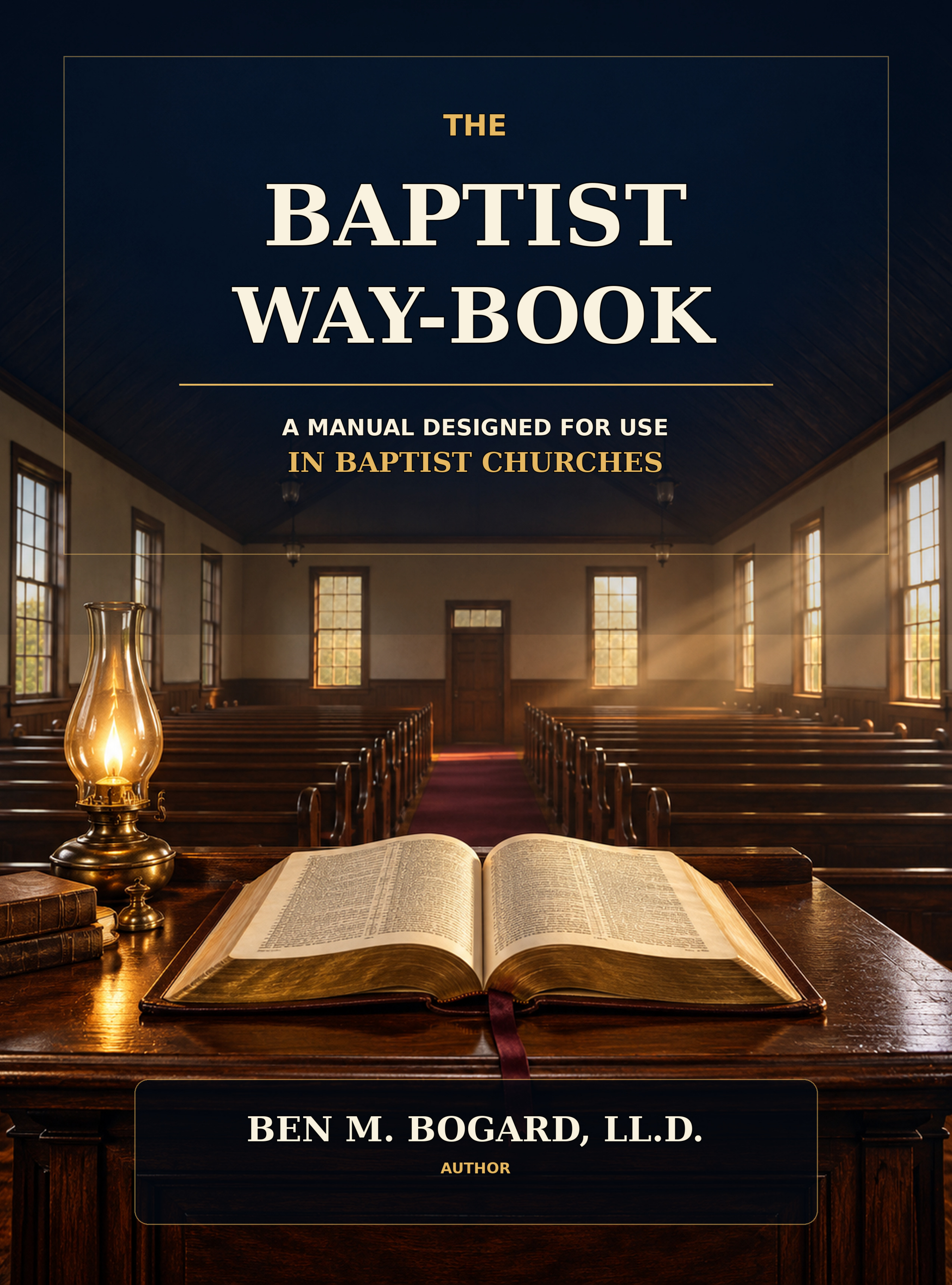


The background of the cover is a photograph of a church interior. In the foreground, a wooden table holds an open book with a red ribbon bookmark, a lit oil lamp, and a stack of books. The church pews and windows are visible in the background, with light streaming in from the windows.

THE BAPTIST WAY-BOOK

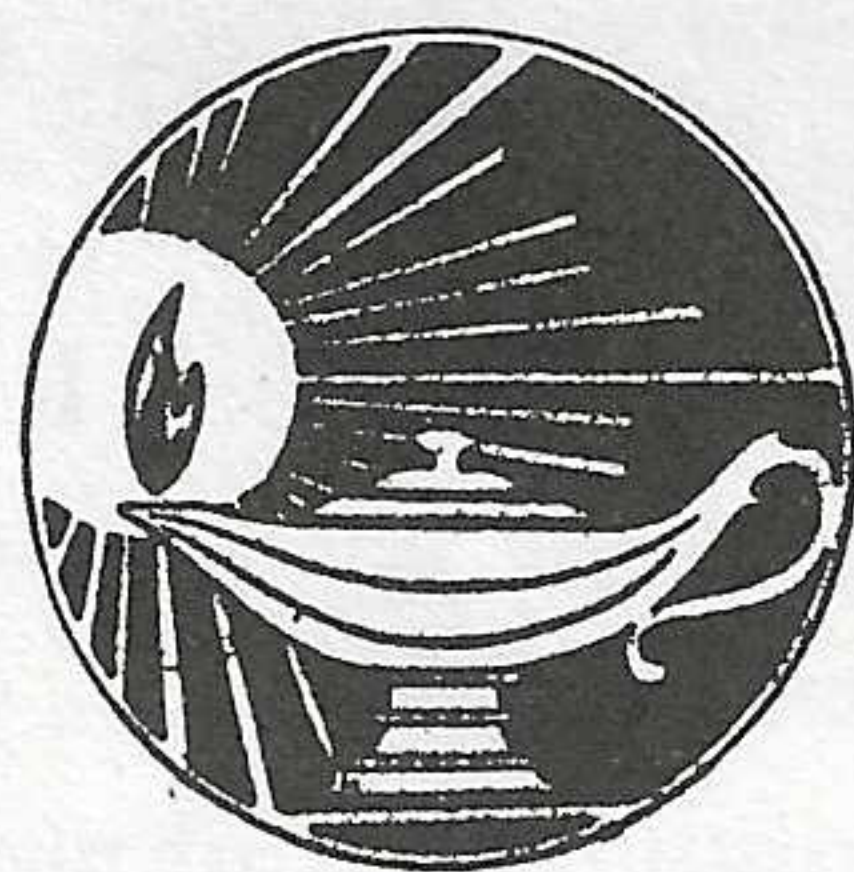
A MANUAL DESIGNED FOR USE
IN BAPTIST CHURCHES

BEN M. BOGARD, LL.D.

AUTHOR

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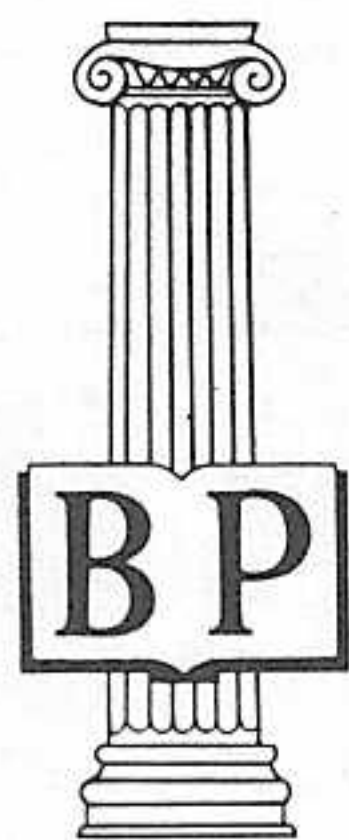
THE BAPTIST WAY-BOOK

*A Manual Designed for use in Baptist
Churches*

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“All scripture is given by inspiration of God,
and is profitable . . . that the man of God may be
perfect, thoroughly furnished unto all good works”
(II Timothy 3:16, 17).



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CONTENTS

PART I

The Scriptural Way

Chapters	Page
I. The Way of Salvation.....	7
II. The Way of Baptism.....	8
III. The Way of the Lord's Supper.....	10
IV. The Way of Church Polity.....	11
V. The Way of Mission Work.....	15
VI. The Way of Providence.....	17

PART II

The Historical Way

VII. The Way Our Fathers Trod, or Baptist Doctrine and Polity in History.....	22
VIII. The Way of Mission Work in History.....	26
IX. The Way of Blood, or Baptist Martyrs in Every Century	30
X. The Way Traced From America To Palestine.....	37
XI. The Historical Way Attested by Scholars.....	40

PART III

The Present Way

XII. The Way to Organize Churches.....	43
XIII. The Way Churches May Associate.....	44
XIV. The Way of Church Letters, Ordinations, Marriages, Funerals, etc.....	45
Doctrinal Statement of the American Baptist Association	48
Declaration of Faith.....	49
Church Covenant.....	54

The Baptist Way-Book

PART I

The Scriptural Way

The Bible is the all-sufficient rule of faith and practice and it is as much a rule of practice as it is of faith.

The commission given by our Master in Matt. 28:19, 20, commands the church to "teach all things whatsoever I have commanded you." The specification of one thing in law is the prohibition of everything else. Since what the church is to teach is specified, viz., "all things whatsoever I have commanded," it follows that all things not commanded are forbidden. It follows that the church is shut up to the things commanded. There is therefore no place for the exercise of private opinion except it be in our effort to understand the things commanded. Any doctrine or institution that is outside of the purview of the Scriptures is wrong.

In II Tim. 3:16, 17, we read: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

If this is true, and to dispute it is to contradict the words of inspiration, it follows that we are "thoroughly furnished unto all good works." Then we do not need to invent plans for work, since the Scriptures "thoroughly furnish us unto all good works." If the work we propose to do is good we can learn all about it in the Scriptures for "the man of God is thoroughly furnished unto all goods works."

From these passages we are compelled to conclude that there must be a "thus saith the Lord" for all we do. We dare not organize a church, a prayer meeting, a convention, an association, a school, a board, a committee, an evangelistic movement, or anything else without a "thus saith the Lord," because the Scriptures "thoroughly furnish us unto all good works," and we are to "observe all things whatsoever the Master has commanded," no more no less.

By the Scriptures, the all-sufficient rule of faith and practice, must every doctrine and every truth be tried. If it be allowed that reason or sanctified common sense shall determine in matters of faith and practice, it shall still be an open question as to whose reason and whose sanctified common sense shall make the decision. If reason or common sense shall be the rule of any part of faith

and practice then it is certain that we shall see division, contention, strife. Let the Bible be the rule of faith and practice and our only difficulty shall be understanding our rule.

The primary difference between Baptists and Roman Catholics is that Baptists contend that the Scriptures are the all-sufficient rule of faith and practice, while the Catholics deny this and claim that reason, or sanctified common sense, of the church should be the rule of faith and practice.

If Baptists forsake this cardinal and fundamental principle, it shall not be long until they shall cease to be Baptists. They shall be at sea without chart or compass.

In the following chapters we shall examine what the Scriptures teach concerning the Way of Salvation, Baptism, the Lord's Supper, Church Policy, Missions, and Providence. While we hear the Word of God on these subjects, let us remember that this Word is the only and all-sufficient rule of faith and practice.

CHAPTER I

The Way of Salvation

Eph. 2:8-10: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works," etc.

Salvation by grace is a fundamental Baptist doctrine. The Scriptures are clear and plain on the doctrine. The passage quoted teaches us that good works have nothing to do in obtaining salvation, and that instead of works bringing salvation, it is salvation that causes good works.

