ever beeen established had not the Savior been raised from the dead. Even the preaching of the apostles would all have been in vain if the Savior's history had ended with his crucifixion. "And if Christ be not risen, then is our preach-

ing vain, and your faith is also vain." (1 Cor. 15:14.)

**Tell it to the Church.**

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more. * * * And if he shall neglect to hear them, tell it unto the church." (Matt. 18:15-17.) Because the Savior gave this instruction to his disciples during his personal ministry it is presumed by the Baptists that his church had already been established. It is not thought that he could have been giving advice for the future government of his church, and yet that such is actually the case is shown by the passage itself. Had he intended for his disciples to appropriate to themselves this advice during his stay on the earth, instead of saying, "Tell it to the church," he no doubt would have said, "Come to me with the matter, and I will settle it;" but now since his church has been established on earth, while he himself is in heaven, his church being his only representative on the earth, it is quite fitting that all matters of discipline be referred to it as the court of final appeal. This brings us this side of our Lord's death and resurrection to find any practical use for the advice: "Tell it to the church."

That we are eminently correct in this conclusion is abundantly shown by the next verse: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Verse 18.)

**Sang in the Church.**

David (Ps. 22:22) said: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

In Heb. 2:12 Paul repeats this language, declaring that it is fulfilled in the church of Christ. Now, because David said that Christ should sing in the congregation and Paul said he should sing in the church, Baptists guess that both Paul and David refer to the singing of the hymn by the disciples on the night in which the Lord's Supper was instituted (Matt. 26:30); but if these authors be permitted to explain their own language, that the hymn sung that night by his disciples was not in their minds at all, for they both say that the singing

should be done among the Gentiles, or heathen. "Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name." (Ps. 18:49.) Again: "And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name." (Rom. 15:9.) Since the Gentiles were not brought into the congregation until some years after the death of Christ, we shall have to come this side that time to find the singing here referred to. There is, therefore, nothing in the passage favoring an ante-Pentecost church.

## BAPTIST BLUNDERS

### CHAPTER THREE

**"Will Build"—What It Means.**

"I Will Build My Church." (MATT. 16:18)

Christ said to Peter: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The Baptists generally explain this passage by saying that the words "will build" mean simply "to edify," "to build up," "to strengthen." They say the idea of the future establishment of the church is not in the passage. Of course every schoolboy who has no preconceptions about the passage knows their explanation is very foolish. That the building of the church was yet future when Christ uttered this language and that he had reference to the establishment of the church, is clear from the fact that he even refers to the foundation of it. Any one not controlled by tradition can easily see this. Yet Baptists are contentious and obstinate. As a last resort, they refer to the Greek language and say the word "oikdomeso" from which we have "will build" as a translation means "to strengthen," "to edify," and not "to establish." They have been known to use Thayer's Lexicon as authority on this point.

Elder J. N. Hall, in a discussion with the writer, after being exposed before on the passage, read from Thayer's book as proof of his position.

I shall here give Dr. Thayer's definition of the word in Matt. 16:18: "To found: Epi taute te petra oikodomeso mou ten ekklesia-i, e., by reason of the strength of thy faith thou shalt be my principal support in the establishment of my church." While in other passages

in the New Testament he finds other meanings for the word, he gives "to found" as it's only meaning in Matt. 16:18.

Having given Dr. Thayer's meaning of the word as found in his book, I shall now give some further authority on the matter. From an article written by R. B. Neal some years ago, and published, I think, in the Christian Register, I quote the following:

"I Will Build My Church."

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:18)

"The simplest, plainest, and clearest construction of language shows that the church of Christ, at the time these words fell from the lips of Christ, had not been built, or established. Paul sends, in Rom. 16:16 salutations for "all the churches of Christ." This shows that all the time Paul wrote the church of Christ had been established, and various congregations were working and worshiping. A church started prior to the Saviors words starts too soon; one started since Paul's utterances starts too late."

As this is severe on those who date their church back to John the Baptist or to the days of Abraham, they, to save their theories, must do some 'explaining away' of plain scripture. This was the idea the old darky preacher had "ex-e-gee-sis." He said it meant to "splain away the passage."

Mr. Jacob Ditzler was a representative of this class of exegetes. He says on this passage that "I will build" means simply "I will edify my church"—that is, the church was already planted, and that Christ meant simply "edify it." "embellish it." This is a striking of making the boy fit the hat,' rather than making the hat fit the boy.

"J. N. Hall, a Baptist champion, 'steps in the tracks of Ditzler.' He said, in a debate with Brother W. J. Howe, that 'I will build' means 'to enlarge, strengthen, increase, embellish, or edify a church already built.' Of course the whole question is one of etymology rather than theology, to be decided by the dictionary rather than by the Bible. What does the Greek word translated 'I will build' mean? The presumption is that the translators have given us its clear-cut meaning. If

so, the veriest tyro in grammar can rout a ten acre field of men like Ditzler and Hall, who, to save a theory, would sacrifice Scriptures upon partisan altars. Hall professed to quote from Thayer's Greek-English Lexicon in support of his view. Thayer is unquestionably authority of the highest order on such points.

"To settle the question, Hall and Howe agreed to appoint a committee, the committee to write to three of the best Greek scholars in the land and to report their replies to various church papers. Professor Thayer was to be one of the number approached. Here are the answers received:

"1. Prof. Shaller Matthews, of Chicago: "The verb in Matt. 16:18 means "to build," in the sense one would speak of building a house. He certainly did not mean by the word enlarge, embellish, edify his church."

2. Prof. Gross Alexander, of Vanderbilt University: 'You ask for an answer quite independent of all theological creeds and propossessions. It does not mean to enlarge, embellish, or strengthen a house already built; it simply means "I will build;" and, so far as the mere word is concerned, it implies that the building was not yet done, but was to be done.'

3. Prof. Thayer, of Cambridge, Mass: 'You ask whether the word in Matt. 16:18, translatted, "I will build", means also to enlarge, embellish, etc., and whether one would be justifiable in putting either of these definitions in that language of Christ. I feel constrained to reply in the negative. To translate the term "build" in this connection by "enlarge" or "Embellish" would mar the metaphor and dilute the thought."

He might have said, "would mar the truth and dilute the fact." This is enough, it is clear and plain.

**When Did Christ Receive His Kingdom?**

There are many lines of argument and many scriptures that may be, and are, used in teaching the truth on the subject of when the church was established; but we shall be content with mentioning only one other line of argument. In Dan. 7:13, 14, we read:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations,

and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom one which shall not be destroyed." Daniel wrote in the sixth century before Christ. Looking down through the future he sees one like the Son of man. This of course, is Jesus Christ, who came to the "Ancient of days," Who is God the Father. Attention is called especially to the fact that Daniel saw Christ come to the Father, and not from him, as he will do in the end of the world; but Christ, in this case, came to the Father, and he came upon clouds of heaven. Now, we ask: Has this prophecy been fulfilled? Yes. When? See Acts 1:9-11: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Here we find the Son of man (Christ) coming with the clouds of heaven, coming to the "Ancient of days" (God), just precisely like the picture seen by Daniel in the night visions. But what does the prophet say shall occur after Christ ascends to his Father? He says that the kingdom shall be given him. (verse 14) It is certain, therefore, that since Christ received his kingdom after he ascended to his Father, he did not have it before he ascended; and it is equally true that having it now, and having had it as he has since his ascension, he does not have to wait until his second coming to receive it. But now, having learned when Christ received his kingdom in heaven, we ask: When did it come to this earth? In Mark 9:1 we read: "And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste death, till they have seen the kingdom of God come with power."

This speech was made to the twelve apostles especially. In the passage the Lord does not only tell them that the kingdom had not come at that time, but He informs them that they need not expect it while they were all alive. The expression that some of them shall not taste death before the kingdom comes im-

plies that they should not all be living at the time of its coming. So we need not look for the fulfillment of this promise until after the death of at least one of the twelve. I emphasize this merely to show that the Savior could not have referred in the passage to the transfiguration. Seeing all the apostles were alive then, not one of them had tasted death.

For the fulfillment of the promise we are compelled to come this side of the death of Judas, and this would be after the death of Christ—a point to which every other line followed in this investigation has led us.

The reader's attention is now called to the statement of the passage in which is promised that when the kingdom does come, it shall come with power—that is, that the kingdom and power shall come at the same time. So if we can find when the power here promised came, we shall have found when the kingdom came, seeing that they both should come together. In Acts 1:6-8 we read: "When they therefore were come together, they asked of him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth." The Lord here promises his apostles that they should soon receive the Holy Ghost, and further states that with it they should also receive power, or that the Holy Ghost and the power should both come upon them, and at the same time besides—that is, the power and the Holy Ghost should, come together. Having learned from Mark 9:1 that the power and kingdom were to come at the same time, and now from Acts 1:8 that the power and the Holy Ghost are to come together, we conclude that all of the three came at the same time. So if we can ascertain when either of the three came, we can find when the other two came also. Turning one leaf and advancing one chapter, we shall read Acts 2:1-4: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty

wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them Utterance." There it is, all clear, on the day of Pentecost, the first pentecost after Christ's resurrection. The Holy Ghost came, and with him came power, and with the power came the kingdom. Our Lord having received it after he ascended to heaven, sent it to earth on the day of Pentecost. How fitting and appropriate that this day should be the birthday of the church of Christ! We have the right place, Jerusalem (Zec. 1:16); we have the right time, the last days (Isa. 2:2; Acts 2:17); We also have the law going forth from Zion and the word of the Lord from Jerusalem (Isa. 2:3). The king is now upon his throne (Psa. 2:6-7; Zec. 6:13), with the apostles authorized to preach to all the world.

On this day of Pentecost, for the first time in all Bible history, are all the elements of Christ's kingdom brought together. No wonder both Christ and Peter call it the Beginning.

## "BAPTIST BLUNDERS"

### CHAPTER IV

### Baptist Church Succession

The great majority of the real scholarly among Baptists have long since given up the idea of Baptist Church succession. Still, there are a few of the second-class and third-class writers among them who yet hold to that foolish claim. So I shall give the matter some notice in the next two chapters. I wish first to give some quotations from Baptist authors showing what they have discovered in their studies on the subject.

**Luke 24:47. PENTECOST. Acts 11:15**

Elsewhere in this book we have shown that John Smyth, who organized the first Baptist Church the world ever knew, or even heard of, sprinkled himself and thus started the thing; now we want to know by evidence of Baptist rank, and which cannot be questioned by any Baptist of even limited information, that to baptize by sprinkling and pouring was the universal

custom of all the people through whom the Baptist trace their line beyond the times called the Reformation. Dr. Whitsitt, who was for years President of their leading Theological Seminary, in his book which he calls "Questions in Baptist History" says, "Immersion baptism does not appear to have been practiced or pleaded for by either Smyth or Helwys, the alleged founders of the general Baptist denomination in England."

That smyth who started the Baptist Church, the first one in the history of man, was sprinkled and not immersed, is the testimony of Prof. A. H. Newman as quoted by Dr. Whitsitt, on page 20. Prof. Newman says: "Let no Baptist henceforth risk his reputation for scholarship and fair dealing by denying that John Smyth was a se-Baptist, or that his baptism was as regards its form, an affusion."

Dr. Whitsitt also states that Dr. Newman had accepted his position to the effect that immersion was first introduced into England in the year 1641. So it turns out that Baptist Succession, even when traced through the Anna Baptists, was sprinkling and pouring back of the Reformation period.

The scholarly Armitage says, in his "History of the Baptists," on page 1 of the introductory chapter: "Little perception is required to discover the fallacy of a visible apostolic succession in the ministry, but visible church is precisely as fallacious, and for exactly the same reasons. The Catholic is right in his theory that these two must stand or fall together! hence he assumes, ipso facto that all who are not in the double succession are excluded from the true apostolic line. Many who are not Catholics think that if they were not to enroll a continuous succession of regularly organized churches, they lose their genealogy by a break in the chain, and so fail to prove that they are legitimate apostolic churches. Such evidence cannot be traced by any church on earth, and would be utterly worthless if it could, because the real legitimacy of Christianity must be found in the New Testament, and no where else."

The Old Path Guide of January, 1880, copied from the St. Louis Baptist, a communication in which Prof. Norman Fox, of William Jewell College, Missouri, takes

ground against Baptist Succession, and gives the names of certain able Baptist scholars who repudiate it. They are: Herman Lincoln, D.D., Professor of church history in Newton Theological Seminary; Dr. William Williams, professor of church history in Greenville Theological Seminary; Dr. R. J. Buckland, professor of church history in Rochester Theological Seminary; Dr. George W. Northup, president of church history in Hamilton Theological Seminary; Dr. Howard Osgood, professor of church history in Crozier Theological Seminary. Among these professor Buckland says: "My historical investigations make it perfectly clear to me that a continuous line of Baptist Churches from the time of the apostles to the reformation period has never been established. Orchard's attempt to do it is sadly weak, and would disgrace any historical writer. He quotes the fathers as holding views which they condemn, ignores many facts which would utterly disgrace his position, and shows throughout the folly of working for secondary sources of information. The valuable work of Benedict is marred with the same faults and mistakes, and Ray's 'Baptist Succession' falls into like errors."

With just one quotation from Dr. Benedict in his history of all Religions, we close. On page 198, he says: "To affirm that a man is a Baptist proves nothing more than that he rejects infant baptism, and holds to believers baptism by immersion; he may be Calvinist or Armenian, a Trinitarian or Unitarian, a Universalist or Sweedenborgian; for some of all these classes come under the broad distinction of Baptists."

Thus we have a picture of the possible possibilities of the Baptists, working in the fire of every vanity as Dr. Jones would say, trying to make out their pedigree. If I cared any thing for the succession idea, I could make the same claims for myself as the Baptists make for themselves, for it is a certain fact, that the Baptists of today are altogether different in faith and practice from any of their ancestry, accepting their own historians as authority in the case. But this is enough to say on such an unnecessary and foolish pretense as that made by them on succession. We may remark however, that only their ordinary men ever propose to prove succession of their churches, to any time

father back than a few years. It is certain the Missionary Baptists, as a church, go no farther back in church history than to about 1832 to 1836 in this country, and the old Baptists can do but little better as to antiquity. But why try it any way, if they had a line it would be no more than an apostasy for they are all wanting in almost every point of New Testament identity.

While every student of church history knows that one might as well try trace the track of a mosquito through a continent of fog or visit by railway the "man in the moon", yet there are a few Baptists who talk of an unbroken line of Baptist Churches from our time back through the "Dark Ages" to the time of the apostles. So for our good and for the use of those who have to do with that class among Baptists, I shall give some testimony from those who have tried to trace the line, and find what we shall see. The Baptist succession idea has been exposed so many times and the fact that the more reflecting, if not the intelligent, class of Baptists have spoken so plainly against it makes it unnecessary to say much in this connection about it; so I shall be brief.

## HOW THE CHAIN LOOKS

### First Century

On page 65 of Grave's edition of Orchard's "History of the Baptists" I find the following admission: "In apostolic days a simple expression of faith was required of each candidate (for baptism) (Acts 8:37); but in after periods, to accommodate the ignorance of the catechumens, short sentences were drawn up for the candidate to utter."

I have wondered whether sentences as are now uttered by the candidates for Baptist baptism do not belong to this catalogue—such as: "I feel that God, for Christ's sake, has pardoned my sins;" "I dreamed I had swallowed a farm wagon;" "I was milking my cow, and when I was through milking and raised my head up, I got right dizzy and turned blind." When this last was given in an experience of grace and was accepted by the Baptist Church, a little girl who was present and heard the experience related said: "Pshaw! That man don't know biliousness from religion." Any-

way, the above quotation from Orchard cuts the Baptists of today off from the succession at the first century.

**Second Century**

Speaking of the literature of this century, Dr. Armitage gives some testimony from Barnabas, A.D. 119, also from A.D. 160 to A.D. 240, on the subject of baptism. Barnabas, as quoted by Armitage, says: "Happy are they who, trusting in the cross, go down into the water full of sins and pollutions, but come up again bringing forth fruit, having in them the Spirit and hope in Jesus."

Dr. Armitage quotes Tertullian, from A.D. 160 to A.D. 240, on baptism as follows. Writing to those who denied the need of water baptism, and who in this matter were like the Baptists of today, Tertullian says: "You act naturally, for you are serpents, and serpents love deserts and avoid water; but we, like fishes, are born in the water."

Does this doctrine suit the Baptists of our time very well? Wonder what they would call a preacher who would dare write that way now. Have they not tried many men for heresy who spoke of the design of baptism after this fashion? They even deny now that born of water, John 3:5, means baptism.

**Third Century**

Speaking of the Montanists in this century (and the Baptists try to trace their line through these people). Dr. Armitage says, page 176: "They had no controversy with the Catholics on the subject of trine immersion; for it was not in dispute, for it was practiced by both parties." On page 175 Armitage says: "They had women pastors as well as men." Speaking of the Novatians in the third century, Armitage says: "They differed with the Montanists concerning the Spirit's inspiration, while they held much in common. They were charged by the Catholics rather with schisms than heresy, as rigid discipline separated them, and not doctrine."

In this connection Dr. Armitage refers to the fact that Novatian was the first person who ever received sprinkling or pouring for baptism. The Baptists of today speak of these people as their religious ancesters in the succession line. I would like to know how

they would feel toward persons today who taught and practiced such things.

**Fourth Century**

Speaking of the spread of the evil of gnosticism in the fourth century, Armitage says: "At first it was simple, without system or great power, never arraying itself openly against the truth; hence its danger lay not in the violence of its attacks, but in its secret aggressions. Hypolytus calls it a 'hydra'. The gnosis of Alexander is not easily defined; for it was a compound of monotheism, materialism; pantheism, and spiritualism, taken from the heart of Plantonism and the reasoning of Aristotle, with an admixture of native Egyptian thought.