Rom. 11:6-7: "If by grace, then is it no more of works; Otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work."

This passage perfectly exposes the error that salvation results from a mixture of grace and works. If salvation is by grace at all it is altogether by grace; and if it is by works at all it is altogether by works.

Salvation is by grace. Work follows as a result of salvation. Faith without works is dead, but the faith—the live faith—is exercised first and the works follow. Titus 3:8: "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." The kind of faith which does not result in works is not the saving faith referred to in Eph. 2:8-10.

The meritorious ground of salvation is the suffering and death of Christ.

Eph. 1:7: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

There is no good in men. That which we call good is unclean in God's sight. Isa. 64:6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags," etc.

The sinner obtains salvation the moment he exercises faith in Christ. The following passages make this clear:

The believer is not under condemnation. John 3:18: "He that believeth on him is not condemned."

The believer shall never perish. John 3:16: "Whosoever believeth in him shall not perish."

The believer has everlasting life. John 3:36: "He that believeth on the Son hath everlasting life."

The believer is justified. Rom. 5:1: "Therefore, being justified by faith, we have peace with God."

The believer is a child of God. Gal. 3:26: "Ye are all the children of God by faith in Christ Jesus." Granting that the following verse means the ordinance of baptism, it does not mean that we literally put Christ on in baptism, but only that being actually children of God by faith we symbolically put Christ on in baptism, i. e., we imitate Him.

"For as many of you as have been baptized into Christ have put on Christ," Gal. 3:27.

The heart is purified by faith. Acts 15:8: "And put no difference between us and them, purifying their hearts by faith."

The believer is born of God. I John 5:1: "Whosoever believeth that Jesus is the Christ is born of God."

The believer is saved. Eph. 2:8: "By grace are ye saved through faith."

If anything is clearly taught in the Scriptures it is that salvation is by grace through faith, and not by works or ceremonies.

CHAPTER II

The Way of Baptism

When the Lord commanded the church to baptize those who had become disciples, Matt. 28: 19, 20, what did He intend should be done? When He said "baptize" the newly made disciples He used a Greek word. To learn the meaning of a Greek word we should look for its meaning in a Greek dictionary. A few samples of what the Greek Lexicons say will suffice:

Liddell & Scott: Baptizo, to dip.

Bagster: Baptizo, to bathe, immerse.

Sapulo: Baptizo, to dip, to immerse.

There is no Greek Lexicon that does not give "to dip" or "immerse" as the primary meaning of "baptizo."

If the Lord had meant for the church to sprinkle the new disciples He would have used the word "rantizo," which primarily means "to sprinkle." If He had meant for the church to pour water on the heads of the new converts He would have used the word "echeo," which primarily means "to pour." If the Lord meant to sprinkle or to pour, why did He use a word which primarily means "to dip?" This fact in itself is sufficient to establish the truth that He meant for the church to dip all who became disciples.

John the Baptist baptized in a river. Mark 1:5: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

Jesus, our Master, was baptized in a river. Mark 1:9, 10: "And it came to pass in those days, that Jesus came from Nazareth of

Galilee, and was baptized of John in Jordan, and straightway coming up out of the water," etc.

The case of Philip and the eunuch shows that immersion was the act. Acts 8:38, 39: "And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," etc.

Baptism is called a burial. Rom. 6:4, 5: "Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

Baptism is not a saving ordinance. It should never be administered to any except to those who are already saved. When Saul was told to "arise and be baptized and wash away thy sins," it only means the symbolic washing away of sins. When Peter, on the day of Pentacost, said: "Be baptized for the remission of sins," he used the word "for" in its secondary sense, which means "with reference to"—"be baptized with reference to the remission of sins." A man is put in the penitentiary "for" stealing, that is, "on account of" stealing; certainly not "in order to stealing." So we are baptized "for" remission of sins, but not in order to the remission of sins.

Only believers were baptized in Apostolic times, and we have already seen that believers are saved, hence only saved persons should be baptized.

Cornelius and his household were saved before they were baptized. Acts 10:44-48: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. . . Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Those who believe that baptism is necessary to salvation generally try to make it appear that this is a special case and not the rule. But Peter says in Acts 15:8, 9, that God put "no difference between us and them, purifying their hearts by faith."

The church only has authority to baptize. It was to the church the commission was given. That to which the commission was given had the promise of continued existence to the end of the world, for after giving the command, the Lord said, "Lo, I am with you alway, even to the end of the world." The individual Christians to whom He spoke lived only a few years after this commission was given, hence the Master could not have made such a promise to them. The apostles lived only a few years after these words were spoken, hence the Master could not have made the promise to them. But the church has had a continual existence and shall have

to the end of time. Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages." The church institution was the only thing present when the commission was given that could continue to "the end of the world." It was therefore to the church that He spoke when He said: "Go, teach all nations, baptizing them . . . and, lo, I am with you alway, even to the end of the world."

The church only having authority to baptize, it follows that all baptisms administered without church authority are null and void. For this reason Baptists have in all ages refused to recognize the baptisms of those who were not baptized by the authority of a Scriptural church. It was to the church the commission was given and the church institution to which the commission was given is in the world today, and if the Lord meant what He said, He is with that church today. The baptisms of that institution are valid and no other is.

Scriptural baptism is the immersion of a saved person by authority of a Scriptural church.

Since God called the forerunner, John the Baptist—the baptizer—called him "Baptist" because he did the baptizing, it follows that, if God made no mistake, that a CHURCH THAT BAPTIZES should be called a Baptist Church; a baptizing church. Since the baptizing church is a missionary church it is perfectly right to call it a Missionary Baptist Church.

CHAPTER III

The Way of the Lord's Supper

The Lord's Supper is a commemorative ordinance to be observed by the church in memory of the broken body and shed blood of the Saviour. I Cor. 11:24: "This do in remembrance of me."

Only baptized believers have a right to partake of the Supper. The commission given by our Master commands that the newly made disciples be baptized and then "teach them to observe all things whatsoever I have commanded you," Matt. 28:19, 20. One of the things the Lord had commanded was the partaking of the Memorial Supper. The new disciples were first to be baptized then taught to observe the other things which had been commanded. To partake of the Supper before baptism is to violate this law, and if we encourage any to thus violate the law of the Lord on this subject we shall be partakers of their sin. To invite unbaptized people to partake of the Lord's Supper is a sin. Open Communion is therefore a sin—a transgression of the Master's law concerning the Supper.

Acts 2:41, 42: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apos-

ties' doctrine and fellowship, and in breaking of bread, and in prayers."

Note the order here indicated:

1. "Gladly received his word"—disciples.
2. "Were baptized"—baptized disciples.
3. "The same day were added"—church members.
4. "Continued in apostolic doctrine"—sound in faith.
5. "And in fellowship"—united in faith and love.
6. Lastly, "breaking of bread"—partaking of the Lord's Supper.

This is the Divine order, and no man has a right to change it. If we observe this order we have Close Communion, the doctrine for which Baptists have always contended.

Paul forbade the Corinthian church to partake of the Supper while "divisions" continued in the membership, I Cor. 11:16-20. If division in a local congregation disqualifies that congregation to partake of the Supper, what should be said of members of the various rival denominations coming together to eat the Supper? It takes a united congregation to Scripturally partake of the Supper. To partake of the Supper when divisions or schisms exist is to violate the law concerning the Lord's Supper. To violate law is sin. Open Communion is therefore a sin. To encourage the transgression of law is sin. We, therefore, sin when we invite or encourage persons of different factions or schisms to come together for the purpose of celebrating the Lord's Supper. Is Christ divided?

In addition to all these restrictions, the individual must examine himself before eating, I Cor. 11:28. The object of this self-examination is to ascertain whether we have met all the requirements made of those who would partake of the Supper. Some think that self-examination is the only prerequisite to the Supper, when, in fact, it is only one of many prerequisites. The New Testament teaches Close Communion.

CHAPTER IV

The Way of Church Polity

There are three forms of church government or polity: the Episcopalian, the Presbyterian, and the Congregational. Episcopacy is government by bishops; Presbyterianism is government by presbyters or preachers; Congregationalism is government by the people—a pure democracy.

Baptists are Congregationalists. They do not claim the right to make or repeal laws, but recognize and obey the unchanging law of their King Jesus Christ. But in the execution of these laws of the Lord there is a pure democracy.

Baptists regard the Scriptures as the only and all-sufficient rule of faith and practice, II Tim. 3: 16, 17. The church has no right to change one word of the Scriptures. It is the duty of the church to obey the Scriptures. The Scriptures teach that each congregation is entirely independent of every other congregation, and that to each congregation the Commission was given. Each congregation is a complete church in itself. It is therefore not correct to speak of "The Baptist Church." There is no such thing. There are thousands of Baptist churches, as each congregation of baptized believers is a church, but these congregations are not combined in any way so as to make the one great Baptist Church. There are many trees in the forest, but there is no such thing as THE TREE. In speaking of the duties and doctrines of "the church" we mean any Scriptural church, just as we speak of the duties of "the husband" and "the wife." When we say "the husband" or "the wife" we do not mean that there is a great HUSBAND composed of all the husbands, and when we say "the wife" we do not mean a large WIFE composed of all the wives. Even so, when we speak of the Commission being given to "the church," we do not mean a great Universal Church, but we mean each individual congregation. The following passage indicates the New Testament idea, Eph. 5:23: "For the husband is the head of the wife, even as Christ is the head of the church." As well talk about a great Universal Husband, a great Universal Wife as to talk of a great Universal Church.

In the New Testament we learn the following facts:

1. The congregation received members. Rom. 14:1: "Him that is weak in the faith receive ye." The membership is here commanded to "receive" into their fellowship the weak in the faith. It is certain that the membership is told to do the receiving because the epistle is addressed, not to the "bishops," not to "the session," but "to all that be in Rome, beloved of God, called to be saints." The whole church must therefore receive the new converts. The specification of one thing in law is the prohibition of everything else. Since therefore the whole church is commanded to "receive" it follows that the pastors, "the session," or anything else violates the law of God when they presume to receive members. This duty must continue to rest on the church as a whole.

2. The congregations excluded members from their fellowship. I Cor. 5:1-5: "It is commonly reported that there is fornication among you . . . In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power (authority) of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh," etc.

The church must be "gathered together," to exclude the fornicator. There was no "board of deacons" or "board of stewards," or "session" or bunch of "elders" to get off in a corner and do this work.

The power to exclude carries with it the power to restore. In II Cor. 2:6-8, we read that this fornicator should be restored after he had repented: "Sufficient to such a man is this punishment, which was inflicted of the many. So that contrariwise ye ought to forgive him," etc.

We note the fact that Paul says this punishment was inflicted of "the many"; literally, "by the majority." "Pleionon" is the Greek word used.

In case of personal offenses, the party offended must first labor for reconciliation between him and the offender alone. This failing, he must take witnesses with him, and in the presence of these witnesses, make another effort for reconciliation. If this second effort fails, he must "tell it to the church," and if this fails, excommunication follows. "Let him be unto thee as a heathen man and a publican." (Matt. 18:16-18.)

3. The congregations elected their own officers. Acts 6:1-6: "Wherefore, brethren, look ye out among you seven men," etc. "The multitude" had been called together and the apostles instructed the whole multitude to "look out among you seven men." The selection or election of the "multitude" was accepted by the apostles. Then the apostles "prayed and laid their hands on them"—ordained them, as Baptists do today.

Acts 14:23: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord." The Greek, of which this passage is a translation, literally means: "And when they had elected elders in every church by a show of the hands." The Greek word used is "cheirotonein," meaning to "stretch forth the hand." Phillip Schaff, the modern Lutheran historian, in his great book, "Apostolic Church," page 501, says:

"As to Presbyters—bishops (pastors) Luke informs us (Acts 14:23) that Paul and Barnabas appointed them to office in the newly founded congregations by taking the vote of the people, thus merely presiding over the choice. Such, at least, is the original and usual sense of 'cheirotonein'."

4. The congregations elected their own missionaries. Acts 11:22-24: "Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch . . . he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

This fact is set forth plainly by J. M. Pendleton in his "Church Manual," page 110:

"The churches in Apostolic times sent forth ministers on missionary tours. When Antioch received the Word of God, the church at Jerusalem 'sent forth Barnabas, that he should go as far as Antioch', Acts 11:22. His labors were successful—much people was added to the Lord—and at a subsequent period the church in

Antioch sent out Saul and Barnabas, who made a long journey, performed much labor, returned and reported to the church all that God had done with them, Acts 13:1-3; Acts 14:26; 27. With what deferential respect did these ministers of the gospel treat the church that sent them forth!"

When Dr. Pendleton wrote his Manual (1867), all Baptists agreed that churches should send out missionaries, but some are disputing this Apostolic practice now.

The conclusion is clear. It was to "the church" that the Commission was given. It is therefore the duty of the congregation to do all that the Commission enjoins. The congregation is the unit in all the work contemplated in the Commission. There is not the slightest hint in the New Testament of their being authority on earth above a congregation of baptized disciples. Where we read of "elders that rule well," the literal rendering is the elders that "lead well." The "elder" or bishop, which are the Scriptural terms for pastor, is a leader of his flock over which the Holy Ghost has made him overseer. But he leads by teaching, by example, and not by authority. To exercise authority is expressly forbidden by our Master. Matt. 20:25, 26: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." In I Peter 5:3: "Neither as being lords (masters) over God's heritage, but being examples to the flock."

The Episcopal and Presbyterian bodies have men of authority—men in control. The Master said: "It shall not be so among you." The superintendent of missions, so common among Baptists, has authority to superintend the work of missionaries. The Master said: "It shall not be so among you." Baptists should recognize only one Master, even Jesus Christ and only one Superintendent of Missions, even the Holy Spirit.

A gospel church may exist with or without officers. The churches (Acts 14:23) in which elders were elected existed as gospel churches before they had elders, and if they could exist as gospel churches before they had elders, it follows that if the elders should die or move away, the churches could exist again as gospel churches without them. Elders or pastors are not necessary to the existence of a church. A church is a gospel church with them or without them. So with the deacons. The church at Jerusalem was a gospel church (Acts 6) before the deacons were elected. If all the deacons should die or move away, it would continue to be a gospel church. As Pendleton put it in his Church Manual: "Officers are not necessary to 'the being of a church, but they are necessary to its well being'."

CHAPTER V

The Way of Mission Work

II Tim. 3:16, 17: "All Scripture is given by inspiration * * * that the man of God may be perfect, thoroughly furnished unto all good works."

Is missionary work a good work? To ask the question is to answer it. Then the man of God is "thoroughly furnished" by the Scriptures for this good work. All that we need to know about mission work, all that we need to do in mission work, is necessarily revealed in the Scriptures if the Scriptures "thoroughly furnish" us unto "every good work."

The commission (Matt. 28:19, 20) was given to the church as such. This has been made clear in the preceding pages of this book. The church as such is, therefore, the unit in missionary operations. Since mission work is preaching the gospel to every creature, it follows that the church must do the preaching. We therefore see the reason why the Jerusalem church "sent forth Barnabas" (Acts 11:22), and why the Antioch church sent Paul and Barnabas (Acts 13: 1-6), and we also see why these missionaries returned and reported their work to the church which had sent them out (Acts 14:24-27). Individual church members wherever they go may tell the story of salvation to those with whom they come in contact (Acts 8:4), and whoever even hears the message of salvation should pass it on to others. (Rev. 22:17) "Let him that heareth say, Come." But the only organized effort recognized in the New Testament for the work of missions is the local congregations of baptized believers. This is confessedly true, even the leaders of conventionism being witnesses. None pretended to find Scripture for such organizations as the Southern Baptist Convention or the Missionary Union. These organizations are confessedly outside of the purview of the Scriptures.

Since the commission to evangelize the world was given to the churches, it follows that the churches are the only organizations authorized to do mission work. Any other organization that may undertake the work is a usurper, a law-breaker, no matter how good the intention of such organization may be. To illustrate: In most of the states the county sheriff is the tax collector. In some other states the tax collector is called a trustee. The sheriff or trustee has a commission from the state to collect taxes. As long as he holds the commission no other man or organization has a right to collect taxes. No matter if he have poor business methods, no matter if he be incompetent, his poor business methods and his incompetency do not alter the fact that he and he alone has the authority, the commission, to collect taxes.

Suppose some citizens of the county should get together and organize a convention and appoint one of their number to collect

the taxes, because they were not satisfied with the way the man who held the commission was doing the work? The whole outfit would be arrested and possibly imprisoned. Why? Because the sheriff has the commission to collect taxes, and whether he works to suit the people or not he, he only, has authority to collect taxes so long as he holds that commission.

The Lord gave the commission to evangelize the world to the church. The church still holds that commission and any convention or board that presumes to do the work is going into the work without a commission and is a usurper, a violator of Divine law. The work must remain in the hands of the churches until the Master revokes the commission.

Congregations may co-operate in the evangelization of the world, but they must do it as churches. The missionary Paul was sent out by the congregation at Antioch (Acts 13:1-6), but the churches co-operated in his support. II Cor. 11:7, 8: "Have I committed an offense in abasing myself that ye might be exalted, because I have preached unto you the gospel of God freely? I robbed other churches, taking wages of them, to do you service."

From this specification as to how the work was done we may learn how we should engage in mission work. Paul was sent out by a church—just one church. But he was endorsed and supported by churches—took wages of churches. Sent by one and only one and supported by several. Only one church should do the sending but the support may come from as many as choose to co-operate and contribute. The writer did not invent this way of doing mission work; he only reads it in the New Testament. The only co-operation that can be discovered is in the matter of supporting the work. For this reason Baptists have associations of churches that the churches may work together in missionary work.

Eph. 3:10 (revised version). "To the intent that now unto the principalities and the powers in heavenly places might be known through the church the manifold wisdom of God." The work of making known the gospel must therefore be "through the churches." God is the author of this way of missions. Dare any man to try to establish a new way!

In II Cor. 8:18, 19 we read: "And we have sent with him (with Titus) the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace (gift), which is administered by us to the glory of the same Lord, and declaration of your ready mind."

Note the fact that here is a committee of the churches and for the churches, consisting of Paul, Titus and "the brother whose praise was in all the churches;" a committee of, at least three, an inter-church committee—a committee not of one church only, but

a committee "chosen of the churches,"—a joint committee. The duty of this committee was "to travel with this grace" (gift) and to "minister" this grace or gift "to the glory of the Lord" according to the "declaration (instructions) of your (the church) ready mind."

The gift or "grace" referred to was a contribution for the poor saints at Jerusalem. Thus we see a committee, acting under the instructions of co-operating churches, handling the finances of churches in benevolent work.

This is altogether different from a board or committee engaging in a work on their own motion and incurring expenses, acting without instructions and then calling on the churches to pay the bills. This committee was appointed by the churches, and acted under instructions from the churches according to the "declarations of their ready minds." Thus far may we go and no further.

Nowhere in the Scriptures do we read of a convention appointing a board or committee for any purpose whatever. Such a thing as a convention is unknown to the Scriptures. Such a thing is therefore a usurper, a violator of Divine law and should not be tolerated by the churches. It was to the churches the commission was given and these churches themselves are under the law of their Master. The churches are free and independent within the limits of the New Testament law. Short of what the New Testament teaches they dare not stop; beyond what is there taught these churches dare not go, since the Scripture is the all sufficient rule of faith and practice in missionary work as well as all other church work.

CHAPTER VI

The Way of Providence

By "Providence" is meant the care and superintendence of God over His people.

Is there danger that the child of God may apostatize and be finally lost in hell? It is the belief of Baptists that no such danger exists and they think the following passages of Scripture abundantly prove their belief to be correct:

John 3:36: "He that believeth on the Son hath everlasting life." If the life the believer now has is everlasting, then it can never end, and therefore apostasy is absurd.

Psalms 37:23, 24: "The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." Thus we see that a child of God shall not stay in a fallen condition, even though he fall, for the Lord will lift him up again.

Rom. 8:28: "We know that all things work together for good to

them that love God, to them who are the called according to his purpose." It is certain that if a man apostatize and go to hell it is not for his good. Then nothing can bring this fearful condition to pass as "we know all things work together for the good of them that love God."

There are some seeming cases of apostasy. Men seem to run well for a while and drop out of the race, go to ruin and die in that condition. What about them? Let the Scripture answer:

I John 2:19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." An explanation would spoil this clear Scriptural answer.

All of the arguments favoring apostasy are at best conjectures. To prove apostasy one must first prove that a man was actually in a saved condition and that he fell from that happy state and was lost in hell. Such a proposition is not provable. Here are some of the common conjectures favoring apostasy:

"Adam fell." Yes, but since Christ had not died and was not even promised, he could not have fallen from grace. He was standing on his own merits and fell from that, not from grace. But did Adam go to hell? Let him who dares try to prove it.

"The angels fell." The Saviour did not die for angels. They stood on their own merit and fell from that. The angels never received the benefits of the Saviour's blood as have Christians.

"Judas fell." Yes, but from what? He fell from his office, "his bishopric." (Acts 1:20) Judas did not fall from grace for he was a devil. John 6:64-71: "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him . . . Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve."

When the parables are used to prove apostasy it is sufficient to reply that parables must not be made to "go on all fours." After a doctrine has been established by plain statements of Scripture the parables may be used to illustrate the truth thus established. If we go beyond that we shall be involved in many absurdities.

Evils of the Doctrine of Apostasy

1. It is based on the doctrine of salvation by works. The idea is that final salvation depends on what we do for ourselves rather than on what the Lord does for us.

2. It makes our final salvation depend on the mercy of the Devil. The only way Satan can get a child of God is to overcome the power that keeps him. It is God's power that keeps us. Then to

get a child of God into his clutches the Devil must overcome God. If he overcomes God to get one, while he has God in his power, if he does not get all, will it not be because he does not want all? If the Devil, having God in his power, could get all and does not, ought we not to thank the Devil for permitting us to go to heaven?

3. It gives Satan more power than God.
4. It reflects on the merits of the Saviour's blood.
5. It nullifies the work of the Holy Spirit.
6. It makes void the mediatorial work of Christ.
7. It makes God swear a falsehood. (Heb. 6:16-18.)
8. It leaves the world without hope.
9. It declares that God was either not wise enough, or not good enough, or not strong enough to effectually save a believer.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word,
What more can He say than to you He hath said
You who unto Jesus for refuge have fled.

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes,
That soul though all hell should endeavor to shake.
I'll never, no never, no never, forsake."

Psalm 23: "The Lord is my shepherd, I shall not want."

Baptists glory in the providence of God. With them the doctrine is fundamental.

PART II

The Historical Way

To establish our doctrine and practice by the New Testament is of chief importance. But the New Testament makes some declarations concerning the history of churches. When our Lord established His church He declared He would build it up, edify it, enlarge it, and the gates of hell should not prevail against it. (Matt. 16:18.) The Greek word "oikodomeso," in Matt. 16:18, translated "will build" means "will build up," "enlarge," "edify." His church was already in existence when He uttered these words, as can be proved by numerous passages, hence we are forced to so understand this passage.