* * * At the opening of the fourth century none of the churches were entirely free from the corrupt leaven. It affected their doctrine and practice; had created an aristocracy in their ministry; had pushed aside the letter of the Scriptures in sublimating its interpretation in relation to the persons of God, of Christ, good and evil, incarnation and atonement; and had left but little in the gospel unchanged, either in theory or practice." (Pages 194, 195).

Such was the religious condition of the people through whom the little Baptist preachers of this country try to trace a line of succession of Baptist churches back to the time of the apostles. All they need to do to be made ashamed of the claim is to read a little history, and I am sure they will feel, as their better informed brethren do, that Baptist succession is all "hallucination of a misguided brain."

**Fifth Century**

The information we get from Dr. Armitage concerning the doctrine of the people of this time will not fit the Baptists of today at all. Hear it: "This age is marked by the total eclypse of true, justifying faith and the simple method of gospel justification. A dramatic salvation was pushed entirely aside, and our Lord's beautiful ordinance of baptism was used to push him aside—to take his place as the great remedy for sin. The absurd doctrine of baptismal regeneration had long been growing; but from this time it not only changed the whole of Christianity for centuries, but corrupted its foundation truths." (Page 211). On page

220 the Doctor says: "The act of baptism remained the same as it had been—the immersion of the body three times in water — and this among the orthodox and heterodox alike.

Again I ask my Baptist reader: How do you like your religious ancestors?

In Chapter VI of Dr. Armitage's book he writes of the people during the sixth, seventh, eighth, and ninth centuries. On pages 238, 239, speaking of the Paulicians (another of the Baptist links) he says: "They rejected the perpetual virginity of Mary, but believed that she gave birth to the body of Jesus precisely as its form came from heaven. For these reasons they could not live in the Greek Church; nor could they be Manichaens, believeing and practicing as they did; neither were they Baptists, * * * They were inclined to abolish all visible objects of worship; and the words of the gospel were, in their judgment, the baptism and communion of the faithful. By this is clearly meant that they neither used the elements of water in baptism known as the 'consolamentum', or baptism of the Spirit, which they administered by laying a copy of the gospels on the head of the candidate, accompanied with prayer. In a word, they were, in substance, Quakers. --- They were terribly troubled with gnosticism and Oriental magnetism, as were most of the Christians of their day, and were filled with all sorts of speculations as to the nature of God, the origin of matter, its relations to moral and physical evil; so were poor specimens of Christians, anyway, when measured after the full order of the gospel. But the Christian world at that time afforded nothing better."

**Twelfth Century**

Speaking of the Cathari of this century, a people whom Ray and other ordinary writers among Baptists have boasted as another pure link in the Baptist chain, Dr. Armitage says: "The generally received opinions among them were far enough removed from the gospel, running all the way from absolute dualism, with its fantastic mythology and its wild fancy, up to a semi-gospel standard of morality, and even spiritually, if intense ascetcism can be so called. They were decidedly anticlerical; and yet their organization was

strictly aristocratic, having one order of teaching for the masses and another for the privileged, all being known, respectively, as 'auditores', 'credentes', and 'electi'.

Their views of Christ led them to deny his incarnation and resurrection. They denied the necessity of baptism proper, substituting for it the imposition of hands, which they held to be the true spiritual baptism. They also refused to eat all kinds of procreated food, and discouraged, if they did not disallow, marriage."

I wonder how our modern Baptists would like to associate with their brethren of the twelfth century.

# "BAPTIST BLUNDERS"

## MORE HISTORY

## CHAPTER V

### A Baptist Defined

On page 283 Dr. Armitage tells us just what it takes to constitute one a Baptist in history. He says: "But a Baptist proper, in modern parlance, is one who rejects the baptism of babes under all circumstances and who immerses none but those who personally confess Christ under any circumstances; and those who are thus properly immersed upon their faith in Christ we have a right to claim in history as Baptists to that extent, but no further."

It seems that the Baptists, in order to make out some sort of a claim to church succession, are willing to take into their line and count as genuine Baptists almost any kind, like the old maid who went to the fork in the road and prayed for a husband; and when the owl whooted, "Who, Who!", she answered: "Lord, anybody, just so he is a man." No wonder their able men say their effort to make out a succession is all a foolish trial. But we will continue our work of tracing the line. It is an amusing study, as well as interesting; and though it be a fruitless chase for a Baptist, he may find something on their proposed line that will do him good—not as a Baptist, but as a student of history as it relates to facts and figures.

The Petrobrusians, I believe, are the next sect we find as a link in the Baptist chain. Dr. Armitage calls them a "sect of Baptists for which no apology is

needed. But on page 284 he says: "Peter of Bruis, their founder, began his work in 1104." On page 285 the Doctor gives us some authority on what they believed about the design of baptism, which our Baptist friends of today despise and condemn. This testimony the Doctor endorses, and says it would be good for the Baptists of today. Let us see: "The first article of the heretics denies that children below the age of reason can be saved by the baptism of Christ, and affirms that another's faith can do those no good who yet exercise faith of their own, since, according to them, it is not another's, but one's own faith which, together with baptism, saves, because the Lord said: "Whosoever believeth and is baptized shall be saved." Again: "It is an idle and vain thing to plunge candidates into the water at any age, when ye can, in deed, after a human manner, but can by no means purify the soul from sins. But we await an age capable of faith; and after a man is prepared to acknowledge God as his and believe in him, we do not, as you slander us, 'rebaptize', but baptize him; for no one is to be called baptized who is not washed with the baptism wherewith sins are washed away."

Speaking further of Peter Bruis, the founder of the sect, Dr. Armitage, on page 287, makes a quotation from Wall, which he does not dispute as follows: "I take this Peter Bruis (or Bruce perhaps his name was) and Henry to be the first antipedobaptist preachers that ever set up a church, or society, of men holding that opinion against infant baptism and rebaptizing such as had been baptized in infancy."

There are two very fatal admissions in this quotation to the claims of the Baptists. First, it is stated, and not denied, that Peter Bruis set up the church, or society, which bore his name. Hence it did not succeed in regular order some former sect of religionists claimed as a link in the Baptist chain. Secondly, it is stated, and not disputed, that all sects and preachers represented by the links prior to this one favored infant baptism; at least none of them opposed it. So the line at this link breaks in two places. The truth is, the Baptist chain of church succession is about the weakest chain imagineable. It will actually fall to pieces of its own weight, so it will not bear handling at all.

The next link, I believe, is the Waldenses. Our author, Dr. Armitage, on page 294, says: "The ablest modern historians do not find them beyond the great reformer, Waldo." On page 295, 296, he continues: "Peter (Waldo) did not at first call in question any doctrine of the Romish communion, nor did he contemplate separation from it, his simple purpose being to win men to a holy life." Again: "The crime of Waldo and his followers was that they were 'schismatics', because they established a new apostolate and usurped the office of preaching without papal authority. Unable to persuade and powerless to compell them to stop, the bishop excommunicated them in A.D. 1176 for preaching without his authority."

If the Baptists of today are a product of the Waldenses, then it is certain that they came through the Catholic Church; for, as Dr. Armitage repeats on page 302, "according to all modern history, they originated with Peter Waldo in 1160." On the same page he says: "If they opposed infant baptism, it is unaccountable that their literature, running through four centuries, gives no formal argument against it."

So much for the Waldenses, a much preferred link in that chain which, according to the idea of some Baptists in our country, if you touch at one end, you can hear it rattle clear back to the other.

The next link for examination shall be the Anabaptists. In Buck's Theological Dictionary, page 15, I find the following concerning their faith and practice. After stating that there were two factions of them, one of which remained with the reformation as advocated by Luther, while the other (the only one left for the Baptist chain) did not, he says: "Others, not satisfied with Luther's plan of reformation, undertook a more perfect plan—or, more properly, a visionary enterprise—to found a new church entirely spiritual and divine. This sect was soon joined by great numbers, whose characters and capacities were very different. * * * The most pernicious faction of all who composed this motley multitude was that which pretended that the founders of this new and perfect church were under a divine impulse, and were armed against all opposition by the power of working miracles. It

was this faction that in the year 1521 began their fanatical work under the guidance of Muncer, Stubner, Storick, etc. These men taught that among Christians, who had the precepts of the gospel to direct and the Spirit of God to guide them, the office of magistracy was not unnecessary, but an unlawful encroachment on their spiritual liberty; that the distinction occasioned by birth, rank, or wealth should be abolished; that all Christians, throwing their possessions into one stock, should live together in that state of equality which becomes members of the same family; that as neither the laws of nature nor the precepts of the New Testament had prohibited polygamy, they should use the same liberty as the patriarchs did in this respect. * * * Muncer and his associates, in the year 1525, put themselves at the head of a numerous army and declared war against all laws, magistrates, and governments of every kind, under the chimerical pretext that Christ himself was now to take the reins of all governments into his hands; but the seditious crowd was routed and dispersed by the elector of Saxony and other princes, and Muncer, their leader, put to death."

At first they tried to propagate their sentiments by force of arms."

For my part, I dislike to charge the Baptists with being related to such a people as these; but they claim the kin themselves, so I am in no way responsible for the relation.

In this connection I wish to call special attention to the fact that in all the history thus far presented we have seen no mention of a Baptist Church of any kind, and that if there was such a thing as a Baptist Church in those days history makes no mention of it. I have many times in oral debates with the ablest men on the Baptist side offered a liberal reward for a book written before the seventeenth century, which says anything about a Baptist church. The truth is, the world never heard of such a church until A.D. 1607, when John Smyth baptized himself and started that concern.

In Benedict's History of the Baptists, page 304, I find the following statement: "The first regularly organized Baptist Church of which we possess any account is dated from 1607, and was formed in London

by a Mr. Smyth, who had been a clergyman of the church of England." It was formed on the principles of the "General Baptists." In the year 1633 the first Particular Baptist Church was formed in London under Mr. Spilsbury."

In regard to Smyth's excuse for baptizing himself, Dr. Armitage says, page 456: "He did baptize himself when he cast aside his infant baptism. He believed that no man had a pure baptism or could administer the same, not only because of the corruption of baptism as then practiced, but because of moral defection in all the churches." They have thrown shame on the gospel, blunted my conviction of truth, and put my personal faith in Christ to a deep blush. Hence, I will cut the last thread that binds me to defection of antichrist. Logic took him to that point; but love to Christ took him further, and he resolved to offer himself to Christ in baptism, come what might, and he baptized himself in answer to an imperative sense of duty."

Worse still, from recent discoveries made by Dr. Whitsitt, Lofton, and others, it is certain that Smyth baptized himself, as he thought and intended to do, by sprinkling. The Baptists may have him in their succession line if they wish. I am glad to know that my identity with the New Testament Church does not depend upon such claims as that I must run through the John Smyth family.

But do the Baptists say they repudiate Smyth and the General Baptists and try to trace their line through the Particular Baptists founded by John Spilsbury? Well we will now examine that course and see what we may be able to find. First, however, I should like to know how the Baptists of today are going to tell certainly which one of these two churches they descended from.

Dr. Cook, in his "Story of the Baptists," page 29 says: "The difference was small. Smyth is regarded as the founder of the General Baptists of England, which are Armenian in doctrine and 'close', or 'restricted', in communion; while the Particular Baptists are, for the most part, Calvinistic in doctrine and open in communion."

But let us examine further the Spilsbury, or Particular Baptist line. (The following quotations are from the

"Stein and Ray debate," but I shall give the references to the original authors just as I find in the book): Speaking of the history of the Particular Baptists I find: "Several persons in the society, finding that the congregation kept not to their first principles of separation, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired and obtained liberty, and formed themselves into a distinct church on September 12, 1633, having Mr. John Spilsbury for their minister. (Backus, Vol. I, page 106, 107.)

From this it is clear that this church was formed out of members of a former church who had been baptized in infancy, and that by sprinkling. If it be claimed that Spilsbury baptized them and then organized them into the church, I ask; Where did Spilsbury get his baptism? According to the evidence in the case, I declare that if he had any baptism, he, like Smyth, baptized himself. I here give his authority for starting baptism: "Because some think to shut up the ordinance of God in such a strait that none can come by it but by the authority of the popedom of Rome. Let the reader consider who baptized John the Baptist before he baptized others, and, if no man did, whether he did not baptize others, he himself being unbaptized. We are taught by this what to do upon the like occasion (Beckus, Vol. I, pages 2, 3.)

The Baptists may now have their choice. They may claim Smyth as founder of their church, and begin their history, in 1607; or they may come down 1633, and take Spilsbury as their founder. If they take Smyth and his church, they begin with a man who sprinkled himself and started the church; if they take Spillsbury, they have a founder who had no baptism at all. It is only a matter of preference; and it is their predicament, not mine. I believe the majority of them prefer the Spilsbury church. So testifies Mr. Cutting in his book of lectures on "Baptist History" pages 39, 40: "At first sympathizing with the Remonstrance — and, therefore, followers of Arminious—they became not long afterwards, in common with all Protestants, divided on the theological questions involved in that great controversy, constituting permanently two bodies, known as the General and Particular Baptists. The

church of the latter, constituted in London in the year 1633 by a secession from the independent church gathered by Rev. Mr. Jacob, may be regarded as fixing the epoch of our own district denominational life, and as closing, therefore, the preliminary chapter of our denominational history."

It may be remembered that Mr. Jacob was himself connected with the Spilsbury church; in fact, the outfit gathered was afterwards used in the Spilsbury organization. So now, the best that can be done for Baptist succession is to give them their own choice and then close in on them on either line. It is no wonder Mr. Cutting said in the book before me: "There are those who regard it as the chief and distinguishing providence of Baptist history to trace the stream of our sentiments from their primal fountain in the churches of the apostles down successions of organized communities to the Baptists of modern times. I have little confidence in the result of any attempts of that kind which have met my notice, and I attach little value to inquiries pursued for the predetermined purpose of such demonstration." (Page 14.)

Having seen that there was no Baptist Church of any kind prior to 1607, in the next chapter we will examine the claims, respectively, of the Old Baptists and the Missionary to priority. I am not caring which of the two is the older; for neither of them is hurt with age, and I know that neither resembles to any extent the church of the New Testament. I suppose the only interest any one who is not a Baptist can have in the question as to who has the better claim on the original churches begun or organized by Smyth and Spilsbury in 1607 and 1633, respectively, is simply to find out the truth and to be able always to speak out intelligently on the subject. The better-informed class of the Missionary Baptists do not care about the matters, since they know there is nothing in the succession claim one way or the other and that it matters not which of the two churches was here first. The older one cannot go farther back in the religious history of the world than to Smyth and Spilsbury. But the Old Baptists, sometimes called by themselves "Hardshells", bank much on this claim; and while they have but few competent men who are able to present their

claims in this field, they certainly have the facts of history on their side of the question.

# "BAPTIST BLUNDERS"

## CHAPTER VI

### Who Are the Primitives?

It is, of course, not necessary to refer to the Bible in the study of the question, for neither the Hardshell Baptists nor the Missionary Baptists have any claim on what that book teaches. It is really amusing to a man who knows something of what the Bible does teach to hear two men of these two churches discussing the subject as to which of the two is the church of Christ. About the only characteristics either of them has that will compare at all with the teaching and practice of the apostles is the action of baptism. In this they both have the form of godliness, but they both deny the power of it and declare it to be a non-essential. Our investigations, therefore, must come this side of the sixteenth century.

It may be well in this connection to state the doctrinal points upon which the two churches disagree, and then see which of them seems to be more nearly identified with the doctrine of the Baptists before the split in 1832 to 1836. I suppose to examine their "Confession of Faith" then and now, and try the claims of the two churches in this way, will be as good a way to reach the point intended as any way we might undertake. So this we shall proceed to do. I have before me the Philadelphia "Confession of Faith", from the title-page of which I quote the following: "A Confession of Faith. Put forth by the elders and brethren of many congregations of Christians (baptized upon a profession of faith), in London and in this country. Adopted by the Baptist Association met in Philadelphia, September 25, 1724." In this book I find the following from its articles of faith. It will be observed that this book was adopted by the Baptists about one hundred years after the first Baptist Church was born and nearly one hundred years before the division between the Hardshell Baptists and the Missionary Baptists. Now, all we have to do is to try the rights of property. I shall begin with Chapter III, article on "God's Decree", page 9:

"By the decree of God for the manifestation of his

glory, (g) some men and angels are predestined or foreordained to eternal life through Jesus Christ to the praise of his glorious grace; others being left to act in their sins to their just condemnation, to the praise of his glorious justice. * * *

"4. These angels and men thus predestined and foreordained are particularly and unchangeably designed, and their (k) number so certain and definite that it cannot be either increased or diminished."

Who does not know that this is just like the tune of the Hardshell Baptists all over the country? But the Missionary Baptists delight to criticise the doctrine in their pulpits and through their religious papers.

"5. Those of mankind (l) that are predestined to life, God, before the foundation of the world was laid, according to his eternal, immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory out of his mere free grace and love, (m) without any other thing in the creature as a condition or cause moving him thereunto.

"6. As God has appointed the elect unto glory, so he hath, by the eternal and most free purpose of his will, foreordained all means thereunto; wherefore they who are elected, (n) being fallen in Adam, (o) are redeemed by Christ, are effectually (p) called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith (q) unto salvation. Neither are any others redeemed by Christ, or effectively called, justified, adopted, sanctified, and saved, but the elect (r) only."

How does that sound for a Missionary Baptist? Missionary Baptists preach a salvation for all men who will acept it, and declare that provision has been made for the salvation of every man; so that if one is lost, it will not be because he was a non-elect. On the other hand, the Hardshell Baptists say that salvation is for the elect only; and though they have changed their position of late (at least some of them) with reference to the non-elect, they will teach that only the elect can come to Christ and be saved. If the Missionary Baptists want to hold the patent on the "decree ar-

ticle," they will have to return to the original stamp and preach only to the elect, and not to the world in general.

But let us proceed with this "Confession of Faith." It is an amusing, as well as an interesting, document. On page 15, under the caption, "Of the Fall of Man, and the Punishment Thereof," I quote:

"2. Our first parents, by this sin, fell from their original righteousness and communion with God, and we in them, whereby death came upon all, all becoming dead in sin and wholly defiled in all the faculties and parts of soul and body.

"3. They being the root and by God's appointment standing in the room and stead of all mankind, the guilt of the sin was imputed and corrupted nature conveyed to all their posterity, descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death, and all other miseries—spiritual, temporal, and eternal—unless the Lord Jesus set them free.

"4. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good and wholly inclined to all evil, do proceed all actual transgressions.

"5. This corruption of nature during this life doth remain in those that are regenerated; and although it be by Christ pardoned and mortified, yet both itself and the first motions thereof are truly and properly sin."

There is not so much in this article to which the modern Missionary Baptist may object. It is largely on the "total depravity" of all men by nature. Yet such a thing as that the sinner is wholly inclined to all evil and utterly opposed to all good is a statement which they will not accept without modification. The Hardshell Baptists will swallow it without a capsule. They are proud to be understood as believing that the sinner cannot even think about wanting to be saved until touched by the power of God in some mysterious way. The Hardshell Baptists, therefore, have the better claim on the above article of faith. But I wish to give some further extracts from the Philadelphia "Confession of Faith" before passing to other authority. In

Chapter X, under the article "Of Effectual Calling," we have the following:

"1. Those whom God hath predestined unto life he is pleased in his appointment and accepted time (a) effectually to call by his word and Spirit out of that state of sin and death, in which they are by nature, to grace the salvation (b) by Jesus Christ, enlightening their minds spiritually and savingly to (c) understand the things of God, taking away their (d) heart of stone, and giving unto them a heart of flesh, renewing their wills, and, by his almighty power, determining them (e) to that which is good, and effectually drawing them to Jesus Christ; yet so, as they come (f) most freely, being made willing by his grace.

"2. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, nor from any power or agency in the creature coworking with his special grace. The creature being wholly passive therein, being dead in sins and trespasses until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer his call and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead.

"3. Elect infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other persons who are incapable of being outwardly called by the ministry of the word.

"4. Others not elected, although they may be called by the ministry of the word and may have some common operations of the Spirit, yet, not being effectually drown by the Father, they neither will nor can truly come to Christ, and, therefore, cannot be saved; much less can men that receive the Christian religion be saved, be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do "profess."

In the same chapter, under the head "of Justification", we have the following:

"4. God did from all eternty decree to justify all the elect, and Christ did in the fullness of time die for

their sins and rise again for their justification. Nevertheless, they are not justified personally until the Holy Spirit doth in due time actually apply Christ unto them."

In Chapter XII, under the article "Adoption," I read: "All those that are justified God vouchsafed in and for the sake of his only Son, Jesus Christ, to make partakers of the grace of adoption, by which they are taken into the number and enjoy the liberties and privileges of children of God; have his name put upon them; receive the spirit of adoption have access to the throne of grace with boldness; are enabled to cry, 'Abba, Father'; are pitied, protected, provided for, and chastened by him as by a father; yet never cast off, but sealed to the day of redemption, and inherit the promises as heirs of everlasting salvation."

Other evidence of the same kind, and much of it, can be brought out to show that the Hardshell Baptists of the "old-school kind," and not the Missionary Baptists of our time, have the right to claim their origin with John Smyth or John Spilsbury. There was no Missionary Baptist church in the world until 1830. In the United States it was bred and born. The first preaching on Missions was done about 1785, in the time of Fuller. William Cary was their first missionary; and it is said that less than eighty-one dollars was paid for his support the first year in foreign field by all Baptists, both in America and Europe.

I shall now introduce some first-class authority on the question as to when the Baptists began to preach on missions. I quote from Dr. G. W. Truett in a sermon preached in Dallas, Texas, and reported in a Dallas paper: Dr. Truett is now, and has been for more than twenty years the pastor of the First Baptist Church in Dallas.

"Andrew Fuller was preaching soothing sermons to crowds day after day, but the people were miserable. At last Cary said: 'we have a trust and are not faithful to it. We are building a dam around the church. Fuller, you hold the rope, and I will go down into the well.'

From that time Fuller began preaching: 'Go into all the world.' Then his people began coming to him with suggestion that if the gospel had power to save the heathen, it had power to save their children; and

a revival broke out there that swept over England."

While I have been intentionally brief in this chapter, I feel sure that the testimony is sufficiently complete and clear to show that the "old Baptists," and not the Missionary Baptists, represent the Baptist Church from 1607 or 1633 to 1832. Before closing the chapter I wish to say that I could have cut them off with Roger Williams, who founded the first Baptist Church in America; but I wanted to give them all I could, and then show that their claim for succession is worse than foolish.

But some one may ask: "Do not some of your own brethren indorse the Baptist-succession idea?" I answer: No. Alexander Campbell said while he was a Baptist that traces of the Baptists and their sentiments on baptism could be traced back to the apostolic period. He had reference only to the act of immersion as practiced by the Baptists. What he said is a long way from admitting Baptist Church succession. He knew better than to have indorsed such a thing.

Another one of my brethren quoted by the Baptists on the question is T. R. Burnett, of Dallas, Texas. Below I give a copy of a letter which I wrote to Brother Burnett; also his reply:

"Dallas, Texas, April 7, 1905.

"Dear Brother Burnett: In debates Missionary Baptist preachers are in the habit of quoting you in the Ray-Burnett debate as indorsing their ideas of church succession. In that passage did you have in mind the Missionary Baptist Church? Do you believe the Baptists have a succession of churches from this date back to the time of the apostles?

Joe S. Warlick.

Here is his reply:

"Brother Warlick: In the passage referred to I had in mind the Baptists of Campbell's day—the old Baptists, not the Missionary Baptists; for they had no existence at that time. The split in the Baptist body which resulted in the production of the Missionary Baptist denomination took place in 1832—twenty years after the baptism of Campbell. Hence there was no Missionary Baptist Church in existence at the time referred to in this passage. I believe in church perpetuity, but do not believe in Baptist Church succes-

sion—that is, that there is a line of Baptist Churches from the apostles to the present ime. There is a world of difference in the position held by me and that held by some Baptists. There were no Baptist Churches on earth during the first fifteen hundred years after Christ. I have not been able to find a Baptist Church in history prior to John Smyth, A.D. 1607. T. R. Burnett."

The Baptists can in no case trace a pure line of regularly baptized members. They have many breaks even in our modern times. One case here will serve to show their claim exposed. I give the following:

"When he was yet a young man, Rev. Dr. J. M. Weaver, now pastor of the Chestnut Street Baptist Church, Louisville, Ky., was converted to Christ and was baptized (immersed) by a Methodist minister. He entered the ministry as a Methodist, but was afterwards convinced of his error, and became a Baptist, finally becoming pastor of the Chestnut Street Church, of which he had been pastor about twenty years, and had baptized a large number of converts, many of them young men and women. Then a controversy arose as to whether Dr. Weaver had received 'valid' baptism. The controversy waxed warm. Finally Dr. Weaver was 'convinced' that his baptism was defective, and he proposed to correct the error. He made known his conviction and intentions to the late Dr. J. P. Boyce, president of the Southern Baptist Theological Seminary, whose orthodoxy it would be treason for any Southern Baptist to doubt. Dr. Boyce said to Dr. Weaver: 'Why I will baptize you and make it all right'. So one morning (our remembrance is that it was the Fourth of July) Dr. Boyce and Dr. Weaver were walking toward the Chestnut Street Church, when Dr. Boyce said: 'I will baptize you just now.' So the two went into the church, opened the baptistry, and Dr. Boyce baptized Dr. Weaver, though he himself was not a pastor and no vote of the church had been had. For a time the lack of church authority was kept secret; but it got out, and then came the laugh. In conversation on the subject Dr. Boyce said to the present writer, 'I baptized Dr. Weaver on my own authority as a minister of the gospel'; and he was told that he un-

doubtedly had the right. Our dear brethren in Louisville do not care to say much about it, but the fact remains that Dr. Weaver was baptized by Dr. Boyce without the authority of any church. Now will our esteemed contemporaries be kind enough to tell us whether Dr. Weaver's baptism was valid, or must he be baptized again by authority of the church?" (Journal and Messenger—Baptist).

This I believe, takes about the last piece of authority relied upon by the misguided Baptists on their foolish and altogether unnecessary hobby in regard to Baptist succession. So I shall here let the matter pass as being unworthy of further attention.

# BAPTIST BLUNDERS

## CHAPTER VII

### Church Perpetuity

I want to give this Chapter to the study of the perpetuity of the church. Did it continue to work and worship during the "Dark Ages" just as it did while the apostles were with it and immediately after their death? I declare that it did not, and shall proceed to show that it did not. But, first, I shall answer some quibbles raised by the Baptists on certain scriptures which they used on the subject.

### Shall Stand Forever

Dan. 2:44: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

It is supposed that Daniel in his prophecy, intended to give a guarantee against the apostasy of the church on earth. Some who claim such to be the import of the passage do not deny that one, two, or more Christians may apostatize; indeed, they teach that a whole congregation may fall by going off in sin; but say that all the saints cannot at any one time depart from faith in Christ. I ask: Why not? What will God do for those or to those who do not fall that he will not do for those who do fall? God is no respecter of persons. He will not exert any special power over one of his children that he will not use in the interest of all.

### The Real Meaning

The meaning of the prophet in this passage is simply

this: God's kingdom is not confined to this earth. It includes the throne, which is in heaven. Moreover, some of the members of the family (kingdom) are in heaven, while some are on earth. (Eph. 3:15). The church on earth is the kingdom on earth; yet the kingdom, as a whole, means more than is comprehended in the word "church." So if every member of the church on earth should die today or should turn aside from Christ, "God's reign and government of heaven would still live." The perpetuity of God's kingdom does not mean that the church on earth, in whole or in part, shall remain loyal to God and never apostatize from the faith.

**Shall Not Prevail**

Matt. 16:18: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." In explaining this language of Christ, some have supposed that the Lord meant by the expression "gates of hell" the wickedness of this world, or influence of Satan, and that such influences shall not prevail against the church. Some, of whom better judgment is expected, accept this position as true. It is supposed also that the members of the church constitute that against which the gates of hell shall not prevail. If this be the meaning of the passage, then the impossibility of the apostasy of any of the saints may be correct; for, if God will not permit the sins of this world ("gates of hell") to prevail against some of his children, being no respecter of persons, he will not suffer any of them to be overcome. But this explanation of the text is very unsatisfactory and anything else but correct.

**The Verse Explained**

The word "gates" as it occurs in the passage, means a place of ingress and egress, and shows clearly that the Savior had in mind the successful passing of something through the gates of hell. The church has never, nor shall it ever, pass through the gates of hell; and hence it cannot be that against which the gates of hell shall not prevail.

Jesus Christ both went into and came out of hell (Hades). See Psa. 16:10; Acts 2:25-27. Although our Lord did go into Hades, he came out. Its gates did not prevail. Having thus conquered, he afterwards

built his church, as he had promised. The phrase "my building" understood, is the antecedent of the pronoun "it". In plain the passage reads: "Upon this rock I will build my church; and the gates of Hades shall not prevent my building it."

**How Restored**

If the church apostatized, how has it been restored? The answer is easy. In Luke 8:11 the Savior says: "The seed of the kingdom is the word of God." When this seed without mixture, is sown in the hearts of the people, it will bring fruit, making acceptable members of the church. The seed never dies, nor does it become inoperative on account of age or any consequent decay brought on by age. In fact, it does not decay at all, nor even decline in power, though not believed and obeyed for ages; but it liveth and abideth forever. (1 Pet. 1:22-25).

**Can It Be The Same?**

Some one may inquire: "Is the church restored after the apostasy the same church to which the apostles belonged, and has it the right to wear the same name? In other words, shall we call the church restored the 'church of Christ'?" I answer yes.

An illustration of this truth may be found in the language of Haggai after the temple of Solomon was rebuilt in the days of Ezra: "Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing?" (Hag. 2:3.) All the Bible readers know that God's promise for the preservation of the temple built by Solomon was just as strong as anything he ever said in reference to the preservation of his saints in his church (see 1 Kings 9:3); but this promise, as all others like it, was conditioned upon the faithfulness of man as a co-operant with God in the performance of the thing promised; for the temple was destroyed, and remained so for sixty-eight years, when it was rebuilt by Zerubbabel on the same foundation on which it formerly rested; and when it was completed, at the dedication the prophet of God called it the same house that was built by Solomon.

**The Same House**

By the above illustration on the destruction and rebuilding of the temple and the absolute identity of

the latter house with the former, we may safely conclude that though all the members of the church on earth should die at one time, as long as the seed (the word of God) remains, other persons may be born of it (1 Pet. 1:22-25) yea, the preaching of the gospel a thousand years later would, when believed and obeyed, make Christians—members of the true church. An assembly of such persons would be the church of Christ as truly as was the house built by Zerubbabel the real temple of God.

Having noticed the most prominent objections used by the Baptists in their effort to show that the church of Christ could not and did not apostatize, I will now briefly close the argument on the subject.

The fact that one of God's children may apostatize will at least show the possibility of all of them departing from the faith. The truth is, every congregation planted by the apostles finally apostatized.

The fact that the church should apostatize was known of God, being predicted by prophets and pictured by Old Testament types. There are also prophesies in the New Testament relating to it. All students of the Bible are familiar with that prophecy of Paul in Thessalonians predicting its apostasy before the second coming of Christ: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what witholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." (2 Thess. 2:3-7).

The development of the papacy which resulted in this apostasy was slow in its operation. Its growth was gradual, and the prestige it finally gained came through the influence of deception rather than force. The adage that history repeats itself came true in the history of the children of God once, and I fear that it is not altogether improbable that it may repeat itself

the second time. Paul's language in 1 Cor. 10 applies to Christians today the same as it did when he wrote it. At all events, we may safely say that as a history of God's people in the Old Testament times served as an example for his people under the new covenant, so a history of his church when led into the apostasy should be a warning to those who would not see it go that way a second time.

# BAPTIST BLUNDERS

## CHAPTER VIII

### The Church—Its Identity

Some one may ask: "If the church apostatized, how can any one know whether he be in the church of Christ now? How dare we say that we are members of the New Testament church today?" In this chapter I shall give some attention to this question; and while I shall not have the space to give it a thorough hearing, I trust I may be able to show how the vagaries of the Baptists may be exposed. Remember, it is with reference to their position on the question of church perpetuity and identity that I am writing. If, therefore, the reader fancies he can detect a rough place in the argument when looked at from other view points than that occupied by the Missionary Baptist Church, I ask that he not forget the purpose I now have in view, and the only thing specially considered in this connection.

### Lo, Here; Lo There

"How can we know what church to join?" say many good people. "If we try to find the true church, we at once become involved in overwhelming perplexity. There are so many churches, each claiming to be the right one and that the others are all wrong." Well, suppose you try the churches, just as you would other competing interests that are of interest to you. Take your town merchants, for instance. You have a number of dry-goods houses. Each one offers the best bargains. Can you try them all and see for yourself? Try the churches and satisfy yourself. Do you ask by what you shall try them? I answer: By the Bible, of course.

### Try The Spirits

John says: "Try the spirits whether they are of

God." (1 John 4:1.) Suppose you try the churches to see whether they be of God. Paul tells us that the members stand related to Christ in the same manner as the wife to her own husband. "Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives, even as Christ also loved the church, and gave himself for it." (Eph. 5:22-25). Does the wife refuse to wear her husband's name, or does she even wear the name of some other man in connection with the husband's name? If so, there is something very wrong somewhere. One of the two things is true: the husband is either not what a husband should be, or else the wife is not what a wife should be.

**Christ a Perfect Husband**

Christ is a perfect husband, comparable only to the husband who loves his wife as he loves his own flesh. (Eph. 5:28). The fault mentioned above is not, therefore, with the husband; but such a wife is to be blamed altogether. Any church that wears a religious name not found in the Bible is not what it ought to be. To be discreet, therefore, you should not join such a church. The Lord certainly thinks as much of his people in the Christian age as in any former one. His custom before had been to name his own servants. He changed Abram's name to that of Abraham, and gave to Jacob the name of Israel. In Isa. 62:2; 65:15, he promised to name his servants in the Christian dispensation. He did this. (Acts 11:26). Let us wear it.

**All Shall Be Taught**

Christ told the apostles to teach all nations, then baptize them. (Matt. 28:19, 20). Again he said: "They shall be all taught of God." (John 6:45). Paul says: "All shall know me (the Lord)." (Heb. 8:11.) Does the church of which you think favorably have in its membership a large number of infants who have not been taught of God, and who, of course, cannot know the Lord? Then turn from such a church, for it is certain that it isn't the church of Christ. Christ said that infants are safe already, being without baptism and

church membership — just what all church members should be after their baptism. (Mark 10:14).

**Organization**

Does the church in its organization have the officers known to the New Testament (see Tit. 1:5), or does it have one elder to four congregations, or perhaps only one for an entire district? It is certain that in the apostolic church they had more elders and more deacons than one in each congregation. (Tit. 1:5.) The duty of these elders was to feed the flock of God, over which the Holy Ghost had made them overseers (see Acts 20:28). Any church that does not respect a scriptural organization in its congregation is unconstitutional, seeing that, in the very beginning of the church's history, our Lord put in it just such officers as he would have remain. Then, of course, you will stay out of the churches that do not have New Testament organization.