When did the company or congregation of baptized believers begin? Peter answers the question in Acts 1:21: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John," etc. This passage affirms that certain men "companied" with Jesus and that this "company" began "with the baptism of John."

This makes it clear that the Lord had a "company of baptized believers," a church with Him all through His personal ministry. He called it together Himself, choosing the material John the Baptist had made ready for Him, for John came "to make ready a people prepared for the Lord." (Matt. 3:3; Luke 1:17.) These prepared people Jesus called into His company or congregation.

In Luke 6:12-18, we find this company clearly distinguished from the mixed multitude. He took this company up with Him into a mountain to pray. He did not go to the mountain to originate His company or church, because He took it with Him into the mountain. While there He chose His apostles: "Of them (the company) he chose twelve, whom he named apostles." Then the names of the apostles are given, "and he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people." The inspired writer speaks of the "company of the disciples and a great multitude of people." There is no way to torture this language so as to fail to see that the Lord's little "company" was separate and distinct from the "multitude," even while mixing and mingling with that "multitude."

Peter says this "company" began "with the baptism of John." All the Master did on the mountain was to pray and choose His apostles. The apostolic office was the Lord's first spiritual gift bestowed on the church. In I Cor. 12:1, we learn that the subject there under discussion is SPIRITUAL GIFTS: "Now concerning spiritual gifts, brethren, I would not have you ignorant." In discussing spiritual gifts, the apostle declares that the first spiritual gift put in the church was the apostolic office. I Cor. 12:28: "And

God hath set some in the church, first apostles." It would have been impossible to set apostles or anything else in the church if the church had no existence. So the fact that Christ "set the apostles in the church" proves that the church existed before going up on the mountain.

Eph. 2:20: "Are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." This is an instance when the "possessive case" is expressed by the preposition "of."

To illustrate: We say, "that is the capital of Mississippi" when we mean it is Mississippi's capital. "That is the farm of Johnson" when we mean it is Johnson's farm. So we are built on the foundation of the apostles and prophets, that is, on the apostle's and prophet's foundation. In other words they have no advantage of us since we are built on the same foundation they are.

The apostles and prophets form no part of the foundation of the church. I Cor. 3:11: "For other foundation can no man lay than that is laid, which is Jesus Christ."

Thus we see that the church is founded on Christ Himself, that the Lord Himself established it during His personal ministry, using the people made ready for Him by John the Baptist, and that this company, or church, traveled with Him during His personal ministry, and that the apostolic gift was the first set in the church, and that this was done on the mountain, and it was to this church the Master gave the commission promising it perpetuity to the end of the world. (Matt. 28: 19, 20.)

Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages." It therefore follows that the church should live in all ages, for there could not be glory in a dead church. Neither should the church apostatize, for there could be no glory in an apostate church.

If it can be shown that Baptist churches have existed in all ages since Christ, it will confirm our faith in the Lord's words. If, on the other hand, it can be shown that no church institution in existence has come down uncorrupted through the centuries, it will be enough to make infidels of us all; for if the Lord's promise has failed, if His Word be proved false, what confidence could we place in Him as our Saviour?

The Lord's promise has been kept. There has never been a day since He ascended in the presence of His church, that a church just like the one which saw Him ascend could not be found on the earth. History abundantly establishes this position.

CHAPTER VII

The Way Our Fathers Trod, or Baptist Doctrine and Polity in History

The purpose of this chapter is to show by standard historians that Baptist churches are in every essential the same as the churches which we claim as Baptist churches, that existed through the centuries of darkness.

Mosheim, Vol. I, page 92, says: "The churches in those ancient times, were entirely independent; none of them subject to any foreign jurisdiction, but each governed by its own rules and its own laws. For though the churches founded by the apostles had this deference shown them, that they were consulted in difficult and doubtful cases; yet they had no judicial authority, no sort of supremacy over the others nor the least right to enact laws for them. Nothing, on the contrary is more evident than the perfect equality that reigned among the primitive churches."

If Mosheim speaks the truth, where go the claims of the Roman Catholic Church that the Roman church is and always has been supreme, and that Peter was the first pope, and all that? Mosheim was a Lutheran historian and he struck a death blow to his own church when he used this language, because Lutheran churches are not organized in that independent congregational way.

Gibbons' Roman Empire, Vol. I, page 555: "Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself an independent republic; and although the most distant of these little states maintained a mutual, as well as friendly intercourse of letters and deputations, the Christian world was not yet conducted by any supreme authority or legislative assembly."

If Gibbons speaks the truth all Episcopal or Presbyterian succession is here cut off. Neither the one or the other can get within a hundred years of the apostles. It also destroys the claim of the Roman Catholic Church because there was no such organization during the first five hundred years after the death of the apostles. During the Apostolic age and for a hundred years after we find only Baptist church polity and government. And when we remember that the Saviour said that the church He started should continue to the end of the world, it becomes certain that none of the Catholic, Episcopal or Presbyterian bodies can be the true church.

Mosheim, page 491, says, in describing the Waldenses, Wickliffites, and Hussites, called by these names because of the prominence of Waldo, Huss and Wickliffe, that they believed:

"That the Kingdom of Christ, or the visible church which He established upon earth, was an assembly of true or real saints, and

ought to be inaccessible to the wicked and unrighteous, and also exempt from all those human institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors."

Since nobody disputes that the people who in history are called Waldenses, Wickliffites, Hussites, etc., have existed from the earliest centuries, it is interesting to note the fact that they believed (1) Christ established His church, (2) that the church is an "assembly," (3) that only converted people should be in it, (4) and they would have nothing to do with "human institutions which human prudence suggests." They were Baptists, no doubt, but not Convention Baptists, because "institutions which human prudence suggests" were opposed by them.

Erasmus, writing of these Hussites or Waldenses, says: "The Hussites renounced all rites and ceremonies of the Catholic Church; they ridicule our doctrine and practice in both sacraments; they deny orders and elect officers from among the laity; they receive no other rule than the Bible; they admit none to their communion until they are dipped in water or baptized; and they reckon one another without distinction or rank to be called brothers and sisters." (Ivemy's History of Baptists, Vol. 1, page 70.)

Erasmus was a Roman Catholic and speaks of the Catholic doctrine and practice as "our doctrine and practice." What he said of these Hussites he said as their enemy. Let us note what he said:

(1) They had nothing in common with Catholics, renounced all rites and ceremonies of the Catholics." (2) They "denied orders" and were therefore congregational in government. (3) They had "no rule but the Bible." The Bible was therefore their only rule of faith and practice. (4) They were close communionists since they "admitted none to their communion until they were dipped."

If such people were not Baptists, we have no Baptists now.

Philip Schaff, in the Baptist Quarterly Review of July, 1888, pages 72-78, quotes Grebel, the great Ana-Baptist preacher and writer, concerning what was believed and practiced by them. Schaff is a Lutheran and has no interest in the matter beyond his reputation as an Ecclesiastical Historian. Here is what Grebel says:

"From the Scriptures we learn that baptism declares that by faith and the blood of Christ our sins have been washed away, that we have died to sin and walked in newness of life; that assurance of salvation is through the inner baptism, faith, so that water does not confirm and increase faith as Whittenburg theologians say, nor does it save."

This quotation abundantly proves that the ancient Ana-Baptists were in harmony with Baptists of today concerning the way of salvation and baptism. They were neither Catholics nor Lutherans. This very extract from Grebel's writings is in opposition to Whittenberg theology, the headquarters of Lutherism. What would such people be

called now if they were among us? They would not be in agreement with Campbellites, they are opposed to Lutherans, and their doctrine is the direct opposite of Catholicism. Is it not clear that they were Baptists? But let us hear Grebel further. He says:

"In order to live a Christian life, there must be a change in the natural man, who is by nature sinful; and with no remedy in himself by which the wounds that sin has made can be healed . . . When a man has received this new life he confesses it before the church of which he is to be made a member, according to the rule of Christ; that is, he shows to that church that, instructed in the Scriptures, he has given himself to Christ to live henceforth according to His will and teaching. He is then baptized, making in baptism a public confession of his faith . . . In other words, in baptism he confesses that he is a sinner, but that Christ, by His death, has pardoned his sins so that he is accounted righteous before the face of God."

Note the faith and practice of the ancient Ana-Baptists:

1. They believed that men are sinners by nature.
2. That men are helpless to save themselves.
3. That salvation consists of a new life.
4. That to become a member of the church a public confession or change of life must be made.
5. That he shows to the church that he is a changed man in order to become a church member.
6. That baptism is a public confession of sins already forgiven.

What would such people be called now? There is but one name for them. They were Baptists.

Petro-Brusians, so called because one of the greatest men among them was named Peter de Bruis. They did not call themselves by that name, but historians have dubbed them that. What did they believe?

Wall's History of Infant Baptism, Vol. II, pages 256-259, says of their teaching:

"It is an idle and a vain thing for you to wash persons with water at such a time, when you may indeed cleanse their skin from dirt in a human manner, but not purge their souls from sin. But we do say till the proper time of faith and when a person is capable to know his God, and believe in him, then we do (not as you say, re-baptize him), but baptize him."

From this statement of their faith by Wall we learn that:

1. The Petro-Brusians refused to baptize infants.
2. That they did not regard baptism as essential to salvation.
3. That they believed in immersion, since, they called it "washing the persons with water."
4. They denied being rebaptizers, for they did not regard the so-called baptisms of others as valid.

What were they? There is but one answer. They were Baptists.

Whether called Montanists, Novations, Petro-Brusians, Hussites, Waldenses or Ana-Baptists, one and the same people is meant. Even today Baptists are called after the names of men as they were of old. Southern Baptists are frequently called "Gravesites," because of the influence and prominence of Graves. Quite a number of Baptists have been called "Crawfordites," because they agreed in their views of mission work with T. P. Crawford of China. A goodly number of Baptists have been dubbed "Martinites," because they agreed with the great preacher, M. T. Martin in his views on the doctrine of Assurance. Thus the world has persisted in calling Baptists after the names of men. It is done by way of reproach, but Baptists have never acknowledged themselves to be the followers of men. So it was when Peter Waldo came among Baptists they were dubbed Waldenses. When Novatian came to the Baptists, bringing quite a party with him, they were dubbed Novationists. When John Huss became prominent among them they were dubbed Hussites and thus it has gone, but the Baptists have been contending for the same doctrines and practices under all these names. They were called Ana-Baptists very often because they re-baptized all who came to them, no matter by whom they had been previously baptized.

There were irregularities among these ancient people. But there are irregularities among Baptists today. Some of them practiced sprinkling. Yes, and some bearing the name of Baptists today practice sprinkling. This is common in England. The local independence of Baptist churches permits a church to go very far wrong and still wear the name of Baptist.

The fact is, everything that opposed the dominant state churches was called Ana-Baptists, Waldenses, etc. Thus many were included under these names who were anything but Baptists. But there were true Baptists in great numbers among them, and the extracts which are given in this chapter from their leaders, and from their enemies, show they were Baptists in every essential.

That I am right in this conclusion will be seen by the following statements, made by standard historians:

Mosheim, Cen. 14, Sec. 3, Chap. 3:

"They (Ana-Baptists) were subdivided into various sects which differed from each other in points of no small moment."