**Items of Worship**

One prominent characteristic of the churches of our day and time is that they do not worship according to the New Testament pattern. If you visit one, or even many, of them, you will find that, usually, the items of worship which obtained in the days of the apostles are conspicuously absent. They do not break bread on the first day of the week, according to Acts 20:7, nor give of their means in the Lord's way for the support of his cause. (1 Cor. 16:1.) These very important items of church services should be carefully looked for and universally expected in all congregations that propose to maintain in their devotions the spirit and aim of the church to which the apostles belonged and which our Savior died to establish.

**What Sinners Are Taught**

The Savior said to the apostles when he sent them into the world to preach: "He that receiveth whomsoever I send receiveth me." (John 13:20.) By this with Jesus Christ is to believe and teach just what the inspired apostles taught. In teaching sinners what to do to be saved, do the churches usually preach what was preached by the apostles on the conditions of the remission of sins to the alien? They told unbelievers to believe on the Lord Jesus Christ, and all believers who demanded it were immediately bap-

tized. (See Acts 16:30-33.) To believers who wanted to be saved they said, "Repent, and be baptized . . . . for the remission of sins" (Acts 2:38); and to men who had believed and repented they answered: "Arise, and be baptized, and wash away thy sins" (Acts 22:16). Are these answers usually given in the popular churches of our country? If not, the fault is with the churches; and he who would be infallibly safe would remain out of all such institutions, for the fault is with them, and not with the apostolic doctrine. God said what the apostles taught, and what God says is right.

**Found at Last**

That church, and that only, that wears all the names found in the Bible belonging to God's children in the Christian age; for whose every item of faith, practice, worship and duty, "Thus saith the Lord" is the motto; we understand that a test of one's willingness to stand whose members try to believe, and do, just what God in his word requires of his children, who in everything, including all methods of work, are governed by the word of God, and who are actually trying to do something for the Master as workers in his vineyard, living pure lives as saints of God—such a church is the New Testament church. This is the church of which Christ is the head. It has fellowship with him in this world, is blessed promises for the next, and it will constitute his bride in glory. If other churches should be right **or if** they be wrong, this church is right and can't be wrong. Find it, identify yourself with it, work for its success, and God will bless you and save you in the end.

Before closing this chapter I desire to say a few things on the identity of the church. How may one know he is a member of the New Testament church? Baptists try to prove that the church of the New Testament is a Baptist church by saying that John was a Baptist; that he baptized Christ, which made Christ a Baptist; and that the apostles were Baptists because they were baptized by a Baptist. This is strange logic.

You might say that when a blacksmith shoes your horse the horse becomes a blacksmith. One statement is as true as the other and just as sensible.

**The Church—Its Identity**

There are many churches in the land, each one

claiming in some way to represent the church of the New Testament. While some of them claim to be only a part, or a branch, of the church of Christ, it is a fact that they all pretend to be the church of God. Of course it is not believed that they are dishonest in their claim, the fact of one's belonging to and helping to support a church is sufficient to show that he believes in that church and considers his position in it as a member one of absolute safety. Among many church members, as well as among those outside of any church, there are persons who say that all the churches are right to some extent; that there is good in all of them; that it makes no difference which church you join; that one is just as good as the other. This position, it is true, seems to be a very charitable one, and hard-hearted and sectarianlike does he appear who would dare to dispute it. But we ask: Upon what merit does the position rest? Do you answer that it rests upon the fact that the Bible justifies the existence of many churches in a denominational sense? This cannot be. The Bible knows but one church, which is called "the body of Christ." "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22-23). "For as we have many members in one body and all members have not the same office; so we being many are one body in Christ and every one members one of another." (Rom. 12:4, 5.) Paul says that as there is but one God, one Lord, so also is there but one church. "There is one body, and one spirit, even as ye are called in one hope of your calling." (Eph. 4:4.) But the objector, who is confessedly too busy about other matters to inform himself, says there are people in all the churches who are honest. There appears to be just as honest people in one church as in another. Just so, and there are also persons out side of all church affiliation who are just as honest as are the stoutest representatives of integrity inside of any church. Saul of Tarsus when persecuting Christians, was quite as honest as he ever was afterwards; and at no time in his life, as a religionist, was he less honest than is the most honest professor of religion anywhere to be found. He was also very enthusiastic in his

claim and work. No man stood higher among his own friends or was perhaps feared more by his enemies than was Saul of Tarsus. Still, the first part of his life was spent in opposing and persecuting the church of God. While to be a member of the church of Christ it is certain that one must be honest, yet he may live and die in an honest error as to his connection with that institution. The Gentile apostle says it is better not to measure ourselves by ourselves or compare ourselves among ourselves, like those who commend themselves. He also tells us that those who do this way are not wise. (2 Cor. 10:12, 13.) If there be any virtue in that old saying, "It makes no difference which church you join; there is good in all churches," etc., then I insist that, as a matter of good policy and as a safe guarantee against all risks, it would be well to join them all. And why not? In this way you would be partaker of and blessed with all the good offered by each. Men do this way by insurance companies, particularly fraternal orders of our land. I have a friend who told me that he wanted a policy in every one he felt able to patronize, so that if one should fail, he would have others to fall back on; that he might not lose on all if he divided his interest among them in this way. Besides this, he said that there were some good features about each order which seemed to strike favorably his fancy, that what he failed to find in one was offered by another; so that he had decided to join every one that came his way. Now, I ask why not do this way with the different churches? Join all of them, and thus appropriate to yourself the blessings offered by each. But some one may say that this would be hypocrisy; that any one who would presume to belong to or hold membership in more than one church at any one time is a hypocrite. Then I ask: What is Jesus Christ? He is the head of the church, and all Christians are his brethren. He calls them "brethren." (Heb. 2:12.) Now, upon the presumption that all the denominations are churches of Jesus Christ, it is a fact that he belongs to them all; and if he, the head and chief member of the church, belongs to all the denominations, it is right for men to join them and to follow Christ. Any one proposing to walk in his steps should not stop short of holding membership in every church

in this country. In Rev. 12:13, it is said that John saw a wonder in heaven—a great red dragon, having seven heads and ten horns. Well, this was a wonder, no doubt, to John himself; but that was before the age of church making had come. If John were alive today, we could show him a much greater wonder than that on earth. It is, indeed a sight to behold and a wonderful thing to contemplate — something like seven hundred bodies (churches), all claiming one head. Is this not a greater wonder by far than what John saw in heaven? But the claim of the churches is where the fault is. It cannot be true that the Christ prayed for union among his friends would endorse or in any way encourage any interest not conducive to bringing to pass of such results as those for which he so earnestly prayed. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me". (John 17:20, 21.) It is every where known that the denominations are stoutly opposed to, and do every thing in their power to prevent, this prayer being answered. It must, then, be admitted that Christ is the head of no church but his own, which church is his body, all of whose members desire to walk by his directions and under all circumstances will submit to his control. That we may know whether we are members of it, and, if not, how to become members of it let us ask: What are some of the characteristics of the New Testament church? First, it was established on the first Pentecost after Christ's resurrection. (Isa. 2:2; Acts 2:17.) In its organization it had a plurality of elders and deacons in each congregation.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. 1:5.) Its members met upon the first day of the week to break bread. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." (Acts 20:7.) When thus assembled, the members worshipped in prayer, and observed the fellowship, continuing in the apostles doctrine. "And they continued steadfastly in the apostles'

doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42.) In their worship they also sang spiritual songs, making melody in the heart (not on a musical instrument) to the Lord. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in Psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16.) In name it was the church of God. (1 Cor. 1:2). Paul writes to the "church of God" at Corinth. The congregations were called "churches of Christ". (Rom. 16:16.) Its members were called "Christians" first at Antioch. (Acts 11:26.) The apostle Peter's admiration for the name "Christian" is shown in his first epistle (4:16): "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." There were no infants in its membership. If one member suffered, all the members suffered with it; if one member was honored, all the members rejoiced with it. (1 Cor. 12:16.) This could not be true of infants. Only adults could be members of such a fellowship as this. Its membership was increased in one way only. Which was by believers being baptized into it. "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41.) This baptism, as well as the faith and repentance which preceded it, was for the remission of sins. "He that believeth and is baptized shall be saved." (Mark 16:16.) "Repent, and be baptized every one of you—for the remission of sins." (Acts 2:38.) "Arise, and be baptized, and wash away thy sins." (Acts 22:16.) The members of this church believed in living right in this world in order to obtain eternal life in the next. (Mark 10:28-30.); (Rom. 2:7.) "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (Tim. 6:19.) The New Testament church did all its work including all missionary operations, by and through its congregations, with their Heaven-appointed officers. It never used "boards" of any kind or "societies" of any name through which to operate its interests. (See Acts 14:27; Eph. 3:21; Phil. 4:18). None of its preachers ever sprinkled a baby; nor did any of its members ever act as corresponding secretary to any missionary society,

home or foreign. No musical instruments were ever used in its song service. Its worship was simple, always devotional, and never for show. Reader, can you not find such a church in this country? I advise that you look for it, and insist that you belong to no other. He who is identified with this church knows that he is a member of that institution which our Lord shall present to his Father without "spot, or wrinkle, or any such thing," but one that is "holy and without blemish," (Eph. 5:27.) Better take no risks. Be sure you are on the Lord's side; and the way to be on his side is to be in his church, which is his body. (Col. 1:24.)

# BAPTIST BLUNDERS

## CHAPTER IX

### Direct and Indirect

**How the Holy Ghost Operates on the Sinner in Conversion.** Of all the religious people known to me and of all the inconsistencies that I am able to count, I know of nothing nor of any body of religionists who are half so inconsistent as are the Missionary Baptists on the subject of the Spirit's work in conversion. Half of them do not know just what they do believe and teach on the subject. Scarcely any two of them will affirm in debate the same proposition; at least they will not state the proposition just as others have done; yet when they come to argue it, they use the same scriptures and talk a good deal the same way. On this subject in debate they are as full of contradictions as they are on other items of their theology. They will argue for awhile just as the Hardshell Baptists do, contending for a direct work of the Spirit in the sinner's heart; then they will take that all back, and say that the Spirit always uses means to convert the sinner, that without the gospel the sinner cannot be converted, and that the Spirit operates through the word in saving the sinner. In all their missionary work they convict themselves with virtually teaching that the gospel is God's power for salvation. They preach missions and write on "missionism" in their papers. They do not hesitate to say under such conditions that the heathen is dying for want of the bread of life; that he is blind for the

want of light; and that unless we send the gospel to him he will be lost, and we will be held responsible for his condemnation to the extent of our ability to lend relief. Even the man who was always inconsistent in his teaching and seldom right in any matter said in the Baptist Flag, his own paper, that the heathen is doomed to hell if he does not get the gospel. Hear him: "This world is lost. Billions are yearly going to hell who need to have a chance of salvation by hearing the gospel; and preachers cannot go to them, because they have no money to pay their way." He makes salvation depend not only upon the gospel, but also upon the preacher who preaches it, and also upon the money in the preacher's pocket, as well as upon the people who put it there. In the face of all this, J. N. Hall would affirm in debate that in the conviction and the conversion of the sinner the Holy Spirit in person must come in direct contact with the heart. He teaches the total depravity of all men, and that by nature, and says that because all men are born depraved it requires a miracle to save them, and hence the need of a direct work of grace in the heart. In this connection he will say, like all of the Baptists do, that salvation is a matter between God and the sinner only, that no one can come between the sinner and God in any sense; and, therefore there must be direct connection; and hence the d i r e c t, or immediate operation of the Spirit on the heart. I shall in this chapter take occasion to quote the passages Baptists usually rely upon to prove what they say they believe on the question, and shall endeavor to show that not a single passage they ever use will at all justify, or even suggest, their position on the subject. In the meantime I want to be understood in reference to the question myself, and so I shall now lay down a plain position. I believe in the operation of the Spirit in conversion; that every conversion that has ever been affected has been the work of the Holy Spirit. The Holy Spirit begins, continues, and consumates the work of conversion in every case, but always through means, and never in a direct way.

**Scriptures Examined**

I will now bring forward the favorite passages used by Baptists in all debates in favor of what they think

they believe on how the Holy Spirit operates on the sinner's heart in conversion. I shall first mention a few things said in favor of the doctrine of hereditary total depravity and then pass to the subject proper.

**Incline to Sin**

The doctrine of hereditary total depravity is sometimes defended by reference to the fact that people seem to be inclined to sin and do sin; but this would prove also that Adam was totally depraved before he fell, for he was certainly as much inclined to sin as any man today; otherwise he would not have sinned. Moreover, as far as we are informed, he sinned with the first temptation. Surely no one could do worse today. But since Adam had an inclination to sin and did sin the first time he was tempted, then we may be certain that the inclination to sin is not evidence of inherent depravity.

**Unsound from Head to Foot**

In Isa. 1:5, 6, speaking of the condition of political Israel, the prophet says: "Why should ye be stricken any more? ye will revolt more and more: The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither molified with ointment."

Now, I ask if this picture describes the condition of man after the fall. Why did God place the flaming sword at the gateway of the garden to keep the way of the tree of life, lest Adam return, eat of the tree of life, and live forever? Of course, God is not so simple as to place such a fortification in the way of those who were dead and also who were in a decaying condition. So we conclude that this passage has no reference to depraved humanity in a total heredity sense.

**All Gone Out of the Way**

Rom. 3:12: "They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one." Is that which Paul teaches in this passage hereditary depravity? But one glance at the reference is sufficient to show that such an interpretation is incorrect; for how could people go out of the way if they had been born out of the way?

Seeing such a thing is impossible, we take this passage from the advocate of the hereditary total depravity idea.

**Dead in Sins**

In Eph. 2:1, Paul says: "And you hath he quickened, who were dead in tresspasses and sins." It is a fact that the apostle here teaches that the sinner is dead in sins—not dead in sin as is generally quoted; but are we to infer from this that the sinner is inanimate and that he can neither hear nor see? In that case he could not be blamed for not hearing the word of God; and, of course, God would not condemn those who will not hear. Duet. 18:18, 19: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." The word "death," as it relates to the sinner's condition before conversion, only means that he is separated from spiritual life, which is only to be out of communion and favor with God. It does not mean that a person is in such a condition spiritually as is described by physical death.

**Children of Wrath by Nature**

Eph. 2:3: "Among whom also we all had our conversation in times past in the lusts of our flesh fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." Perhaps no scripture is relied on to prove the doctrine of inherent depravity as much as the above verse, and yet I am sure it is very far from supporting the doctrine. "Nature," as it occurs in this passage, does not refer to any quality which we inherit, but rather to a condition which results from habit, sometimes called "second nature." The word in the Greek from which "nature" is here the translation has such a meaning, being so used in 1 Cor. 11:14: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" Here the word means no more than custom; for every one knows that if a man will allow his hair to grow, it will naturally become long; but custom said he must cut it off.

**The Consequences**

The consequences of the doctrine of hereditary total depravity and abstract spiritual influence certainly blames God with condemning every one that will finally be lost; for if the sinner is born into the world in a condition which renders him unable to hear, believe, and obey the truth until God by a miracle enables him to do so, and God never gives him the ability, the sinner should not be blamed for not doing that which he could not do; but if he be lost, it will be because God did not give him the ability to do that without which he could not be saved. God is no respector of persons. He teaches all and admonishes all to come to Christ and be saved.

## HOW THE HOLY SPIRIT OPERATES ON THE SINNER

### Shall Not Always Strive

"My spirit shall not always strive with man." (Gen. 6:3.) Upon this passage many have presumed to say that God's Spirit in striving with men did it by immediate impact; and, indeed, if this were the only passage bearing on the question, such an opinion would as likely be correct as any other; but that God's Spirit strives with men, testifying against them through his servants instead of by a direct work, is clearly shown in Neh. 9:30: "Yet many years didst thou forbear them, and testifiest against them by thy spirit in thy prophets; yet would they not give ear: Therefore gavest thou them into the hand of he people of the lands."

### Holy Ghost Resisted

"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7:51.) This scripture is thought by many to support the doctrine of the immediate work of the Holy Ghost in the conversion of sinners; but if the advocates of this claim would only read the next verse, they would see their mistake at once: "Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One; of whom ye have been now the betrayers and murderers." (Verse 52). In this case it is seen that to resist what Stephen taught, inspired as he was by the Spirit, was to resist the Holy Ghost himself. Moreover the mob so understood it. They hoped that by killing Stephen they would get rid of the Spirit's reproofs. This they would never have

dreamed of with the immediate-impact idea in their minds.

**Natural Man**

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.) The "natural man" of this passage is represented as being the unconverted sinner, and the "things of the Spirit" are thought to include spiritual life; and that as long as a man is a sinner he cannot receive this life, neither can he be converted until he does receive the life. A strange condition this! The natural man cannot become unnatural until he gets the Spirit, and he cannot get the Spirit until he becomes unnatural. Such are some of the troubles we get into by trying to bend a scripture to support an unscriptural position.

The "natural man" of the passage is the unspirited man, not the sinner; and "the things of the Spirit" referred to do not mean, nor do they include spiritual life or the work of the Spirit in conversion of sinners. The gospel is God's power for this purpose. (Rom. 1:16.)

**Children as Isaac Was**

"Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28.) Since Isaac's birth was somewhat unusual, his parents being past age at the time of his birth, the direct-impact people have used this fact, vainly feeling that it supported their idea of how the Holy Spirit operates on sinners to convert them. To make out such a case it would first have to be shown that in the birth the miracle was performed on Isaac, who in the analogy would represent the sinner. But this is not true. The extra work (if any was done) was performed on the parents, Abraham and Sarah; while the babe (Isaac) was born in perfect keeping with God's law in nature. God did perform miracles in establishing the new covenant of which we are born; but the children are all born of incorruptible seed, the word of God, and not direct operation of the Spirit. (Luke 8:11; 1 Pet. 1:22, 25.)