Fisher, speaking of the Munster rioters, says:

"Under the name of Ana-Baptists are included different types of doctrine and Christian life. It is a gross injustice to impute to all of them the wild, destructive fanaticism with which a portion of them are chargeable." (Pages 424-425)

Philip Schaff says:

"The excesses of a misguided faction have been charged upon the whole body. They were made responsible for the peasant's war and the Munster tragedy, although the great majority of them were quiet, orderly and peaceful citizens, and would rather suffer persecution than to do an act of violence." (Schaff in Quarterly Review, Vol. 12, No. 43)

There have been advocates of Baptist doctrines and polity in every century since Christ. The Lord has not been left without a witness on the earth. The "gates of hell have not prevailed against the church" which the Master Builder promised to build up, enlarge, edify to the end of the world.

CHAPTER VIII

The Way of Mission Work in History

The Apostolic Baptists were Missionary Baptists. This is abundantly proved by the Master's commanding the church to go "teach all nations, baptizing them." It is seen in the Jerusalem church sending out Barnabas and the Antioch church sending out both Saul and Barnabas. But these Apostolic churches were not Convention Baptists. I propose to prove by unquestioned historic records that the Baptists of history were neither Hardshells nor Conventionites.

Mosheim, page 491, says of the Waldenses, Hussites, etc.:

"Before the rise of Luther and Calvin, there lay concealed, in almost all countries in Europe, particularly in Bohemia, Moravia, Switzerland and Germany many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites and Hussites, had maintained, some in a more disguised, and others in a more open and public manner, viz.: 'That the kingdom of Christ, or the visible church which he established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity'."

It will be seen that these ancient Baptists opposed outside organizations, adhering to the church as the one institution for the work of the Master.

Orchard, speaking of the Paulicians, page 139, says:

"An evident mark of Apostolic spirit possessed by this peo-

ple must be admitted by all. Without any funds or public societies to countenance or support the arduous undertaking, otherwise than their respective churches, the Paulicians fearlessly penetrated to the most barbarous parts of Europe, and went singlehanded and single-eyed to the conflict with every grade of character."

These were not Hardshells and they were not Conventionites. They had no organizations, "otherwise than their respective churches," says Orchard. They practiced church missions.

Davis' History of Welsh Baptists, page 31:

"At this time (1663) the Baptists met at Llantrisant. In the association held at Abergavamy, this church proposed to revive the old plan of supporting ministers in weak and destitute churches: which was for the strongest to help the weakest. Wm. Thomas was appointed home missionary for six months, and received from Swansea five pounds; Llantrisant, two pounds, ten shillings; Carmarthen, two pounds, ten shillings."

These were not Hardshells. They had no board or convention. The churches were Scripturally associated in the work of missions. It was no new thing among them, because it "was proposed to revive the old plan." They had only been neglecting their duty as thousands of Baptists today.

The Kehukee Association was organized in 1765. It was not a Hardshell Association, and it was not a Board Association. It has since its organization drifted into Hardshellism and is now a Hardshell Association.

From Burkitt's History, page 92, we read:

"This association agreed to consider the business of itinerant preaching. A committee was appointed for that purpose, and after deliberation thereon reported as follows:

"That not only ordained preachers, but young gifts also be advised and called upon by the churches to which they belong, to engage in the work, not only amongst the churches, But in other places where it may appear necessary."

Whatever the Kehukee Association now is, it was at the beginning of its career, a missionary association. They believed in and practiced missions, but they had no board or superintendent to superintend the work. The missionaries to be sent out were to be "called upon by the church to which they belonged to engage in the work." If the Kehukee Association has quit this way of doing and become a Hardshell Association, it is because they have departed from the faith and practice of their fathers.

Possibly, the oldest church in the world is Hill Cliff Church,

Wales. It was organized, no doubt, as early as the year 600 A. D. Evidence is abundant to show that it was one of the churches hid in the wilderness to avoid the cruel persecution waged against Baptists for a thousand years. The church is still in existence, and has regular worship every Sunday, and the church occupies the third stone building that is certainly known. There might have been other buildings in the dark past, but evidence of three exists. In 1653 the following significant action was taken by the church:

"Mr. Tillman, also, at this time was solemnly commended to the grace of God (like Paul when he left Antioch) in proceeding to Cheshire on a Missionary or Evangelistic tour." (See History Hill Cliff Church, by James Kenworthy, pastor, p. 46.)

The author does not know what the custom of the Hill Cliff Church is now, but it did do mission work in ancient times without a board or convention. If it be now a board church, it has departed from its ancient practice.

There never would have been any such things as Hardshell churches or Convention churches if there had not been a departure from the faith and practice of the ancient churches. Hardshellism is a recent invention, and so is Boardism. Both are in error. Hardshellism violates the Master's law by refusing to go. Boardism violates the law by trying to take the commission out of the hands of the churches, where the Master left it.

The Evils of Hardshellism

1. Hardshellism is a negative. It stands for nothing and opposes everything.
2. Hardshellism repudiates the Great Commission.
3. Hardshellism lives on the converts made by others. It is a religious parasite.
4. Hardshellism logically repudiates baptism, since they repudiate the Commission, and baptism is a part of the Commission.
5. Hardshellism dries up benevolence and fosters covetousness.
6. Hardshellism makes beggars of their preachers. Instead of receiving wages for their preaching they receive it as alms.
7. Hardshellism teaches that the gospel is not necessary to salvation, and, therefore, flatly contradicts the Scriptures.
8. Hardshellism is a schism and should be treated as such.
9. Hardshellism never built an orphan's home for sheltering, protecting and educating helpless orphan children.
10. Hardshellism never led a soul to Christ nor has it ever been instrumental in saving a soul, they themselves being witnesses.
11. Hardshellism was founded by Daniel Parker, and is of man, not of God.

Minutes Kentucky General Association, Oct. 20, 1837, page 11:

"The anti-missionary spirit owes its origin to the notorious Daniel Parker. He was the first person called Baptist that lent a hand to the infidel and papist in opposing the proclamation of the gospel to every creature."

This deliverance was made only five years after the division among Baptists over the mission question. The messengers of the churches who made this deliverance were personal ear and eye witnesses to the controversy which resulted in the split. They could not be mistaken, and if what they say is not true, we have the spectacle of a body of messengers from the churches putting to record for the deception of future generations, a positive and well known (at that time) falsehood. We cannot conceive of such a thing being possible. If this deliverance is true, Daniel Parker was the originator of Hardshellism.

But let us hear Parker himself:

"It makes me shudder when I think I am the first one (that I have any knowledge of) among the thousands of zealous religionists of America, that have ventured to draw the sword against this error, and to shoot at it and spare no arrows." (See Daniel Parker's address, p. 3)

The question is settled. The Missionary Baptists, who were eye witnesses, declare Daniel Parker was the first to advocate Hardshellism, and Parker himself says he was the first.

It is therefore absurd to talk of Hardshellism tracing a line of succession back of Daniel Parker .

Evils of Conventionism

1. Conventionism ignores the law of Christ and sets up rules of its own.
2. Conventionism gives one man authority over another, and the Master said, "It shall not be so among you." (Matt. 20:25, 26.)
3. Conventionism tends towards centralization and destroys congregationalism.
4. Conventions are unknown to the Scriptures.
5. Conventionism fosters liberalism and decries orthodoxy.
6. Conventionism is an invention of man and not a revelation of God.
7. Conventionism is a breeder of strife and confusion among the churches.
8. Conventionism is a departure from the faith and practice of the fathers.
9. Conventionism incurs needless expenses, and unjustly calls upon the churches to pay the debts they had no part in making.

10. Conventionism has a bad spirit. Those it can't control it seeks to ruin.

11. Conventionism is responsible in a large measure for Hardshellism, since the extremes of Conventionism drove many into repudiating all mission work.

12. Conventionism is fast becoming a schism, and unless reform or revolution comes speedily it must be treated as such.

13. Conventionism and Hardshellism are both departures from the historic faith and practice of the ancient Baptists.

The great body of Baptists have never gone off with either faction and they never will.

The Baptists through whom our lines of history run were plain Missionary Baptists; neither Hardshells nor Conventionites.

CHAPTER IX

The Way of Blood, or Baptist Martyrs in Every Century Since Christ

Baptist history can be traced in blood through the dark centuries of the past. Men and women have given up their lives for the doctrines and practices of Baptists. The way of Baptists has been a way of blood.

First Century

John the Baptist was the first Baptist martyr. For faithfully preaching the truth this first Baptist preacher became the first Christian martyr. In Matt. 15:1-12, we read that he was beheaded by order of King Herod.

Stephen was stoned to death for preaching the doctrines held by Baptists. Acts 7:59-60, we read that while dying he prayed for his cruel persecutors.

The Apostles all died as martyrs, except John, and he was banished to a lonely island, where he wrote the Book of Revelation.

Second Century

Orchard, Vol. 1, page 163 (old edition), says:

"The City of Lyons were again visited with the vengeance of the emperor. Severns treated the Christians of this city with great cruelty. Such was the excess of barbarity, that the rivers were colored with human blood, and the public places of the city were filled with the dead bodies of professors."

Many other instances of cruel persecution could be given, but it is the purpose of this chapter to give only brief specimens of the way our fathers suffered in each century.

Third Century

Jones' History, page 145:

"After Perpetua had entered the theater among the wild beasts, singing praises to God, her execution is thus reported: Perpetua and Felicitus were first inclosed in a net and then exposed to a wild cow. But this struck the spectators with horror, as the former was a delicate woman, and the breasts of the latter were streaming with milk after her delivery. They were therefore recalled and exposed in a common loose dress. Perpetua was first tossed by the beast and being thrown down, she had the presence of mind to compose her dress as she lay on the ground. Then rising and seeing Felicitus much more torn than herself, she gave her hand, and assisted her to rise; and for some time they both stood together near the gate of the ampitheater. Thither Perpetua sent for her brother, and exhorted him to continue firm in the faith, to love his fellow-Christians, and not to be discouraged by her suffering. Being in a mangled condition, they were now taken to the usual place of execution, to be dispatched with a sword, but the populace requesting that they should be removed to another place, where the execution might be seen to more advantage, they got up of their own accord to go thither; then having given each other the kiss of charity, they quietly resigned themselves to their fate."

How many Baptist women are there today who would thus suffer and die for their principles? No doubt, there are many.

Fourth Century

Baptist Martyrs, page 14:

"When Constantine and Licinian first came into power (A. D. 312) they gave equal religious toleration to all their subjects. But the attempt to settle the controversy in North Africa, between the Catholics and Donatists, by imperial intervention (A. D. 316), was a departure from this impartial protection and equality before the law; and from that fatal moment persecution began under the Christian name."

Orchard, Vol. 1, page 187 (old edition):

"The disputes between the Donatists and the Catholics were at their height when Constantine became fully invested with imperial power, A. D. 314. The Catholic party solicited the services of the Emperor, who, in answer, appointed commissions to hear both sides; but this measure not giving satisfaction, he even condescended to hear the parties himself, but his best exertions could not effect a reconciliation. The interested part that Constantine took in the dispute led

the Donatists to inquire, What has the Emperor to do with the church? What have Christians to do with kings? or what have bishops to do at court? Constantine, finding his authority questioned, and even set at naught by these Baptists, listened to the advice of the bishops and court, and deprived the Donatists of their churches. This persecution was the first which realized the support of a Christian. Emperor Constantine went so far as to put some of the Donatists to death."

Note the Donatists were what are now called Missionary Baptists. They were dubbed "Donatists" by their enemies, but they believed and practiced what Baptists believe and practice.

The Roman Catholic Church was, in the years 251-600 A. D., in its formative period. It was not born full grown. What the Catholic Church now is was the result of a growth, a tendency, beginning A. D. 251, when they first began to centralize power in the hands of a few, and continuing till A. D. 610, when Boniface III was made Universal Bishop, or Pope. From the time the Catholics split off from the Baptists persecution by them began.

Fifth Century

Orchard, Vol. 1, page 61:

"The Catholic party, now accumulating power, saw in other churches' rebaptizing a virtual renunciation of the baptism they had conferred upon those who went over to the other party * * * consequently a spirit of persecution was raised against all those who rebaptized Catholics. In the fourth Lateran councils, canons were made to banish them as heretics and these canons were supported by an edict in 413 issued by the emperors, Theodosius and Honorius, declaring that all persons rebaptized, and the rebaptizers, should be both punished with death. Accordingly Albanus, a zealous minister, with others, was punished with death "for rebaptizing."

What if it were punishable with death now for Baptists to baptize those who had been baptized by others? One thing is certain, alien immersionists, who are willing to take anybody's baptism, would not suffer; and another thing is equally certain, these alien immerisonists have departed from a practice which ancient Baptists were willing to die for.

Sixth Century

Orchard, Vol. 1, page 101 (old edition) says:

"The Pope wrote to two African bishops, requiring them to exert themselves in every possible way to suppress the Donatists."

Under this instruction Baptists suffered terribly, but no concrete example is on record worthy of reproduction here.

Seventh Century

Orchard, Vol. 1, page 134:

“A Greek officer named Simmeon, armed with legal and military authority, appeared at Coronia to strike the shepherd, Sylvanus, and to reclaim, if possible, the lost sheep. By refinement of cruelty, this minister of justice placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their pardon and as a proof of their penitence, to stone to death their spiritual father. The affectionate flock turned aside from the impious office, the stones dropped from their filial hands, and of the whole number only one executioner could be found. This apostate, Justus, after putting Sylvanus to death, gained, by some means, admittance into communion, and again deceived and betrayed his unsuspecting brethren, and as many as were treacherously ascertained and could be collected, were massed together in an immense pile, and by order of the emperor, were consumed to ashes.”

Eighth Century

Orchard, page 135:

“From the blood and ashes of the first Paulician (Baptist) victims, a succession of teachers and congregations repeatedly arose. The Greeks, to subdue them, made use of both argument and arms, with all the terror of penal laws, without affecting their object. The great instrument of this people’s multiplication was alone the use of the New Testament.”

The Baptists of the eighth century took the New Testament as their only rule of faith and practice and suffered for it.

Ninth Century

Orchard, page 137:

“The severest persecution experienced by them was encouraged by the Empress Theodora, A. D. 845. Her decrees were severe, but the cruelty with which they were put in execution by her officers was horrible beyond expression. Mountains and hills were covered with inhabitants. Her sanguinary inquisitors explored the cities and mountains in Lesser Asia. After confiscating the goods and property of one hundred thousand of these people, the owners to that number were put to death in the most barbarous manner, and made to expire slowly under a variety of the most exquisite tortures.”

The Baptists must have been numerous in the ninth century for a hundred thousand of them to be put to death under the reign of one wicked empress.

Tenth Century

Orchard, Vol. 1, page 298 (old edition):

“During the kingdoms of the Goths and Lombards the Baptists, or as they were called by the Catholics, Ana-Baptists, had their share of churches and baptistries in these provinces, though they had no communion with Rome, Milan, Aquilia, Ravenna, or any other hierarchy. But the laws of the emperors deprived them of their edifices, and transferred them to the Catholic party.”

Eleventh Century

Orchard, page 147:

“After the ruin of these kingdoms (the Goths and Lombards), laws were issued by the emperor, to deprive them of their baptismal churches and to secure them to the Catholic clergy. Consequently the brethren worshipped in private houses, under different names.”

Note: After being driven out of their meeting houses they worshipped in “private houses under different names.” This gives occasion to remark that Baptists have never had a uniform name. Baptists today, believing and practicing substantially the same thing are called by various names. There are the Landmark Baptists, Regular Baptists, Missionary Baptists, Gospel Mission Baptists, United Baptists, etc. Yet they are all one and the same sort of Baptists. So in the past they were called Waldenses, Novationists, Petro-Brusians, Paulician, Ana-Baptists, etc.; called by various names but none the less they were one and the same people. What we shall be called next nobody knows.

Twelfth Century

Baptists Martyrs, page 40:

“About the year 1137, a reformer appeared in Italy, who proved himself a powerful opponent to the Church of Rome, and who, in fortitude and zeal, was inferior to no one bearing that name, while in talent and learning he excelled most. This was Arnold of Brescia, a man remarkable for force of piety and austerity of manners. * * * The Romish church took alarm at his bold attacks, and in a council condemned him to perpetual silence. * * * At length the Pope laid an interdict on the city. As the sword was no weapon in Arnold’s panoply, the noble champion retired to Tuscany. There he was seized, brought back to Rome, crucified and burnt. His ashes were thrown in the river Tiber.”

On account of the prominence of this great man, the Baptists, among whom he labored, were dubbed “Arnoldists.” But call them what you may they were Baptists still.

Thirteenth Century

Jones' History (quoted by Ray, page 373):

"The penalty for giving food, or showing any other favor to the hated Waldenses, was death, as for high treason. It was considered a crime worthy of death for even a Catholic to favor one of them with shelter from a storm, a piece of bread or a cup of cold water. * * * These scenes of slaughter and devastation which had been carried on against the Albigenses in the southern provinces of France for more than twenty years during the former part of the thirteenth century. * * * During the said twenty years it has been computed that one million persons bearing that name were put to death."

Fourteenth Century

Jones' History:

"They fled to one of the highest mountains of the Alps with their wives and children * * * Their inhuman invaders, whose feet were swift to shed blood, pursued them in their flight until night came on, and slew great numbers of them before they could reach the mountains. * * * Four score of their infants deprived of life, many of their mothers also lying dead by their sides," etc.

Thus the Baptists of the middle ages suffered and died for their principles.

Fifteenth Century

Jerome of Prague and John Huss were put to death, being burned at the stake. On account of the prominence of Huss the Baptists were called "Hussites" by their enemies. While the flames leaped up about his body he sang a hymn and prayed for his persecutors.

Sixteenth Century

Baptist Succession, page 376:

"In the early part of the sixteenth century the most cruel persecution continued to be urged against the Waldenses in the South of France; and in 1585 John Wiener led the Catholic forces against the Waldenses in Provence, France, and among other horrible cruelties, this inhuman wretch shut up about forty women in a barn full of hay and straw, and then set it on fire; and after that, the poor creatures, having attempted in vain to smother the fire with their clothes, which for that end they had pulled off, betook themselves to the great window, at which hay is commonly pitched into the barn, with an intention to leap out from thence, but were kept in with pikes and spears, so that all of them perished in the flames."

Seventeenth Century

Mosheim, page 105:

"There were certain sects and doctors (teachers), against whom the zeal, vigilance and severity of Catholics, Lutherans and Calvinists were united, and in opposing whose settlement and progress these three communions, forgetting their dissensions, joined their most vigorous counsels and endeavors. The object of their common aversion were the Ana-Baptists."

Eighteenth Century

Belcher's History Religious Denominations, pages 161-165, tells of Baptists being persecuted on American soil:

"Three Baptist preachers were brought to trial for preaching. The indictment brought against them was: 'For preaching the Gospel of the Son of God,' contrary to the statute."

Bloody persecutions were endured by the Baptists in the colonies of Massachusetts and Virginia. Baptists, smarting under these persecutions, organized the General Association of Virginia for the sole purpose of making a united effort to get a constitution and statutes in the United States guaranteeing religious liberty. They were successful and the clause in the constitution of the United States giving religious liberty to all was the work of Baptists. The American people owe their liberty of conscience to the much despised and terribly persecuted Baptists.

Cardinal Hosious said:

"If the truth of religion were to be judged of by the readiness and cheerfulness which a man or any sect shows in suffering, then the opinion and persuasion of no sect can be truer than that of the Ana-Baptists, since there has been none for these twelve hundred years past that have been more generally punished or that have more cheerfully and steadfastly undergone and even offered themselves to the most cruel kind of punishment than these people."

Note two things: Cardinal Hosious, a Roman Catholic, testifies that the people called Ana-Baptists had endured cruel persecution, and that they had suffered twelve hundred years, almost the exact number of years that the prophetic woman, the symbol of the church, should stay in the wilderness. (See Rev. 12:6-14.)

No other people have had a wilderness history. No other people have been compelled to hide from their persecutors for hundreds of years, hence no other denomination meets the conditions surrounding the woman of Revelation, who was to fly into the wilderness from the face of the serpent and there be sustained for twelve hundred and sixty years—"a time, time, and half a time."

Baptists have a goodly heritage. Their cause was planted by Jesus Christ, and it has been fertilized by martyrs' blood. Shall we, like dogs, lick the hands that smote our fathers? Nay, verily, Baptists must remain a separate people.

CHAPTER X

The Way Traced From America to Palestine

The Baptists of America have direct connection with the Welsh Baptists.

The Penepek Church of Pennsylvania came from Wales in a body in 1701.

In 1663 John Miles, with several others, came from Swansea, Wales, and they organized a church in Massachusetts. (Davis' History Welsh Baptists, pages 39-40.)

When we get into Wales we find Baptists in large numbers as far back as the year 600 A. D.

Benedict, page 343:

"But though the subject of baptism began now to be altered (597 A. D.), the mode of it continued in the national church a thousand years longer, and baptism was administered by dipping. From the coming of Austin, the church in this island was divided into two parts, the old and the new. The old, or Baptist church maintained their original principles. But the new church adopted infant baptism and the rest of the multiplying superstitions of Rome."

The Baptists were "old" in Wales in A. D. 597. The Catholics had not been there and Austin was the missionary of the Catholic Church, and his purpose was to gain these Welsh Baptists over to the Catholics. He succeeded in gaining many of them and caused a split among them, the "old church" adhering tenaciously to their old doctrines and practices, while those that went after Austin became Catholics. Whence came the Catholic Church in Wales? From Baptists. Baptists, as we have seen in the preceding chapters, were the first in Italy and Africa and they were on the ground first in Wales.

In the year 597 the Baptists had been in Wales long enough to have at least one college and one association.

Benedict, page 344:

"They also give the names of Faganus, Damicanus, Alban, Aaron, Julius, Gildas, Dyfrig, Dynawt, Tailo, Padran, Pawlin, Daniel Dewi or David, as noted Baptist ministers in the time of Austin's visit and that Dynawt was president of the college or monastery of Banor at that time and was chief speaker in a conference or association of Welsh ministers or messengers, who met the famous Roman reformer and had a debate with him on baptism."

On the same page Benedict says that the "Welsh Baptists have the fullest confidence that their sentiments have always lived in their mountainous retreats, from the apostolic age to the present time."

Hear Benedict again: "Welsh Baptists contend that Baptist principles were maintained in the recesses of their mountainous principality all along through the dark reign of popery." (Page 344.)

Between our time and the years 579-600 A. D. we have the Hill Cliff Church, which was beyond reasonable doubt organized A. D. 600. While there was no record kept by the church because of their persecutors, there are records made in stone in the graveyard hard by, and the foundation of an ancient church with a baptistry was unearthed a few years ago, showing that far beyond the written records this church has lived. There stands the old church. When did it begin? The man who says it is of modern origin, let him prove it. The presumption is always in favor of existing institutions. There stands the church, and its origin is hid in the remote depth of antiquity.

Davis' History Welsh Baptists, pages 6-9, says that in A. D. 300 Welsh Baptists suffered terrible persecution. They must have been there if they suffered persecution.