**Dead, Quickened**

"And you hath he quickened, who were dead in tresspasses and sins." (Eph. 2:1.) Because the apostle here says that sinners are dead in sins it is presumed

that a miracle is necessary to quicken them that they might become alive unto God. It is sometimes claimed that the sinner is as dead in a spiritual sense as Lazarus was in a physical sense. If this were true, of course God would be altogether responsible for the condemnation of all the lost. They say that the sinner is dead, and that a dead man cannot hear, cannot believe, until God quickens him by a direct work of grace. In the light of this opinion, it would be hard—yea impossible—to understand why God condemns the sinner for not hearing (Duet. 8:18, 19.) and damns him for not believing. It is true, however, that God quickens the sinner by his Spirit, but through his word always. (See Psa. 119:50; John 6:63.) The fact of the sinner's being dead in sins only means that he is separated from the life that is in Christ Jesus, not that he is inanimate or dead in the sense that he cannot hear and do the will of God.

**New Birth**

In John 3:5 the process of conversion is called a "birth." It is supposed there must be direct or immediate power to consumate it; but this is only an assumption without proof. The elements of the birth are water and Spirit, which simply means to believe which is equivalent to being begotten by the Spirit, and be baptized, which is to be born of water. The faith comes by the word of God. (John 20:30, 31; Acts 15:7; Rom. 10:17.) Moreover, the new birth is begun, continued, and consumated by seed, which is the word of God. 1 Pet. 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever."

**Written by the Spirit**

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart," (2 Cor. 3:3.) it is here declared that something had been written in the hearts of the Corinthians by the Spirit of God; but the apostle is careful to state it was ministered by the apostles, which antagonizes the direct-work-of-the-Spirit idea, showing very conclusively that Paul had no such thought in his mind when he wrote the passage; but, instead thereof, he teaches by it that

the Holy Ghost did his writing through the apostles.

**The Lord Opened Her Heart**

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul." (Acts 16:14.) To assume that the Lord opened Lydia's heart by a direct operation of the Holy Spirit is only a guess, for there is certainly nothing in the verse itself to indicate how this was done. The heart is that with which we understand. (Matt. 13:15), and in Eph. 1:18 we are told that the eyes of your understanding (heart) are enlightened: "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." This is the very purpose for which Paul was chosen. Acts 26:16-18: "But rise, stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in which I will appear unto thee; delivering thee from the people, and from the Gentiles unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me." Since in Paul's commission he was sent to open the eyes by enlightening the understanding, and this being precisely what was done in Lydia's case, God did not transcend the limit of dignity by taking the matter all to himself and open Lydias' heart independent of Paul's ministry; but God opened her heart by the gospel which Paul preached.

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# BAPTIST BLUNDERS

## CHAPTER X

### Means Employed in Conversion

In 1 Cor. 4:15, Paul said, in writing to Christians in whose conversion he had been instrumental: "I have begotten you through the gospel."

James (1:18) says: "Of his own will begat he us with the word of truth." Psa. 119:50 says: Thy word hath quickened me." Peter says that the disciples had been born again of the seed, which was the word of

God, even the gospel. (1 Pet. 1:22, 25.) Paul teaches that faith comes by God's word: "Faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) Our Savior, in his prayer to his Father (John 17:17), said: "Sanctify them through thy truth: thy word is truth." In James 1:21 we read: "Receive with meekness the engrafted word, which is able to save your souls." David, the sweet singer of Israel, said in Psa. 19:7: "The law of the Lord is perfect, converting the soul." The apostle to the Gentiles, in Rom. 8:1-2, speaking of how men are made free, says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. In Rom. 1:16 the same apostle says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

If all the above passages are true (and they are true) then the doctrine of Baptists on the Spirit's work in conversion is false throughout; for it is impossible for both positions to be correct, seeing that between them there is such a vast difference. But the word of the Lord is right, for what God says is always right. Hence we conclude that in the conversion of the sinner, while the Holy Spirit operates on the heart, he does it only through means or agencies ordained of God for the purpose, and that God deals indirectly, and not directly, with the sinner in bringing him to Christ.

I wish now to call attention to three other passages bearing on this question and giving special prominence to the thought now under discussion. In Acts 15:7, when the apostles and elders were discussing the question of circumcision referred to them from the church at Antioch, Peter, having the floor, made a statement which incidentally knocks the Baptist idea of how God converts sinners clear out of the ring. He says: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." Now if the Gentiles had been made believers by a direct work of grace in the heart, then what the apostle here states is false; but Peter told the truth, and thus, without appearing to intend it, but simply in an incidental way,

he declares he Baptist position to be wholly without any foundation and entirely destitute of truth. In Acts 8 we have an account of the conversion of the Ethiopian nobleman. From it also we may learn the truth in the matter. Phillip had been in a meeting over in Samaria. At the close of the meeting, instructed by an angel, he went southward toward the way that led from Jerusalem. On the way he saw a chariot conveying the Nobleman, who had been up to Jerusalem to worship. The Spirit said to Phillip: "Go near, and join thyself to this chariot." Phillip did so, and the result was that the nobleman was converted and became a Christian. Now, since all believe that the man was converted by the power of the Holy Spirit, the only question to decide is, how was it done, whether direct or indirect. Beginning with verse 29, we note the following facts: The Spirit spoke to the preacher, and not to the man to be converted, and told the preacher to go to the man. Phillip ran, and came up with the sinner whom God wanted to save. He preached to him, and this resulted in his obedience to the gospel and his consequent conversion. The Spirit did its work through the preaching of Phillip, and not in any direct, or even mysterious, way. Phillip could have said to the eunuch as Paul did to the Corinthians: "I have begotten you through the gospel."

**Paul's Call to the Ministry**

In Acts 26 we have a full account of the call related by Paul himself. In four verses, beginning with verse 15, he repeats the Savior's language on the occasion, as follows: "And I said, Who are thou Lord? And he said, I am Jesus, whom thou persecutest. But rise, stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of the things which thou hast seen and of the things in which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me."

The word "turn" in the above passage is from the Greek word for "convert" which serves to show that

the Gentiles were to be converted through the preaching of Paul, and not by a direct operation of the Holy Spirit. This is sufficient. I deem it wholly unnecessary to continue further on this line, anyway. I wish, however, to call attention, before closing the chapter, to some points mentioned by the Baptists on another phase of the subject—the question of the evidence of pardon—and then close with a few suggestions on what man is and how God deals with him.

**Result of Tradition**

"The Spirit beareth witness with our spirit, that we are the children of God." (Rom. 8:16.) Our hope of heaven should be based upon something better and more encouraging than a mere opinion, and one less liable to cause us to have doubts. If we depend upon our feelings as evidence of pardon, the same thing may be true; for we do not feel the same way all the time.

I have been taught by the preaching that I have heard during the greater portion of my early life, as well as by many of the first religious songs I ever learned, to think that the life of a Christian was one of doubt, filled with fears, and that the greater the doubt, the surer the hope of heaven. I have many times been confused in mind when I tried to see the consistency of those who would first sing these lines from that old and popular hymn.

"Sometimes I think I'm born again,
And then I think I'm not;"

And then the next selection would be perhaps:

"Since I can read my title clear
to mansions in the skies."

I could not understand how any one who could read his title clear could have a doubt of his having been born again. Later on I learned that such is life under the influence of the religious sentiment that once obtained almost universally, and to some extent, still obtains with many good, honest people in our land.

**Are Feelings the Evidence?**

Feelings are not an evidence of the truth of anything. Our feelings are only the result of believing or not believing testimony upon any question. He who believes that he is saved will feel happy; while he who believes he is lost will of course, feel unhappy.

It is unsafe for any one to say that he has absolute knowledge of his salvation, that is, that he knows he is a Christian, just as he knows that he exists. Paul says: "We walk by faith, not by sight." (2 Cor. 5:7.) It is true that every Christian, based upon a confidence in the truth of God's word, may, in the light of that word, know that he is in the kingdom mentioned in the word; but after all, he depends upon his faith in the genuineness and authenticity of the Bible for a knowledge of his condition religiously; so that he whose confidence in God's word is strongest is always happiest in his Christian walk and life.

**The Spirit's Testimony**

In the passage quoted above the apostle says: "The Spirit itself (the Holy Spirit) beareth witness with our spirit." I suppose no one would doubt my statement if I suggest that the Holy Spirit, in order to agree perfectly with man's spirit, has in this matter at least accommodated himself to the only method by which the spirit of man may bear testimony upon anything—by words expressing the ideas which one may have upon the case in hand. If this be true, the Holy Spirit bears witness with our spirits by or through words which the Spirit has spoken. With this idea agrees the language of our Savior when he promised the disciples the Holy Spirit; "Ye shall be witnesses unto me." (Acts 1:8.) The Holy Spirit, through these apostles in bearing witness, did speak: "Behold, are not all these which speak Galileeans?" (Acts 2:7.) That this speaking was actually the testimony of the Holy Spirit is affirmed by Peter in the following passage: "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desired to look into." (1 Pet. 1:12.) These words and this testimony are found in the New Testament, and in that part of it where the preaching of these apostles is reported.

**The Work of The Spirit**

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were

among you for your sake." (1 Thess. 1:5.) This scripture is used in every debate between our brethren and the denominations where a proposition involving the work of the Spirit in conversion of sinners is discussed. It is kept in the minds of those who exalt their imaginations above and appreciation for the plain testimony of God in his word. They fancy that they have an experience which not only justifies, but actually demands, an interpretation entirely out of harmony with everything bearing on the question found elsewhere in the Bible.

Because the apostle says the gospel came to the Thessalonians not in word only, but also in power they think that the power is something distinct or separate from the word; and this, they say, is the Holy Ghost. They claim that the gospel without the direct, or immediate work of the Spirit is only another name for "word only," and that it is just as powerless when called "gospel" as it is when called "word" or "word only". That they are wrong in this contention is shown by the passage itself when we examine it in the light of the context. When Paul preached the gospel at Thessalonica, being something distinct from the direct work of the Spirit, was it word only? And hence when it came to them did it come as word only? This is what Paul declares was not true; and thus it is clearly shown that the "gospel" and "word only", as here used, are not the same thing. Let us look at the verse carefully. There are four distinct things declared of how the gospel was introduced at Thessalonica: (1) It did not come in word only; (2) it came in power; (3) it came by the Holy Ghost; (4) and it came in much assurance. Neither of these propositions should be confounded with any other one of them. The power is not the Holy Ghost here mentioned. The Holy Ghost was given through imposition of the hands of the apostles. The power is that which shows it to be God's word, and not word only, whose author we may not be able to determine further than to know that it could not be man's word. "Word only" has nothing in it to show who its author is; but when the gospel came to them, it did not come that way. They received it "as it is in truth, the word of God." (1 Thess. 2:13.) In their case, as with the brethren at Rome, the gospel

was "the power of God unto salvation." (Rom. 1:16.) This is true always and everywhere.

**Is a Miracle Necessary?**

It is sometimes claimed that the sinners condition while in sin, being dead in sins, as declared by the apostle in Eph. 2, requires a miracle to convert him. I have heard it said that the miracle necessary to convert one such is even a much greater one than was required in raising Lazarus from the dead. If this be true then all men may rest easy about their own salvation; for since God is no respector of persons. (Acts 10:34, 35), he will certainly use the miracle and as many of them as are necessary in each case; and since Lazarus could not have kept himself in the grave when called to "come forth," neither can the sinner remain in sin when the miracle calls on him to come out, and God certainly calls all alike.

**The Evidence of Pardon**

It is not only a fact that in the conviction and conversion of sinners the Holy Spirit operates through means, but it is also true that upon the matter of the Christian's knowledge of salvation the knowledge is revealed through means, and the Holy Scriptures are the means through which such knowledge is revealed.

While the Apostle says that Christ dwells in us, he says very plainly that he dwells in our hearts by faith (Eph. 3:17). Of course the Holy Spirit dwells in every Christian the same way, and this faith comes by hearing and hearing by the word of God. Rom. 10:17: "So then faith cometh by hearing and hearing by the word of God."

Remember this: It is vain to hope for a line of evidence from the Holy Spirit other than that which is given in sacred truth.

**Satan's Blunder**

If the word of God, inspired as it is by the Holy Ghost, is ineffective in producing the conviction and conversion of sinners, then the action of Satan in stealing the word out of the sinner's heart, lest it produce faith, is not easily accounted for, and yet this is what our Savior says that Satan will do. Lk. 8:12: "Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved." If the word

of God is inoperative without a direct work of grace, then the devil's action appears very foolish, though the devil is not a fool, but he is wise and cunning; and hence we conclude that he would make no such mistake but that he knows with Paul, that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4:12.)

This will do for the question of how the Holy Spirit converts the sinner. We shall pass next to another Baptist Blunder.

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# BAPTIST BLUNDERS

## CHAPTER XI

### Order of Faith and Repentance

Another useless blunder of the Baptists, is on the order of Faith and Repentance. No matter what they say they believe, or what they propose to teach on the subject, it is impossible to get the real order wrong. Among the impossible things, even things that are not possible to be possible, is for a man to repent before he has faith. It is a psychological impossibility. The Godly sorrow which produces repentance, includes a full recognition of the fact that Christ died for our sins and thus to believe the truth of the story of the cross, is absolutely important to the Godly sorrow which produces repentance, and this puts faith first in the order. Paul says, we cannot even please God without faith. Heb. 11:6. He also states in the Roman letter, that that which is not of faith is sin. Rom. 14:23.

After urging the Jews on the day of Pentecost, to "know assuredly that God had made Jesus both Lord and Christ," words which express in the strongest possible terms the act of believing that proposition and doctrine, they, believing it, and therefore after they had faith, asked to know what else was to be done to be saved. Then answered Peter: "Repent and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins." This one example is enough to show any sensible man, that under the gospel, faith comes first.

The Baptists are in the habit of stating, however, in

reply to all this show of truth, that when the two are mentioned together, repentance appears first. What of it? Even from their view point, that fact is not at all important, for though in every case in the New Testament, where baptism and remission of sins or salvation appear, baptism always comes first, and the passages themselves show that baptism is in each case a condition of forgiveness, yet the Baptists do not hesitate to break the two apart, and declare that salvation follows faith immediately, and is before and without baptism.

The truth is, in the few passages quoted by Baptists to prove as they suppose, that repentance precedes faith, the person spoken of already had more faith in the God against whom they had sinned, than Baptist doctrine will allow people to have in Christ today, so the Jews contemplated in the passages they use, were believers in God, toward whom they were asked to repent, and then to accept the new message, so we must have faith in Christ, whose death we helped to bring about, and for which we must be sorry, before repentance will follow, and therefore faith comes before repentance in gospel order today.

The Baptist blunder here would create confusion on earth in the effort to come to Christ and be saved. In John, 14:6, Christ said: "No man cometh to the Father but by Me." Whereas, the Baptist idea would be, for the sinner to come to God first, by repenting of his sins, this would cause him to pass Christ up, go around him, by repenting toward God, then he would have to believe backward to reach Christ. Paul endorsed Christ's idea about it when he said: "Without faith it is impossible to please him, For he that cometh to God MUST believe." Heb. 11:6. This means more faith than simply God is, it includes a belief that He rewards those who diligently seek Him, and this would be true gospel faith without doubt. When Christ said: "Repent and believe the gospel," and when Paul said he preached repentance toward God and faith toward the Christ, they were speaking of persons who already believed in God, more stoutly, I repeat, than Baptist doctrine will allow those who advocate it to believe in Christ. So the faith that preceded the Jews repentance was much stronger than Baptists of today

have or can have after they have repented, if indeed they ever do such a thing.

When Paul reasoned upon Temperance, Righteousness and Judgment to come, I hardly think he expected the people to repent of their sins until they believed he was teaching the truth to them. When he said to the Corinthians: "So we preached and so you believed," I think he meant for them to remember that when they heard him preach, they believed what he taught, then repented of their sins and were baptized, just as was the case with them in their conversion when Paul held his meeting at Corinth, mentioned in Acts 18.

But the Baptist idea does not only get us into trouble here, it actually raises war in Heaven between God and His Angels. Our Lord says, "There is joy in Heaven when a sinner repents." This rejoicing is among the angels, yet Paul says that God cannot be pleased without the sinners first believe, so if the Baptists are right about the order of the two conditions, then they have God displeased in Heaven and the Angels rejoicing all at the same time, thus creating confusion in Heaven between God and the Angels! Pshaw, is it impossible for Baptists to do anything but blunder on everything they touch! I declare it seems so.

The truth is, an unbeliever cannot even look like he wants to repent of his sins until after he has believed.

# BAPTIST BLUNDERS

## CHAPTER XII

### The Church—Its Importance.

### The Importance of the Church from a Baptist Standpoint.

From a Baptist standpoint the Baptist Church is quite an important institution. One must be a member of it before he can have a bit of bread and sup of wine with the Baptists and this itself makes them narrow in mind and very proscriptive in their thoughts concerning others. The truth is, where the Baptists have the ascendency in a community, they will have nothing to do with other denominations; where they are weak, they will compromise with others as a mere passport

to favor. This spirit was illustrated once in a community where I had a debate with a Baptist preacher of some note. At the place of debate the Baptists were somewhat weak. So for influence and prestige they threw kisses, so to speak, at the Methodists all through the discussion; and the Methodists helped the Baptists all they could. The presiding elder of the district, in speaking publicly of the affair some time after the debate was over, said: "I am displeased with what I hear about how my Methodist brethren tried to help the Baptists and their preacher, down in another part of the State, took occasion only a few days before to specially abuse the Methodists, even cutting them off any claims to Christianity; and in the tirade on our people he had the endorsement of his entire brotherhood. In fact the Baptists feel this way toward us, anyhow; and where they think they do not need our help, they do hesitate to express their feeling." This is a true statement. It is not overdrawn. I have known several such examples.

While the Baptists attach much importance to the Baptist Church, they do not attach any in reality to the Church of Christ. Yet they will say that the two are the same institution. It is actually further from the sinner to the Baptist Church than it is from the sinner to heaven. It requires more to become a member of their church than it does to reach heaven. Baptists teach that any one can have the forgiveness of sins, the Holy Ghost, peace, joy in the Holy Ghost; in fact, he can get, and must have, all the blessings of the gospel before he enters the church. If all of this be true, then the only blessing any one can hope to receive in the Baptist Church which he and others do not receive outside of it is "close communion." I have offered many times a liberal reward to any Baptist preacher who would write just one blessing or privilege inside the Baptist Church that I could not get on the outside, except that of close communion, and I have never had the challenge met. While Baptists teach that the Baptist Church is the church of Christ and will constitute the bride of the Lamb in glory, they say one can be saved and go to heaven without being a member of it. I have asked them to state what relation those in heaven who are not members of the Baptist Church—the bride, the Lamb's wife

—will sustain to those who are members of the bride, and they are silent.

Baptists teach that one can be in Christ—be saved, justified, and sanctified—and not be in the church. Christ is the head of the church, which is his body. (Eph. 1:22-23.) Just how one can be in the head and at the same time have no connection with the body, I have never been able to induce a Baptist to try to explain. But Baptists are not without what seems to them to be scriptural objections to the truth on the subject of the church's importance. So I feel that it would be unfair to dismiss them yet, so ask for a hearing on the subject. I now proceed to call attention to their objections.

**Christ Saves, Not the Church**

Some ask: "Is it not a fact that Christ is the Savior? If so, how can it be true that remission of sins is in the church?" Those who offer this objection say that Christ will save none till they become believers. They think that Christ has the right to say **when** He will save the sinner, but that he has no right to say **where** He will save him. Why not allow Christ to say that the sinner must get out of satan's kingdom and come into His kingdom, or church, for salvation from sin, as well as to ordain that he must be a believer to be saved? Now, our Savior makes this claim for himself. He is not partial enough to save some sinners in satan's kingdom and leave others unsaved.

**Why Contend?**

But why be contentious about this matter? Suppose, after God had Noah to build an ark for the saving of his house, one of his sons had contended with Noah about the necessity of entering the ark to be saved from death by the flood, saying, "If God is to be my Savior, then I must stay out of the ark and trust alone in his power; for if I should go into the ark and be saved from death by so doing, it would be ark salvation;" do you say that the ark was God's ordained means for saving Noah and his family? I answer: Just so, and the church is Christ's ordained means for saving sinners from sin.

**How Did You Come?**

Says one: "O, I do not think, nor can I believe, that when we meet God at the judgment, we shall be asked

whether we came through the church." No, I presume not; neither did God ask Noah or any member of Noah's family whether he or she came over the flood in the ark. God knew that the ark was Noah's chance. Neither God nor Noah thought of anything else. So it will be at the judgment. Those who shall be on God's right hand will have come up through much tribulation, who have washed their robes and made them white in the blood of the Lamb. This means that they are members of that institution which Christ purchased with his own blood. This is the church of God. (See Acts 20:28.)

**Baptism the Objection**

There is really but one reason why objections against the truth in regard to the importance of the church are urged, and that is, since almost all churches in this country teach that persons must be baptized in order to enter the church, the religious teachers see at once that when they admit that remission of sins is in the church, they virtually acknowledge that baptism is necessary to obtain that remission, being as it is necessary to membership in the church. Strange, indeed, that men will deny and stoutly oppose the plain sayings of Christ himself and also of his inspired apostles. Did not our Savior say: "He that believeth and is baptized shall be saved?" (Mark 16:16.) And does not Peter say that baptism saves? (1 Pet. 3:21.) Let results be as they may, these passages being true, baptism to the sinner is a condition of pardon. This baptism brings one into the church of Christ, which is necessary to his safety.

**How Were Abraham and Moses Saved?**

Another very prominent objection to the truth on the church's importance is sympathy offered in vain for Abraham, Moses, and other Old Testament worthies. They say that since the church was not established until the day of Pentecost (Mentioned in Acts 2), all the saints who lived prior to that time could not have been members of it, and hence must have been lost. They forget that a change in Priesthood makes of necessity a change in the law" (Heb. 7:12); that we, having a new priesthood, have a new law; that we are not under the same law that obtained in those days. For instance, they enjoyed the remis-

sion of sins offered to them upon the sacrificing of animal life. We do not have to offer the blood of beasts as a condition; so if we are not pardoned like they were, they were not pardoned like we are. This is true upon the principle that a good rule works both ways. They obtained the blessing, however, by doing what God commanded then as conditions of reaching the blessing; and we obtain the blessing of salvation by doing what God commands now as conditions of obtaining this salvation. These conditions, when obeyed, will bring us into the church of Jesus Christ.

**How About Infants?**

"Well now," says some one, "the infants will not be saved, for they are not in the church; neither can they be brought in by divine authority. Who said the inafnts were lost or even likely to be lost? The doctrine of infant damnation was never dreamed of until "hereditary total depravity" was preached and believed. But had it occurred to you that those who present the complaint against the truth condemn themselves out of their own mouths? They say that faith is necessary to salvation; but the infant cannot believe, and must therefore, be lost for want of faith which it cannot exercise. But do they answer that God has provided for the infants salvation without requiring any faith upon its part, then I ask: Could he not as easily provide for its salvation without its having to become a member of his church? All this is vain speculation. The infant was never lost, and hence needs no deliverance, or salvation; for it has never been in any danger, moral or religious, from which to be delivered. The infant is safe without faith, baptism, church membership, or anything we may do for it. Let the infants alone; God will care for them.

**Christians Outside of Any Church**

We frequently hear the expression: "He or she was a good Christian, but was never a member of any church." This is a very unscriptural expression. In speaking of God's giving the name "Christian" to his people, Isaiah prophesied that the name should be given to God's servants who dwell in his house. (Isa. 56:5.) God's house is his church, says Paul in 1 Tim. 3:15; and in Acts 11:26, where the name was given, we find this even so: "And it came to pass, that a

whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." Observe that the apostles assembled with the church, which was composed of the disciples in Antioch, and the disciples were all members of the church; and hence only members of the church were called "Christians," and only church members have any right to wear the name. Let no man call himself a "Christian" who is not in the church, or kingdom, of Jesus Christ.

**The Church—Its Importance from a Bible Standpoint**

After all, what do the Scriptures teach in regard to the importance of the church of Christ—that church we read about in the Bible? Remember, our inquiry is not after any one of the denominations, nor of all of them together, but only about the church of the New Testament. In Matt. 20:1-16 (space forbids giving the quotation) our Lord likens his kingdom, or church, to a certain householder's vineyard. He mentions certain things which he says are true of both. One of these is that all the labor done and all the blessings and promises offered were on the inside of the vineyard, not on the outside. This includes the penny given as a reward in the end of the day. Christ says his kingdom is just like this. He therefore, places all the blessings of salvation, including eternal life, as the final reward, which shall be received in the end of this life (Rom. 2:7; 1 Tim. 6:19)—all on the inside of his kingdom or church.

In Matt. 7:24 we read: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rains descended, and the floods came, and beat upon that house; and it fell not; for it was founded upon a rock. "In this scripture the Savior says that the wise man—who is, of course, the one that shall be blessed and saved in the end—is the man who by hearing and doing what God says builds on the rock. But what and where is the rock, that we may build on it? It is the foundation laid by Paul at Corinth: "According to the grace of God, which is given unto me as a wise master builder, I have laid the foundation, and another buildeth thereon; but let every man

take heed how he buildeth thereupon: for other foundations can no man lay, than that is laid, which is Jesus Christ." The church of Christ is itself built on this rock. Matt. 16:18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." From these scriptures we collate the following facts and conclusions: In order to be saved we must build on the rock, which shows we must be on the rock; otherwise we could not build on it. Now, since the church was built on the rock, we must be in the church to be saved; therefore we must be in the church if we would be classed among those whom the Savior calls "wise" and who shall be saved at last.

In 1st John 1:7 we are told that, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In Acts 20:28 it is said that the church of God was purchased with Christ's blood, and in John 19:30 we find that Christ shed all the blood that he had. The last that came was water. Now, if it took every particle of Christ's blood to purchase salvation for the church, there is none of it left with which to purchase salvation of those who are without. This being true (and it is true), then to be saved outside Christ's church would be salvation without the blood of Christ. But Paul in Heb. 9:22 informs us that without the shedding of blood there is no remission. So however great may be our surprise, and though it may oppose the sentiment of our religious training we have received by tradition, it is nevertheless, a fact that to be saved by the blood of Christ we must come into his church, which is his body (Eph. 1:22-23), where His blood may be found which cleanses from all sin.

Paul in Col. 1:13, says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." Here we are told that there are just two kingdoms—one, Satan's kingdom, called "the power of darkness": the other, Christ's kingdom, or "kingdom of his (God's) dear Son." Even in the absence of scriptural proof in its favor, the unbiased thinker would see at once that the blessings of Christ's kingdom belong, of course, to the members

of the kingdom. The idea that many in the kingdom of satan are Christians and sustain the same relation to God respecting salvation as do those of his own kingdom would appear to him as entirely out of the question and very foolish; yet, this is just what the religious world teaches today. There is nothing analogous to it in all history, among the people of any nation. The above language of the inspired apostle teaches directly the opposite. Here we are told that upon being delivered from the power of darkness we are translated into Christ's kingdom, in whom (when thus translated, of course) we have redemption through his blood, even the forgiveness of sins. His kingdom is his church. It is, therefore, certain that in order to be redeemed by the blood of Christ and have the forgiveness of sins, we must be in his kingdom, or church.

Finally, the members of the church are represented as having been married to Christ. 2 Cor. 11:2: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The church being the bride, the Lamb's wife, shows us who are to be preferred by the Bridegroom when he comes.

Reader, if you would be of the bride, who shall march down the river of the water of life as a virgin pure and simple, hand in hand, with the blessed Lamb, and walk with him forevermore, then leave the power of darkness (Satan's kingdom); believe the gospel of Christ; earnestly and honestly repent of your sins; be baptized into the solemn names of Father, Son, and Holy Spirit. Being in this way born of water and of the Spirit you enter the kingdom of God where you have redemption through Christ's blood, even the forgiveness of sins; and if, **in** this kingdom, you live the faithful Christian life, you will have the brightest joys that earth can give and all the bliss of heaven forever!

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# BAPTIST BLUNDERS

## CHAPTER XIII

### Baptist Quibbles on the Design of Baptism

In trying to explain away the truth on the subject of the design of baptism, Baptists usually begin with

the statement that baptism is only a symbol, a figure, a representation of something real, and that it simply declares a salvation which the candidate for baptism already has. In my experience in debates with them on the question I have generally been able to put them to silence on this objection after one single exposure.

From a Baptist standpoint, to whom does baptism declare one's salvation? Not to God, for he already knows it; not to the church, for the church learned of it when it sat as a coroners jury and held an inquest over the candidate to vote on his condition; not to the world, for the world was present and heard the experience. Then Baptist baptism only declares salvation to the devil, the only other character in all the known universe. Baptists say that we are really saved when we believe, and that we are baptized into Christ only symbolically. This I believe is pretty generally taught by Baptists, who want to dispose of the plain language of the Bible in Rom. 6:1-4 and in Gal. 3:27, where Paul says in so many words that we are baptized into Christ. While this, I say, is their almost universal position, yet, when thought of in a sensible way, it is one of their most foolish and silly pieces of conjecturing. If there be such a thing as a real and a symbolic salvation, or if there be such a thing as getting into Christ really and also getting into him symbolically, I contend, and every one can see, that the symbol must precede the real. All the symbols of the Old Testament went before the real, found in the New Testament. The same is true in the matter under discussion For instance, the congressman. from your district is in the halls of Congress really, actually. I ask if there be any sense in which he is not there. Being there really, actually in person, he is there representatively, symbolically, and other wise. The people whom he represents are not in the house of Congress really. They are representatively, however, in the person of their representative. This illustration serves to show that the representative is always included in the real; and that, therefore, if there be such a thing as a real salvation and a symbolic salvation, one obtained by faith and the other by baptism, since faith precedes baptism, then it must be true that we are symbolically

saved by faith and really saved when we are baptized. The same would be true in regard to getting into Christ. We would believe into Christ in a symbolic sense and be baptized into him in a real sense. So much for Baptist nonsense on symbol baptism, and salvation.

Some one may still ask: "Does not Peter, in 1 Pet. 3:21, call baptism a "figure"? I answer: The word translated "figure" in the passage simply means antitype; in fact, that is the word in the Greek language, "antitupon" being the word here used. But suppose we retain the word "figure"; there is nothing in the passage still for the Baptist idea. The comparison is between how Noah and his family were saved by water and how that baptism saves us. Noah was not saved in a figure by water. The water of separation actually came between Noah and the old world. So he was actually saved by water. In the same way is the believer saved by baptism. When he is buried beneath the waves, the water of separation passes between himself and the old world, and he arises to walk in a new life in a new world, the kingdom of Christ. Substitute the word "figure" for baptism in such passages as Acts 19:1-5, and see how absurd is the Baptist idea of baptism in a figure.

Following is a poem composed by Brother A. W. Young, of Texas, on Baptist figurative foolishness (I use it because it so fittingly represents them):

The Bible teaches us of God,
A being that's supreme;
Creator of each particle
Of his universal scheme.

It teaches us of Jesus,
Known as the Son of man;
The founder of the Christian faith,
The author of its plan.

It teaches of the Spirit,
Who gave to us the word
That reveals in all his glory
Our Christ, the risen Lord.

It says his death and burial
And resurrection from the grave
Is, in fact the true foundation

Of God's own plan to save.

These facts God calls the gospel,
His own appointed way;
A form of which comprises
What sinners must obey.

By faith which comes by hearing,
They are dipped beneath the wave;
And thus obey the gospel,
God's appointed way to save.

But we have on earth a people,
And "Baptist" is their name,
Who do not believe the word of God,
And hence reject the same.

They have a figurative God
And a figurative Son,
A figurative Spirit;
And the figure's just begun.

Their figurative Lord
Has a figurative plan
To save within a figure
A figurative man.

With a figurative gospel,
Preached in a figure, too,
They get a figurative mourner,
And figure him right through.

He tells a figurative story
Of blessings figured in,
Of figurative deliverance
From figurative sin.

They baptize him, in a figure,
In a literal mudhole,
If they decide he has salvation
In his figurative soul.

Thus by a figure, in a figure,
And figuring with a vim,
They figure on a saphead,
And make a Baptist out of him.

And when they are done figuring,

He's figured there to stay;
He's figured to a finish,
And cannot fall away.

But the real old devil,
In his literal, lively hell,
Is figuring on this figuring,
And it suits him mighty well.

For his agents—they are figuring
Upon poor, fallen man;
And in his place and by his grace
They carry out his plan.

Then never let a Baptist Church
Begin to figure on your soul;
But trust in the Lord Jesus,
And he will make you whole.

If you'll submit yourself to him
And his commands obey,,
You'll surely go to heaven,
Because he is the way.

Still another quibble used by some ill-informed Baptists on the subject of being baptized into Christ is, they say that we believe into Christ, and undertake to prove it by showing that in the Greek we are said to believe "eis" Christ. In this claim they are very much mistaken. It is not correct to translate "eis" by the word "into" or by any word implying transition except when preceded by a verb of motion; and pisteu (believe) not being a verb of motion, it is not correct to say that a person can believe into Christ. In fact, it would be hard to determine just how the sinner would transmit himself from one condition to another by a simple act of the mind. For example, it would be silly to speak of believing into a house, or even believing into any thing. So all one has to do to discover the weakness of the Baptist quibbling is to think a little, and the weakness of what they say will readily appear.

I desire to notice other blunders made by Baptists on the design of baptism. They seem determined not to have the truth on the subject. I verily believe that the greater number of them actually despise the truth on the question. One of their prominent objections is,

they say it contradicts the doctrine of salvation by grace. Let us see.

**Works Excluded**

Those who talk most, and perhaps know less, about the subject than any other class, say that to be saved by the grace of God excludes any and all kinds of works. They usually quote Eph. 2:8-9, as authority for their claim. That the class of works here mentioned by Paul are excluded from the conditions of salvation, no one, I suppose, will deny. Another passage of the same kind is Tit. 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." There is another passage also from Paul which may confirm the impression that works of the character here contemplated have nothing to do with one's salvation. Speaking of his desire to be found blameless in Christ Jesus he says: "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Phil. 3:9.) But there is a class of works which enter into the sinner's salvation as conditions thereof. We shall now pass to that class.

**Works Included**

In Acts 10:34-35, Peter says: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." By this scripture we are forced to see that there is a class of works and a kind of righteousness necessary to save the sinner from his sins. Do Paul and Peter disagree? Does one contradict the other? If the same class of works be meant in both places, they do, actually. Paul says we are not saved by works, and Peter declares quite as plainly that we are. I ask, then: How may the two inspired men be understood? The answer is found in the fact that there are two kinds of works and of righteousness mentioned in the New Testament. One is human works —a kind of works which God has not commanded,, neither authorized. These are works of merit, and are the works referred to by Paul in the above scriptures, which say that salvation is without works, and that

all boasting is excluded where these works are not included. To this class of works belong not only the works of the law, but also anything and everything which man may undertake to do for his salvation that God has no where authorized him to do. By such works no man can be saved in this world or in the world to come. Still, we must work righteousness to be accepted; and if we would be finally saved, we must work out our "own salvation with fear and trembling," says Paul to the Philippians (2:12).