This takes us back beyond the time when there was such a thing as the Roman Catholic Church and the Origin of the Welsh Christians still unaccounted for.

Davis' History, page 187:

"We have every reason to believe that Welsh Baptists had their associations, and that Dyfrig, Illtyd, and Dynawt were leading men among them long before Austin's attempt to convert them to popery * * * about the year A. D. 600."

The origin of the Welsh Baptists is accounted for by Davis in his history, page 6, as follows: "In A. D. 63, while Paul was a prisoner at Rome, a Welsh lady and her husband, whose name was Pudens, visiting in Rome, were converted under Paul's preaching. They were referred to in Acts 28:30 and II Tim. 4:21. These people carried the gospel into Wales.' "

Thus, by the Welsh route, we find Baptists go back to the Apostle Paul.

These Welsh Baptists have always been Missionary Baptists.

Davis' History, page 187:

"Every minister was both a pastor and a missionary."

Kenworthy's History, Hill Cliff, p. 46 (1653):

"Mr. Tillman, also at this time was solemnly commended to the grace of God (like Paul when he left Antioch) in proceeding to Cheshire on a missionary or evangelistic tour."

The Ana-Baptist Route.

As we have seen in the preceding chapters, Baptists have been called by various names, such as Montanists, Novatians, Donatists, Paulicians, Albigenses, Petro-Brusians, Waldenses, Ana-Baptists,

Hussites, Arnoldites, etc. These names were not assumed by themselves, but were put upon them by their enemies. They have not cared so much about names as they have about doctrines and practices.

In this Ana-Baptist route, the different periods of Baptist history shall be called links, and thus link by link a chain of Baptist history shall be formed from the Apostolic time to the present.

FIRST LINK—The Apostolic age continued through the first century.

SECOND LINK—Baptists were called Montanists in the second century. (See Armitage, page 177; Kurtz, Vol. I, page 131.)

THIRD LINK—Baptists were called Novatians in the third and fourth centuries and Robinson's Ecclesiastical Researches, page 126, says: "A succession of them continued until the reformation"

FOURTH LINK—The Baptists were called Donatists in the latter part of the fourth and in the fifth and sixth centuries. (Armitage, pages 200-201; Kurtz's History, Vol. II, p. 46; Schaff, Vol. I, p. 336.)

FIFTH LINK—Baptists were called Paulicians in the seventh, eighth and ninth centuries. (Mosheim, Cent. 8, part 2, Sec. I; Hase History, p. 159; Benedict, p. 12; Kurtz's History, Vol. I, p. 271.)

SIXTH LINK—Baptists were called Albigenses in the tenth, eleventh, twelfth and thirteenth centuries. (Mosheim, Cent. II, part 2, chapter 3, verse 2; Encyclopaedia Britannica, Article Albigenses.)

SEVENTH LINK—Baptists were called Petro-Brusians in the latter part of the thirteenth and in the fourteenth century. (Kurtz's History, Vol. I, page 456.)

EIGHTH LINK—Baptists were called Waldenses from the fourteenth century to the reformation. (Armitage, pp. 302-303; Robinson's Eccl. Researches, p. 449; Jones' History, p. 335.)

NINTH LINK—Baptists were called Ana-Baptists during the reformation and for over a hundred years thereafter, through a period embracing the fifteenth, sixteenth and seventeenth and a goodly part of the eighteenth centuries. They published a Confession of Faith in A. D. 1527. (See Armitage, p. 949.)

TENTH LINK—Modern Baptists. Mosheim, Cent. 16, part 2, chapter 3, section 2:

"Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe persons who adhered tenaciously to the principles of the Dutch Baptists."

Mosheim, Cent. 16, section 3, chapter 3:

"It may be observed that they are not entirely mistaken when they (the Ana-Baptists) boast of their descent from the Waldenses and the Petro-Brusians."

New Royal Encyclopedia:

"They appear supported by history in considering themselves the descendants of the Waldenses."

Robinson's Eccl. Researches, pp. 126, 127:

"When penal laws obliged them (the Baptists) to lurk in corners and worship God in private, they were distinguished by a variety of names, and a succession of them continued until the Reformation."

A fitting close to this chapter will be the testimony of two learned Pede-Baptist historians, Drs. Ypeij, professor of theology at Granigen, and J. J. Dermont, chaplain to the King of the Netherlands. These learned gentlemen were appointed to write a history of the Dutch Reform Church. Religious Encyclopedia, page 796, quotes them as follows:

"We have now seen that the Baptists, who were formerly called Ana-Baptists, and in later times Mennonites, were the original Waldenses, and who long in the history of the church, received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages. * * * And at the same time goes to refute the erroneous notion of the Catholics that their communion is the most ancient."

The aforementioned book was published in Breda, A. D. 1819.

Space forbids the author running a line of church succession through the ages, beginning in America and running back to the Apostle John, but sufficient has been presented to convince any who are willing to be convinced by testimony.

Baptists are the only people who have had unbroken continuity through the centuries to the apostolic time.

CHAPTER XI

The Historical Way Attested by Scholars

Alexander Campbell:

"From the apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced." (Campbell-McCalla debate, p. 378, in 1824.)

"The Baptist denomination in all ages and in all countries has been, as a body, the constant asserters of the rights of man and the liberty of conscience." (Campbell on Baptism, p. 409, in 1851.)

Campbell, being the founder of the Campbellite Church, commands attention that other men would not.

John Clark Ridpath:

"I should not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." (See Baptists Church Perpetuity, p. 59.)

Ridpath was a professor of history in DuPaw University and a Methodist.

Benjamin Franklin:

"If popery was born too late, or too young, to be the true church, what shall be said of those communions born in the past three centuries? They are all too young by largely more than a thousand years. No church that has come into existence since the death of the apostles can be the Church of the Living God." (Living Pulpit, p. 348.)

Theodore Beza:

"As for the Waldenses, I may be permitted to call them the very seed of the Christian church, since they are those that have been upheld, as is absolutely manifest, by the wonderful providence, so that neither those endless storms and tempests by which the whole Christian world has been shaken for so many succeeding ages, and the Western part at length so miserably oppressed by the bishop of Rome, falsely so-called, nor those horrible persecutions which have been expressly raised against them, were ever able so far to prevail as to make them bend, or yield a voluntary subjection to the Roman tyranny and idolatry." (Jones History, p. 353.)

Beza was a Presbyterian and the successor of John Calvin. Such testimony ought to have weight.

Oliver Cromwell. Speaking of Waldenses, he says:

"Next to the help of God it seems to devolve on you to provide that the most ancient stock of pure religion may not be destroyed in this remnant of its ancient professors." (Jones History, p. 530.)

Oliver Cromwell was dictator of England, and he calls the Waldenses "the most ancient stock of pure religion."

Dr. D'Anvers:

"In the preface to the French Bible, and the first that ever was printed, they say that they have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the same by the apostles themselves, having in manuscripts, preserved the entire Bible, in their native tongues, from generation to generation." (D'Anvers on Baptism, p. 341.)

The French Bible was a Waldenses publication. In the preface they lay claims to having come from the apostles and of having preserved the entire Bible in manuscripts. So the Catholic boast that they alone preserved the Bible is found to be false. Baptists preserved the entire Bible during that awful period of darkness known as the Dark Ages.

PART III

The Present Way

The Master has not changed His method of work. If He has, it is certain that He has not notified His servants of it, and until He gives notice of a change of methods Baptists should continue to work by the methods revealed in the Scriptures.

The Scriptures are yet, as in the olden time, the only and all sufficient rule of faith and practice. Let us walk by that rule—"to the law and to the testimony." The following pages shall briefly set forth the New Testament way of meeting present conditions.

CHAPTER XII

The Way To Organize Churches

The Scriptures teach that the disciples should statedly assemble themselves together. In commanding them to "not forsake the assembling of themselves together" (Heb. 10:25), nothing less is meant than the disciples should habitually and regularly assemble for worship. An assembly of baptized believers is a church. A correct translation of the Greek word "ecclesia," which is the original for the word "church" in the New Testament, would be "assembly" or "congregation." This is seen in the "seven churches (congregations) of Asia," etc.

It is eminently proper for a congregation, as well as an individual, to "give a reason of the hope that is in them with meekness and fear." (I Peter 3:15.) This reason concerning the hope that is in them may be stated orally or it may be written. If written it is what is commonly called a Confession or Declaration of Faith. It surely is right for a church to tell the world what it believes the Bible to teach. Preachers do that every time they preach. Authors do that every time they write a book on religious topics, and why not a church of Christ do the same in writing concerning the things most certainly believed by its membership? Such declarations are not laws, but only statements of what the congregation understands the law of the Lord to mean. The Baptist creed is the Bible, but what they understand this creed to teach they express in their Confession of Faith. To object to such a declaration of doctrine is puerile. To fail to publish such a confession is to have the world in doubt concerning what we believe.

The first step necessary in the organization of a new congregation or church is for as many as three baptized disciples to agree to meet statedly for worship, for mutual edification and united effort for the evangelization of the world. The object of a church is twofold, viz., that the membership may be mutually helpful to one an-

other and to work for God's glory in the evangelization of the world.

The agreement to meet regularly for worship and work is commonly called a "Church Covenant." The word "covenant" means agreement. This covenant should be in writing, lest some misunderstand the terms. When this covenant has been entered into the church is fully organized. This covenant is the organization.

After the organization has been perfected by the members entering into the covenant with each other, the church (which is just as much a church now as it will ever be) may elect officers. A pastor should be elected, and if possible, deacons. Since it is proper that a record should be kept of the doings of the church, a clerk may be elected to commit to writing the business transactions of the congregation.

In order to be known as a Baptist church a published Declaration of Faith should be spread on the minutes and made known to the public. If there is no Confession or Declaration of Faith already written that exactly expresses the doctrine of the newly organized church, let a committee be appointed to write a Declaration such as will express the doctrinal views of the new congregation.

It is not necessary, but it is customary, for a council of brethren from neighboring churches, to be called to assist in the organization of new churches. Usually this is best, since there is less liability to error when wise brethren are present with their council.

After organization, it is customary for the church to petition for membership in some association of churches. This is done by writing a letter, giving their Declaration of Faith and other matters of interest, such as the number of members, the name of the pastor and clerk, the amounts contributed toward the support of the pastor and for missions. Messengers should be elected to bear this letter to the association, which letter is kept by the messengers until petitionary letters are called for, and the bearer of the letter will then go forward and present the letter to the clerk of the association.

CHAPTER XIII

The Way Churches May Associate

There is no Scriptural way by which churches may combine, but they may associate as equals. This associating does not consist in meeting at a given place, but the churches associate in the work. They may elect messengers but these messengers are not the association. These messengers represent the churches—the churches themselves constituting the association. The association, properly speaking, never meets. Only the messengers, from the churches composing the association, meet and while it is common it is not proper to speak of the meeting of the messengers as being the association. These messengers are nothing more nor less than a joint committee

appointed by the churches for the purpose of consulting about the work which the Master commissioned each of them to do.

Since the commission was given to the congregation as such, it follows that the congregation as such are the units in all associate or co-operative work. They must, therefore, work together on terms of perfect equality. The large church or the rich is only a church and should have no special privileges on account of its size or wealth. Hence the numerical and financial basis of representation in associations or conventions are equally wrong. If the Lord gave the commission to individuals, the number of individuals should, of course, determine the number of messengers sent, or if the commission were given to churches according to their wealth, then the amount of money given should determine the number of messengers. But if the Lord gave the commission to the church, as such, it follows that an equal number of messengers should be sent from all the churches associating. There is no need of rehearsing the Scriptural arguments proving the commission was given to the churches, as such, for that ground has been fully canvassed in the preceding pages.