**Who Teach It?**

After all, who among the religious people known to us seem to believe in works for salvation? I answer: Those only who believe, teach, and practice works not known to the word of the Lord. Upon this idea is founded the modern mourner's bench system of getting religion. Those who use the mourner's bench and invite people to come to it for the prayers of the church, and then teach them to agonize, weep, and mourn on account of their sins, and pray to God, expecting forgiveness of sins in answer to prayer, are, of all the people known to me, the ones who advocate the class of works for salvation, which Paul condemns.

It is certain God never commanded or authorized such things to be relied upon to obtain the salvation offered to the lost and ruined race. Here is where the hardest work is done in the effort to save sinners, both by the church and the sinner himself; and even then a failure to succeed is not at all uncommon. After all the agonizing, the prayers of all (church and sinner), the bitter tears, and the loud crying, God, it seems, cannot very often be induced to hear and bless the penitent soul.

**God's Righteousness**

The sweet singer of Israel, David, says in Psa. 119:172: "All thy commandments are righteousness." God's commandments constitute God's righteousness. This being true, one command is righteousness as much as another; and if obedience to God's commandments for salvation be an effort to be saved by works of righteousness which we do, then obedience to any command is excluded. To believe on Christ is a command; but if obedience to no command is essential to pardon, then to believe is not a condition and men

are saved without it; but without it, it is impossible to please God. So it is worse than foolish to talk about being saved without faith. If faith, which is a command of God, be not excluded from the conditions of salvation to the sinner, then no other command shall be discarded on the grounds of it being something the sinner obeys. Take baptism, for instance. It is a command of God, indeed, and one a sinner must obey; but is it a condition of pardon because of its being a command which the sinner obeys? If not, then faith, another command belonging to the same catalogue, must be discarded for the same reason. But since both faith and baptism are commands of God, it follows that they are God's righteousness, and not man's righteousness; and persons who try to be saved without either, or both, try to be saved without God's righteousness, and this no one can ever reach. The saints in heaven shall be clothed with the righteousness of God, and this means to have done his commandments. (See Rev. 22:14.)

**Two Kinds**

Two classes of righteousness are mentioned and somewhat described in Rom. 10. Beginning with verse 1, we read: Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Here we are told that God's righteousness is one thing and man's righteousness is another; that God's righteousness is something to which men submit, and to submit to God's righteousness is necessary to salvation. David says that God's commandments are God's righteousness; hence there are commandments of God to be obeyed in order to the salvation offered in the gospel.

Faith, repentance, and baptism are three commands of God and are conditions of remission to the sinner; and, as such, they constitute God's righteousness to which Paul desired the Jews would submit—that they might be saved. (Rom. 10:1-3.)

**Conclusion**

I conclude, in the light of all the facts discovered in

this study, that if we wish to know the truth and abide by the decisions of the Lord in all things, we shall not be found among those who reply against God. God's word, which should be the end of controversy with us, is plain enough on this subject. It teaches that salvation is by the grace of God, and yet that to enjoy the pardon we must obey the word of the Lord in those things appointed by him for this purpose. In the common things of life we have no trouble with this matter. Why do we not as easily understand in the matters of our religion? The farmer understands that he reaps the harvest in the autumn by the grace of God. He feels like thanking God for the good crops of the field. Yet he understands fully the fact that if he does not sow, he shall not reap; and that if he does not cultivate, he will have no harvest in the end. Though farmers sow bountifully and work hard in the field, bearing the burden and heat of the day, they never think of ruling God out of the glory for blessing them with the rewards. Why may we not also understand that though, as Paul says, we must submit to God's righteousness (commandments) that we may be saved in being thus saved in the Lord's way we are saved by his grace, and that our obedience to God's righteousness is in no sense human works, condemned by Paul and by which no man can be saved.

"Fear God, and keep his commandments: for this is the whole duty of man." (Solomon.)

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# BAPTIST BLUNDERS

## CHAPTER XIV

## OTHER OBJECTIONS

### Only One Plan

The reader has heard very frequently, no doubt, that God has had only one plan of salvation from the beginning; and really, this may not be denied; but the plan may not have the same conditions in every age. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1:1-2.) By prophets one of whom was Moses, God required as an offering for sin a sacrifice of some beast offered by the priest. Heb. 9:6-7: "Now

when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

Now, if any of our friends who have been taught and who still think that the conditions of pardon are today just what they always were, I suggest that every one of such go into the stock-raising business, sheep or goats preferred, and arrange for an annual journey, with an animal for a sacrifice, to the city of Jerusalem; but if they should go, when they get there, they would find the temple destroyed and the altar torn down. So I suppose they had better just accept the truth—learn to divide it correctly.

**Saint and Sinner Saved Alike**

One of the most prominent objections urged against the truth contended for in the above is that, since baptism is only initatory and administered only once, and because the erring Christian stands in frequent need of pardon, caused by his frequent failure in the Christian life and his consequent falling often into sin, of course baptism, which can be administered only once, cannot be a condition of pardon to such a one. It is claimed that there is but one law of pardon to both the sinner and erring Christian; hence they say that baptism cannot be a condition of pardon to any one. Those who are satisfied with the Lord's will and word in everything wonder that so many theories should be manufactured and used as excuses for not accepting the plain word of God. There is no good reason why any one should fail to learn the difference between the conditions of pardon to the alien and the erring child of God. Peter's answer to the two parties shall suffice us for this time; but it ought to satisfy all, anyway. To believers in Christ who were yet unsaved, upon being asked by them what to do, he answered: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) To the baptized believer who was a Christian, but who had sinned, Peter instructed as follows: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in

the bond of iniquity, Then answered Simon, and said, Pray ye to the Lord for me, that none of these things ye have spoken come upon me." (Acts 8:22-23.)

From the above two answers from Peter it is certain that he knew the difference between the conditions of salvation to the alien sinner and the law of pardon to an erring Christian. We should learn this difference, too.

Another quibble made by Baptists is on Paul's language in 1 Cor. 1:14, where he thanked God that he baptized but few of them. In verse 17 he says:

"Christ sent me not to baptize, but to preach the gospel." Of course every body knows that Paul simply meant to teach that on account of the division which had arisen in the church at Corinth over men, he was glad he had not baptized many of them, lest, as he said, some "should say that I had baptized in mine own name." So the real import of his statement is, he simply thanked God that he was not a Baptist preacher. If he had been a Baptist preacher he would have had to do all his baptizing; for you know they allow none but preachers to administer the non-essential thing. But Paul was a gospel preacher, and not a Baptist preacher. The right to administer baptism is an inherent one. Any Christian may baptize. So Paul could have some one to do this for him. He did not have to be an apostle to have the right to baptize; but he did have to be an apostle to preach then, for he must have seen the Lord in order to be a witness of his resurrection. So this is why he said he was sent not to baptize, but to preach the gospel. He could do as others did; he could baptize without being sent. So we take the passage away from the Baptists and turn it against them.

The last objection we shall give attention to is their question: "Do you baptize children of God or children of the devil?" This question is easily answered, but I want to turn it against them. Baptists teach that the inward man only is the subject of conversion. They say the outward man (the flesh) is not converted in this life at all. It must wait for its change when it is raised from the grave. Until then, they say, it remains a child of Satan. They also teach that the body is that which they baptize. Therefore, Baptists baptize children of

the devil, themselves being the judges. The next time a Baptist preacher asks you the question, "Whom do you baptize, a child of God or a child of the devil," you give him this. He will be like the sheep before his shearer; he will be dumb.

**Some Affirmative Arguments**

There are some matters and points upon which all religious people are agreed. One is that Salvation is in the name of Christ. Now, if we can determine the point at which the sinner is inducted into the name of Christ, we shall have advanced another step in our study. Let us see, then, just when and where the believing penitent man or woman gets into the name of Christ where he or she may claim remission of sins. In Acts 10:43 the inspired apostle says: "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Now, if we can find just when the believer gets into the name of Christ, we find when he obtains remission. In Matt. 28:19-20, Jesus said to his apostles: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and the Son, and of the Holy Ghost." (Revised Version.) Seeing that salvation is in the name of Christ and that the believing penitent is baptized into that name, we conclude that when he is thus baptized, he is pardoned of all his past sins—is a new creature in Christ Jesus. Being born of water and of the Spirit, he is in the kingdom of Christ. For this we must contend until the Bible upon the plan of salvation is changed from what it is to something else.

Another proposition upon which all are agreed is that the blood of Christ cleanses from all sins. The question, therefore, that confronts us is: When and where does the sinner reach the blood of Christ which will cleanse him? Christ's blood was shed on the cross in his death. If we can know when and how the sinner gets into the death of Christ, we can know how and when he reaches the blood of Christ. Well, Paul in Rom. 6:1-4 tells us very plainly: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not that so many of us as were baptized

into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Thus we see that the believer is baptized into Christ's death, where he reaches the blood of Christ, which will cleanse him from all sin. This shows that baptism, as well as faith and repentance, is a condition of pardon.

Again, all agree that salvation, pardon of sins, and all blessings of salvation are in Christ. In John 14:6 Christ said: "No man cometh unto the Father, but by me." Now, there are only two passages in all the Bible which tell us how to get into Christ—Rom. 6:1-4. Gal. 3:27. Both of these say plainly that we are baptized into him. Hence baptism is for the remission of sins to the believing penitent.

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# BAPTIST BLUNDERS

## CHAPTER XV

### When and Where Pardoned

The subject as to when and where the sinner obtains the forgiveness of sins is of much importance. Therefore, I feel that another chapter on the question, noticing some other silly quibbles of the Baptists and giving a short article on the conditions of salvation and membership in the church of Christ, closing with some letters from scholars on a very important passage, will be excusable; so I shall write it. More quibbles disputing baptism for the remission of sins are first in order.

### He That Believes Not

On Mark 16:15-16, some who oppose the truth on the design of baptism are in the habit of consoling themselves with the fact that while Christ says, "He that believeth not shall be damned," they say he does not condemn the unbaptized man. They reason just as if God had two hells—one for the unbelievers and the other for the unbaptized man. No man who is not a believer may be baptized. Christ did not propose to condemn one for not doing that which does not apply to him. Every one stands condemned at the first point of disobedience. This is proper and right, and

is just what Christ in the commission does. He condemns one at the point of unbelief, without waiting to see if he disobeys him by refusing to be baptized.

**Eternal Life to Believers**

In John 3:16 the Lord said that the believer should not perish, but have everlasting life. This is true; but what kind of a believer is meant? One who believes only and does nothing else? No, not he. In verse 21, in describing the kind of believers who claim the promise, Christ said that such a one must do something: "But he that doeth truth cometh to the light." Only the believer who does whatever else God commands for salvation will obtain pardon; but he who believes only, though he believe and tremble as did the devils, will find that his faith will avail him nothing.

**Through His Name**

Peter says, in Acts 10:43, that all the prophets bear witness that through His, Christ's name, whosoever believes in Him shall receive remission of sins. This is a fact, but it is very far from teaching that the sinner is saved as soon as he believes. The passage states that the believer is saved through the name of Christ, and believers are baptized into Christ's name. Matt. 28:19: "Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." (Revised Version.)

Now, the believer receives remission of sins through —that is, when he gets into—the name of Christ; but he is baptized into Christ's name. Therefore when the believer is baptized, he obtains remission of his sins, being baptized into Christ. (Gal. 3:26-27.) He becomes a new creature. Old things pass away, and all things become new. (2 Cor. 5:17.)

**Justified by Faith**

In Rom. 5:1, Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Upon this passage it is urged that the only thing included as a condition in the sinner's justification is faith. Such a conclusion is certainly very "farfetched." No such thought was in Paul's mind. For instance he says in Heb. 11:7, that Noah built the ark by faith. Does he mean to state that Noah built the ark by faith only? No one will say he does. No one believes that Noah sat down and believed in God

until the ark went up, and that without any act upon his part. Paul affirms the same thing of faith as it relates to Noah's building the ark that he does of faith as a factor in a sinner's justification. If he does not mean faith only in one case, he does not in the other. The fact is neither of the two passages has this meaning. The expression "faith only," in so many words, occurs but once in all the Bible, and here it directly opposes the doctrine of justification by faith alone. James 2:24 "Ye see then how that by works a man is justified, and not by faith only."

**Not of Works**

Eph. 2:8-9: "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." It is amusing to one who knows the truth to hear those who are in practice—the strongest advocates of works for salvation—quote this verse from Paul in denying that baptism is a condition of pardon to the alien. It is a fact that they all, more or less, do much work and many things in their efforts to get sinners saved at the altar and at the mourner's bench. It seems that they prefer to work thus than to simply submit to God's law of pardon to the alien. Besides this they teach that faith is necessary to salvation; yet it is a fact that baptism is nowhere in the Bible called a work, while faith, or to believe in Christ, is. (John 6:29.) Moreover, "be baptized" is passive. It is simply God's righteousness to which we submit. Being one of God's commands, it is a part of his righteousness. (Psa. 119:172.) It is not man's work or man's righteousness in any sense. It is vain and foolish to deny the plain statement of the Lord Jesus Christ: "He that believeth and is baptized shall be saved." (Mark 16:16.)

**Only One Mediator**

An objection to the truth on the design of baptism frequently urged is that because one is baptized by another, they say human instrumentality is made necessary in the salvation of sinners. Now, those who offer this quibble forget that they, most of all are guilty of the things at which they complain. Their mourner's bench exercises, where are offered so many prayers for the conviction and conversion of sinners, and also their missionary operations, in which they

propose to carry the gospel to the heathen to save him—these convict them of relying upon human instrumentality for the salvation of sinners. But why complain at God's order? Did not God choose to use human agency in bringing his Son into the world? Christ, our Savior, was born of a woman. Moreover, did not the Lord himself say to his apostles: "Whosesoever sins ye remit, they are remitted unto them; and Whosesoever sins ye retain, they are retained? (John 20:23.) They remitted sins by teaching sinners what to do to be saved; and in teaching this they declared that baptism preceded by faith and repentance, was for the remission of sins. (Acts 2:36-38.) There is more than one way to arrive at the truth on the question of how to become a member of the church of Christ. Those who have read what we have said up to this point can easily attest the truth of this. Having seen already where and when the church was established on the earth, and then discovered marks, or characteristics, by which it may be readily identified, and having also learned from the Scriptures what its place is and the purpose of its organization, with its importance in the world, we know just where to begin our investigation and how to proceed in an effort to learn how persons become members of it.

In that world-wide commission which the Savior gave to his apostles after his resurrection and just before his ascension he stipulated certain conditions of pardon. These conditions are not merely referred to; but each one is emphasized, our Lord being careful to state particularly that each one was a condition of remission of sins as addressed to an alien sinner. The conditions are faith, repentance, and baptism. It reads as follows: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved. He that believeth not shall be damned. (Mark 16:15-16.) "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24:46-47.) The commission by

the three evangelists has been correctly called "one statement of the gospel plan of salvation." The commission names faith, repentance, and baptism as conditions of remission of sins to the alien; and having already seen that the sinner obtains the remission of sins when he becomes a member of Christ's church, it follows, of course, that faith, repentance and baptisms are the conditions of membership in that church.

**The Lord's Additions**

In Acts 2:47, in the Revised Version of the New Testament, which is the correct reading of this passage, we are told that "the Lord added to them (the church) day by day those that were being saved." This is easily understood in the light of which we have already learned in regard to the importance of the church and the conditions of pardon found in the commission. Observe that the passage does not teach that persons were saved then added to the church; neither does it say that they were added to the church and then saved, but that they were saved in being added and added in being saved. This is true, for the reason that the apostles, who were the preachers on the occasion, were preaching under the commission, which said that faith, repentance, and baptism were conditions of pardon and of membership in the church. They were also guided by the Holy Spirit into all truth; and this was a safeguard against their teaching anything different from or contrary to the commission, from which their authority to preach was derived.

I shall close this chapter by giving some authority from scholars on the meaning of Acts 2:38. On this passage ignorant Baptists are disposed to quibble. It reads: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." I have referred to this example of conversion in another place. For the present I will only give, without comment, some authority on it for the information of those who want to learn.

**The Voice of Scholarship on Acts 2:38**

(By R. T. Matthews)

Several years ago there were published in the Apostolic Times eight letters from prominent Greek scholars on the force of the preposition "eis" in Acts 2:38. They

of sins. It would then make 'aphesin hamartion' an object aimed at, or a result attained by the acts denoted by the verbs. But this leads one necessarily into the domain of theology. I am sorry I cannot give you a more definite answer."

Professor Foster, of Colby University, Maine: "Without a special examination of the passage in connection with others in which like expressions occur, I should say that the word here has the force of 'unto', 'in order to,' 'for the sake of,' indicating a result to be attained; and it connects the phrase 'aphesin hamartion' with both the foregoing imperative verbs, alike grammatically considered, though on other grounds, I shall say, specially with the first, since pardon is no-where offered on condition of baptism alone, while it is on that of repentance. This is, briefly, my response to your inquiry as I understand it."

Professor D'Ooge, of Ann Arbor University, Michigan: "In reply to your inquiry, I would say that, in my judgment, the preposition 'eis' in the verse referred to expresses the relation of aim or end in view, answering the question 'eis ti' ('for what?'), and to be translated by 'unto', 'in order to', 'for'. This sense of 'eis', as you doubtless know, is recognized by Liddell and Scott for classical usage and by Winer for New Testament usage. I cannot agree with those who ascribe to 'eis' nearly the same force in the phrase 'baptize into the name', but understand it then to be used in the same sense of 'in reference to', 'in relation to'."

Professor Flagg, of Cornell University, New York: "In answer to your inquiry about the force of the preposition 'eis' in the passage of the New Testament to which you refer (Acts 2:38), I should say that it denoted intention of purpose, 'with a view to', much as if it had been written 'soas to obtain remission of sins', I speak, however, wholly from the standpoint of classical Greek not being familiar with the changes introduced by the Hellenistic. As to any theological bearings that the subject may have, I am wholly indifferent."

Professor Proctor, of Dartmouth College, New Hampshire: "It is my opinion that 'eis' is to be connected with both predicates, and that it denotes an object, or end, in view. I am inclined to think that the phrase

'in the name of Christ', though gramatically limiting only 'baptistheeti', does in thought modify the connection of 'eis', the ideas standing logically in the following order—vis.: Having been shown your ill behavior against the Messiah, put faith in (the name of) Christ; on the basis of that faith, repent and (confess) be baptized, and then be forgiven, 'eis' connecting 'aphesin' not with the two predicates separately, but with the whole preceding sentence. I have, first and last given a good deal of attention to this point, but cannot yet speak more confidently than I have done. If you enjoy this study as I do, I congratulate you most cordially. I establish few doctrines as such, but the divine word is more and more a sustenance and solace."

Professor Harkness, of Brown University, Rhode Island: "In my opinion, 'eis' in Acts 2:38 denotes purpose, and may be rendered 'in order to', or 'for the purpose of receiving', or, as in our English version, 'for', 'Eis aphesin hamartion' suggests the motive or object contemplated in the action of the two preceding verbs."

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# BAPTIST BLUNDERS

## CHAPTER XVI

### Apostasy Possible or Impossible?

**Baptist foolishness on the impossibility of Apostasy.**

One of the most amusing things with which I have ever met is to see and hear a Baptist preacher try to prove the doctrine of Baptists on this characteristic of their teaching. They seem to fight for it harder than they do on anything else. They remind me of the Irishman who said to the Unitarian who proposed to prove there was no hell. Said the Irishman: "Be sure you prove it, Mr. Preacher. Our hopes all depend on you." This is the hope of Baptists. The impossibility of falling from grace is the best comfort they have. Their method of proving their claims on the subject is a strange one, indeed. They are "one-eyed" altogether on this proposition. There are two sides to the question—the God-ward side and the man-ward side. They think the whole thing depends upon God's ability to carry out his part of the contract. They forget that God is just as faithful in his promise to punish the evil doer

as he is to bless the faithful child. In this connection I will refer to some passages used by them and show how deceitfully those passages are handled. Psa. 37: 23-24: "The steps of a good man are ordered by the Lord * * * Though he fall, he shall not be utterly cast down, etc. This is true. But upon what condition may he remain good and enjoy these promises. Verse 27: "Depart from evil, and do good; and dwell forevermore." Baptists never see this verse. But few of their preachers even appear to know it is there. Another scripture they use as authority to prove what is not in the passage is Psa. 89:27-37. God says here concerning David and his descendants that he will not suffer his "faithfulness to fail." Baptists apply this to Christians, and say that God will finally save them: for he has promised not to forget them and that his faithfulness will not fail. The reply to their nonsense on the passage is found in Jer. 23:39-40. Here God says that of their wickedness "I will utterly forget you." This language was spoken of the same people and to the same people referred to in Psa. 89. So the Baptists lose this much-preferred proof text of theirs. In Jer. 32:40 they think they have a strong passage on their side of the question: "I will put my fear in their hearts, that they shall not depart from me." J. N. Hall always misquoted this by putting the word "and" for "that," and so making the passage read: "I will put my fear in their hearts, and they shall not depart from me." By doing this he thought to make an independent sentence out of the latter part of the verse and show that there is no chance for the child of God to depart from him. The difference between what he said and what the prophet of the Lord says is easily discovered. But, really, is there in the language of Jeremiah anything for Baptists? Not one thing. Have Baptists any fear in their hearts? They say they have none whatever. They are not afraid of the devil. They do not fear man; nor do they fear God, for they say that God will save them at all hazards. Therefore Baptists and their doctrine are not contemplated in the passage, for the fear of God is in the hearts of the people the prophet speaks of as a preventive to keep them from departing from God. This shows that it is not only possible for them to depart, but if they be not exercised by the fear of

God they will depart. So we take this from them upon its very face, and will close by saying with the wise man in Eccl. 12:13: "Fear God, and keep his commandments: for this is the whole duty of man." If we do this, we shall not depart from the Lord; neither shall we be found replying against him, as Baptists do.

The next passage used by Baptists on their side of the apostasy question is 1 Cor. 10:13: "God is faithful, who will not suffer you to be tempted above that ye are able." They always stop right in the middle of the verse and keep the rest of it hid if possible. "But will with the temptation also make a way to escape, that ye may be able to bear it."

The whole verse, taken together, shows that God will not allow his children to be tempted in a manner beyond what they are able to resist; but the children must do the escaping, for God will not do that for them. So their final perseverance depends upon their resisting evil and escaping from temptation by the way provided; otherwise they will fall and be lost, as stated in verse 12: "Wherefore let him that thinketh he standeth take heed lest he fall."

Another very favorite text with Baptists is 2 Tim. 1:12: "I * * * am persuaded that he is able to keep that which I have committed unto him against that day." They forget that the question is not upon what God is able to do or what he may not be able to do. God is able, if he so desires, to save the world. The question is: What will he do with those who are unfaithful? Are his children to do nothing in keeping themselves? Let us see. Jude 21: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." It is strange that with every scripture which Baptists try to twist out of its connection and try to make it their theology there is another plain text with which they may be so easily exposed.

The next reference we shall take from them is Heb. 6:19: "Which hope we have as an anchor to the soul, both sure and steadfast, and which entered into that within the veil." That the final enjoyment of the thing here hoped for depends upon the faithfulness of the child of God is clearly taught in the preceding verse, and any one can see who will: "That by two im-

mutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." You see we must flee for refuge and lay hold upon the hope: Otherwise we will fail to obtain it. This scripture does not belong to Baptists, either.

"But," say Baptists, "try your hand on 1 Pet. 1:5. 'Kept by the power of God'." Over this they sing and shout long and loud. "Kept by the power of God," and so can never fall! Let us read the passage: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We shall obtain the salvation yet to be revealed if we through faith continue steadfast to the end. So Baptists lose out on this, one of their strongest proof texts.

The last passages we shall notice in this catalogue are Rev. 13:8. 21:27. Baptists claim that from these texts they have a right to feel that their case is secure; that it makes no difference what they do or say, their names are written in heaven; and that they can never be lost. Here they are wrong again. Names that are written in the book of life may be blotted out. In Rev. 22:19 we read: "And if any man shall take away from the words of this prophesy, 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." Again (Rev. 3:5): "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life." Now, then, we must walk straight, continue faithful, overcome, or our names will be blotted out of the book. This leaves Baptists out in the cold again. Is there nothing in their favor? No, nothing at all.

The truth is that every single argument used by Baptists to prove the doctrine of the impossibility of apostasy is also used by Universalists to prove universal salvation. In debates with Baptists I have offered a reward for an argument or a passage of scripture which they presumed taught what they belived, that I could not show by the logic of their own contention taught universal salvation as well. If they refer to the parable of the sheepfold and say the good shep-

herd will go over the mountains to find the lost sheep and will bring it back safely to the fold, and that, therefore, none will be lost, the Universalist replies: "That is what I say." "The Son of man is come to seek and to save that which was lost." (Luke 19:10.) The world was lost. Christ came to seek and save the world, and will do it finally. Can Baptists claim more than Universalists? I say their claims are the same, and one is as strong as the other. Baptists sometimes say that if Christ has undertaken to save his saints (which he has), and then fails, he will be disgraced. This is precisely what Universalists say. If Christ undertook to save the world (which he did), he died for all, and all will be saved; but if he fails, he will be disgraced. Here the two talk just alike again. If Baptists are right, Universalists are right too.

The most favored passage with Baptists in their scheme is Rom. 8:38-39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The emphasis, or stress, they put upon this scripture is on the statement that God loves his children and that nothing can separate them from his love. They forget that the passage does not say that a man may not separate himself; but I shall not take this advantage of them, but will give them all they claim in the matter, and then show that Universalists are in the same boat with them. Will we be saved simply because God loves us? If so then all mankind will be saved; for God loves everybody. Will all, therefore be saved? "God so loved the world that he gave his only begotten son." This is the greatest possible exhibition of love. John declares there is none greater. Therefore, if Baptists may conclude that God will save all of his children because he loves them, Universalists may hope that he will save the world because he loves it.

Baptists sometimes ask: "If the devil can get one of God's saints, can he not get all of them? If he can get all of them, and does not, then will not those who are finally saved be saved simply because the devil would not have them? And will they not be saved,

therefore, upon the grace of the devil?" I answer: The devil cannot get one saint who is not willing for the devil to have him. So the logic of their question is silly. Let us look at the same logic and ask Baptists a question: Is it not a fact that Baptists believe that the temptations and buffetings of Satan to which the heir of God is subjected are for the good of the saint, and that his enjoyment of heaven will be in proportion to the amount of annoyance given him by the devil in this life? They answer: "It is." Then is it not a fact that the child of God should want to run with the devil all he can in this life so that heaven may be more enjoyable to him after awhile? And will not the extent of his happiness in heaven be by the grace of the devil after all. Let Baptists take their own medicine. But why does the devil tempt God's children at all? Baptists admit that the devil tempts the saints, but that he has never succeeded in getting one. I ask: Why does he continue? It seems to me he would have long since learned there is nothing in it for him and quit. Ask a Baptist this, and see what he will say. Fools learn by experience, but it seems the devil cannot.

# BAPTIST BLUNDERS

## CHAPTER XVII

### When and Where Do We Get Eternal Life? Why Baptists Do Not Understand the Truth on Apostasy

The principal reason why Baptists do not understand the question of apostasy is because they do not believe the truth on the subject as to when and where the Christian, or child of God, comes into the actual possession of eternal life. They think we are in the actual possession of eternal life in this world. They fail to respect such passages as those which teach that we hope for eternal life; that, as Paul says, we do not hope for that which we have; and that eternal life is a promise yet to be enjoyed, not actually possessed in this world. I wish to call attention to a number of scriptures bearing upon this point; so I shall proceed to do so. In the meantime I shall mark the distinction between the truth and what Baptists teach on the subject.

First, I shall use John 10:27-29: "My sheep hear my

voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all and no man is able to pluck them out of my Father's hand." Here the Savior teaches that he will give eternal life to sheep, and to sheep only, and that after they have heard his voice and have followed him. Baptists deny this and say that Christ gives eternal life to a goat to make a sheep out of him. This is true of their teaching, because they say the first blessing of salvation received by a man is eternal life. It is true that some of them teach that a man must first become a sheep and then receive eternal life, but they contradict this by saying that he cannot be a sheep without the possession of eternal life. So their contradiction on the question is about as follows: You cannot be changed from a goat to a sheep without eternal life, and you cannot get eternal life until the change has been made. So much for their blunders at this point.

Where do the followers come into the actual possession of eternal life? Let the Savior answer (Mark 10:28-30): "Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, "Verily I say unto you, there is no man that hath left houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, he shall receive a hundredfold now in this time, houses, and brethren, or sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Here the Lord says very plainly that one must first have forsaken all and followed him, and that as a result he will have a hundredfold here and eternal life in the world to come. It is certain therefore, that we do not come into the actual possession of eternal life until we get to heaven, I will hear say that when we reach heaven and get the eternal life promised, we will never lose it. Eternal life is not simply eternal being; it is more than that. It is eternal connection with God to abide in his presence forever. Baptists deny the above language of Christ. They say they have eternal life here, and the hundredfold, too, but that when they leave this world

they will leave the hundredfold behind, and still have eternal life when they get to heaven. A man had better be here. He can have all he will find in heaven, and a hundred-fold besides. Of course he had better want to remain in the flesh. So Paul had it wrong when he said it would be better for him to depart and be with Christ. Paul was not a Baptist, else he would have made no such statement.

With what the Savior says in Mark 10:28-30 the following scriptures agree, and will confirm if need be. The child of God hopes for eternal life (Tit. 1:2): "In hope of eternal life, which God, that cannot lie, promised before the world began." Those who endure to the end shall be saved. (Matt. 24:13): "But he that shall endure unto the end, the same shall be saved."

Christians who have their fruit unto holiness will have eternal life at last, or in the end. (Rom. 6:22-23): "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." If the child of God seeks for glory, honor, immortality, he will have given him eternal life as a reward. (Rom. 2:6-7): "Who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Paul told Timothy to teach children of God to lay up for themselves a good foundation against the day to come, that they might lay hold on eternal life. (1 Tim. 6:19): "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

All of this—and more, too—is entirely inexplainable from a Baptist standpoint; hence we concluded that Baptists blunder on this question as much and as often as they do on any other.

But some one may say: "Does not Christ in John 5:24, say that he who believes has eternal life, and that such a one shall not come into condemnation?" Yes, but we have seen already that we do not have eternal life here in an actual sense. Then, what must be the meaning of the words of the Savior in this passage? I answer, as Paul explains, that God sometimes

speaks of things that are not as though they were (Rom. 4:17), and John 5:24 is such an example. In Isaiah 9 we have the same sign of the same tense so used. The prophet, in speaking of the life and time of Christ, said seven hundred, and more, years before Christ was born: "The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." This shows how that when the Lord spoke of the believer's having eternal life, he simply meant to speak of a thing that was not as though it were. So the language found in Mark 10:28-30 is not contradicted, but confirmed. We shall have to wait until we get to heaven for eternal life.

The language of Christ to the effect that the believer shall not come into condemnation is thought by Baptists to be a promise in favor of the impossibility of apostasy. The passage (John 5:24) reads: "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Does Christ mean to teach that the believer can never become an unbeliever and be lost? Let him explain his own words. Take a similar text (John 3:36) "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Now I contend that if the Lord intended to say in the first instance that the believer can never become an unbeliever and be lost, he meant also to teach that the unbeliever can never become a believer and be saved; for he as certainly says the unbeliever shall not come into life as plainly as he does that the believer shall not come into condemnation. Baptists will admit that Christ meant, in regard to the unbeliever, that as long as he remains in unbelief he shall not come into life. Just so; and he also meant to teach, in regard to the believer, that as long as he abides in the faith he shall not be condemned. It is strange that even a Baptist preacher seems not to see this point.

I shall now pass on to a few other passages and to the close of the book. In Ezek. 18:24-26 we have a very positive assertion showing clearly the possibility

of apostasy. Baptists undertake to explain this away by claiming that the righteousness here mentioned is a man's own righteousness, and not God's righteousness. By this explanation they make the turning away from one's own righteousness upon the part of the sinner (and they say the sinner and not the saved man, is the one here contemplated) a condition of damnation instead of a condition of salvation. They also fail to tell us what the sinner turns to when he turns away from his righteousness. Their position on this passage presents only one of the many laughable things in Baptist theology. In Jer. 33:16, speaking of Christ, the prophet calls him "our righteousness." So the expression, "his rightousness," in Ezek. 18, simply means the Lord himself. So the Baptists blunder here is exposed. In John 15:1-6 the Savior gives a very plain lesson on the possibility of apostasy. Baptists try to cover this up by saying that the branches that were broken off were not really in the vine, but only stuck on the bark. The Lord, however, says they were actually in the vine and the same as the others, and that the reason they were broken off was because they did not bear fruit. But read the passage in Ezek. 18:24-26: "But when the righteous man turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned in his tresspass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal? When a righteous man turneth away from **his righteousness**

and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

I will now close this book by simply quoting a number of passages of scripture with brief comment. These are not all that might be given on the subject, but they represent more truth than could be learned from Baptist doctrine in an entire age. I hope the reader who has carefully read what this book contains will be able to say truthfully that he has been benefited by reading.

"For the kingdom of heaven is as a man travelling

into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another, two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that received one went and digged in the earth and hid his Lord's money. After a long time the Lord of those servants cometh and reckoned with him. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliverest unto me five talents; behold, I have gained besides them five talents more. His Lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joy of thy Lord. He also that had received two talents came and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents besides them. His Lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joy of thy Lord. Then, he which received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou has not sown, and gathering where thou has not strawed: and I was afraid, and went and hid thy talent in the earth: Lo, there thou hast that is thine. His Lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25:14-30).

"Now the Spirit speaketh expressly, that in the latter

times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim. 4:10.) Baptist doctrine denied plain out.

"And their word will eat as a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." (2 Tim. 2:17-21.) Baptist doctrine to the contrary notwithstanding.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be trouble, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalted himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. 2:1-4). A flat denial of what Baptists teach.

"Standfast therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:1-4). Well but I thought Baptists say we cannot fall from grace.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1). Fear what! if Baptists are right?

"Therefore leaving the principles of the doctrine of

Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have, tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world come, if they fall away, to renew them unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (Heb. 6:1-6). Here it is clearly affirmed that we may fall. Paul is right, Baptists are wrong.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:26-29). A flat contradiction of what Baptists teach.

"But I keep under my body, and bring it unto subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27).

Paul preached the word to others to his very dying day, so it was after that he was dead, even, he was afraid he would be lost. But what do Baptists care for what Paul said.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your

calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:5-11).

Although Peter here declares one may fall, and though he warns Christians against falling. Baptists will teach that such a thing is not possible, and thus show that they do not believe what Peter says, but believe that he did not tell the truth. Poor Baptists when they come to be judged at the last day.

Nothing was ever more plainly taught in any book, than is the doctrine of the possibility of apostasy taught in the Bible.

Trusting that what I have written may be of use to the Lord through his saints in accomplishing good in his name, I close, praying his blessings upon all we do that is right.

JOE S. WARLICK.

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