To contend logically for the convention system of co-operation one must contend that the commission was given to individuals. To argue for the association system of work one must contend that the commission was given to the churches as such. The whole matter rests right here.

What is called the association is not an organization in the common acceptance of the term at all. It is only an intelligent working together of independent organizations. It is only associated work—working at the same thing at the same time and the same way, but working as individual churches, independent and free. Beyond this they cannot go without violating the law of the Master, who told the individual church, as such, to “go teach all nations, baptizing them,” etc. (Matt. 28:19, 20.)

That churches did associate in the Master’s work in apostolic times is seen in II Cor. 8:19-23. Here was a joint work of the churches through “messengers,” a joint committee. “Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.”

Certainly the churches may elect messengers to carry on co-operative work, but they may not do it except on terms of perfect equality, and the churches as such must engage in the work.

CHAPTER XIV

The Way of Church Letters, Ordinations, Marriages, Funerals, Etc. Form of Church Letter of Dismission

A church letter of dismission is only a recommendation of the member holding the letter. The letter of recommendation is of no

value beyond the fact that it is a recommendation of the person holding the letter. That being the case, the letter should state the facts so that any other church, to which he may apply for membership, may know the character of the person applying. The person getting the letter retains membership in the church giving the letter until he becomes a member of another church. Getting a letter does not put the one holding the letter out of the church.

Another church is not bound to receive a member because he comes with a letter. A letter is only a recommendation and is in no sense a transfer.

Where a person is well known to a church, of which he wishes to become a member, there is no necessity for a church letter. The church knowing him well, it does not need a recommendation of him. But, as a matter of courtesy toward the church of which a person is a member, it would be altogether right for him to ask for a letter before uniting with another church.

A common form of church letter is as follows:

Little Rock, Ark., Jan....., 19

This is to certify that John Smith is a member of the..... church in good standing. At his own request he is hereby dismissed from us to unite with any other church of the same faith and order. His membership with us will cease when he shall have united with another church of the same faith and order.

Done by order of the church in conference Jan., 19

JOHN JONES, Church Clerk.

When it is known what church a person wishes to join the letter may be written directly to the church. The following is a good form:

Little Rock, Ark., Jan....., 19

The Baptist church at.....to her sister church at

Dear Brethren: This certifies that John Smith is a member with us in good standing and at his own request is hereby dismissed from us to unite with you. When he shall have been received by you, his connection with us will cease.

Done by order of the church,

JOHN JONES, Church Clerk.

Ordaining Preachers

The method of ordaining preachers is to invite a council of preachers—a presbytery—and the church through this council examines the candidate for ordination concerning his call and qualifications for the gospel ministry. After a careful and prayerful examination, which would fittingly be accompanied by fasting, if the presbytery deems the candidate worthy of ordination, the church is notified. Then the church, by vote, receives or rejects the report of the presbytery, as it may choose, the entire responsibility for the ordination being in the church. If the church accepts the report of the presbytery, the ordination follows, which consists in prayer and the laying on of the hands of the presbytery.

Form of Ordination Certificate

"This is to certify that Brother..... was ordained to the work of the Gospel Ministry by prayer and the laying on of hands by the Presbytery, upon the authority of the church at....., on Nov....., 19..... The names of the elders comprising the Presbytery are....., After a careful examination this Presbytery recommended his ordination.

"Our beloved brother, the bearer of this paper, has therefore, the entire approbation of the Presbytery recommending his ordination and of the church which ordained him, and is commended to the churches everywhere as being worthy and qualified for the work to which the Lord has called him.

(Signed)

"ELD. JOHN JOHNSON, Moderator.
"F. H. HOLMAN, Clerk."

Marriages

While marriage is a civil contract, made so by the laws of the land, it has become customary for preachers to perform the marriage ceremony. The matter of uniting a man and woman as husband and wife is a serious and solemn affair and should not be entered into lightly. A preacher should never perform a marriage ceremony where either party has been divorced, unless it be that the cause of the divorce was fornication or adultery. That should constantly be borne in mind. Preachers should put the ban of their disapproval on all divorces, except for the one Scriptural ground for divorce. (Matt. 5:31, 32.)

The author, in the year 1900, composed a marriage ceremony which he uses at all weddings.

Marriage Ceremony

God in His goodness saw that it was not good for man to be alone, and for this reason He created a helpmeet for him. Thus we have Divine authority for the sacred rite of matrimony

Please to join hands,

(The contracting parties then join hands.)

Today we stand before an altar which God Himself erected amidst the purity of Paradise, environed by the perfume of flowers, surrounded by angelic hosts and kissed into radiant beauty by the golden beams of youthful morn. This teaches that the purest state is that of marriage.

Paradise was lost, but there remains of it this altar, which has come down to us through the vicissitudes of time, undisturbed by the horrors of war nor forgotten in times of peace, a relic of primeval beauty with God's smiles resting upon it.

Mr....., do you choose this woman to be your lawful

and wedded wife, to love, cherish, support, and comfort her through life, cleaving to her, and to her only, until parted by death?

Answer: I do.

Miss_____ (or Mrs., if a widow), do you accept this man to be your lawful and wedded husband, to love, cherish, comfort and help through life, cleaving to him, and to him only, until parted by death?

Answer: I do.

Then by the authority invested in me, as a minister of the Gospel, I pronounce you husband and wife, henceforth in interest and destiny one, to dwell together in the sacredness of wedded love until the last golden sunset of life's journey, never to be separated until the last evening's deepening shadow, death.

Let us pray.

Then follows such a prayer as the preacher may have in his heart to offer for the newly united pair.

Funerals

By all means avoid display at a funeral. A suitable Scripture to read is the fifteenth chapter of I Corinthians. This read, with brief comment and prayer, is enough religious exercises.

In commenting on the life of the deceased, be careful not to make the impression that the wicked man has gone to heaven, and do not try to conceal the fact that even the best of Christians have their faults and that at best only the grace of God can save the soul.

A word of warning to sinners is always in order at a funeral. Call their attention to the certainty of death and of judgment. Urge them to prepare for the next world.

There should never be any ceremony at the grave beyond the singing of a hymn and prayer. To hold the people in the hot sun or in the cold wind or on the damp ground for a great length of time is wrong. We greatly need reform in funerals at this point.

When death has entered a home it gives a good opportunity for the preacher to win the unconverted in the family to Christ, and a minister is wise if he uses this opportunity.

Doctrinal Statement of the American Baptist Association

We, your committee on the statement of our doctrinal belief, would respectfully submit the following and recommend:

That this body reaffirm its acceptance of the New Hampshire confession of faith; so long held by our American Baptist people, and that it be printed in full in the minutes of this session.

And we would further recommend that in explanation of said Articles of Faith and in view of the attacks being made by the advocates of modern science, falsely so-called, on certain fundamentals of the revealed truth, do most positively emphasize our adherence to the following:

1. We believe in the infallible verbal inspiration of the whole Bible. II Tim. 3:16.
2. The Triune God. Matt. 28:19.
3. The Genesis Account of Creation.
4. The virgin birth of Jesus Christ. Matt. 1:20.
5. The deity of Jesus Christ.
6. His crucifixion and suffering as vicarious and substitutionary.
7. The bodily resurrection and ascension of Christ and the bodily resurrection of His saints. I Cor. 15th chapter.
8. The second coming of Christ, personal and bodily, as the crowning event of this Gentile age Acts 1:11.
9. The Bible doctrine of eternal punishment of the finally impenitent. Matt. 25:46.
10. We also hold in common what real Baptists have ever held, That the great commission was given to the churches only. That in kingdom activities, the church is the unit, and the only unit that the churches have, and equal authority and responsibility should be met by them according to their several abilities.
11. That all co-operative bodies, such as Associations, Conventions and their Boards or Committees, etc., are, and properly should be, the servants of the churches.
12. "We believe that the great commission teaches that there has been a succession of missionary Baptist churches from the days of Christ down to this day."

H. B. Pender, G. W. Crawford,
J. H. Boyet, W. A. Jarrell, J. L.
Brown, J. M. Stone, C. E. Smith,
D. C. Dove, W. A. Crutchfield.

Respectfully submitted,

DECLARATION OF FAITH

I. Of the Scriptures

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; (II Tim. 3:16, 17) that it has God for its author, salvation for its end (II Tim. 3:15), and truth without any mixture of error for its matter; (Prov. 30:5, 6) that it reveals the principles by which God will judge us; (Rom. 2:12; John 12:47, 48) and therefore is, and shall remain to the end of the world, the true center of Christian union (Phil. 3:16), and the supreme standard by which all human conduct, creeds and and opinions should be tried. (I John 4:1; Isa. 8:20).

II. Of the True God

We believe that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; (John 4:24; Psalm 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10) inexpressibly glorious in holi-

ness, (Exod. 15:11) and worthy of all possible honor, confidence, and love; (Mark 12:30; Rev. 4:11) that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Spirit; (Matt. 28:19; John 15:16) equal in every divine perfection (John 10:30), and executing distinct but harmonious offices in the great work of redemption. (Eph. 2:18; II Cor. 13:14)

III. Of the Fall of Man

We believe that man was created in holiness, under the law of his Maker; (Gen. 1:27, 31; Eccl. 7:29) but by voluntary transgression fell from that holy and happy state; (Gen. 3:6-24; Rom. 5:12) in consequence of which all mankind are now sinners, (Rom. 5:19; John 3:6; Psalm 51:5) not by constraint but choice; (Isa. 53:6; Gen. 6:12; Rom. 3:9-18) being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, (Eph. 2:13; Rom. 1:18,31; 2:1-16) without defense or excuse. (Ezek. 18:19, 20; Rom. 1:20; 3:19)

IV. Of the Way of Salvation

We believe that the salvation of sinners is wholly of grace, (Eph. 2:5; I John 4:10) through the Mediatorial offices of the Son of God; (John 3:16; 1:1-14) who by the appointment of the Father, freely took upon Him our nature, yet without sin; (Phil. 2:6, 7; Heb. 2:9, 14) honored the divine law by His personal obedience, (Isa. 42:21; Phil. 2:8) and by His death made a full atonement for our sins; (Isa. 53:4, 5; Matt. 20:28; Rom. 4:25) that having risen from the dead, He is now enthroned in heaven; (Heb. 1:3-8; Col. 3:14) and united in His wonderful person the tenderest sympathies with divine perfections, He is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. (Heb. 7:25, 26; Col. 2:9; Heb. 2:18)

V. Of Justification

We believe that the great gospel blessing which Christ (John 1:16; Eph.3:8) secures to such as believe in Him is justification; (Acts 13:39; Rom. 8:1) that justification includes the pardon of sin, (Rom. 5:9) and the promise of eternal life on principles of righteousness; (Rom. 5:17; Titus 3:5, 6) that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; (Rom. 4:4, 5) by virtue of which faith His perfect righteousness is freely imputed to us of God; (Rom. 5:19; 3:24-28) that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. (Rom. 5:1-3,11; Matt. 6:33)

VI. Of the Freeness of Salvation.

We believe that the blessings of salvation are made free to all by the Gospel of Christ; (Isa. 55:1; Rev. 22:17) that it is the immediate duty of all to accept them by a cordial penitent and obedient faith; (Rom. 16:26; Mark 1:15; Rom. 1:15-17) and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel of Christ;

(John 5:40; Rom. 9:32) which rejection involves him in an aggravated condemnation. (John 3:19; Matt. 11:20)

VII. Of Grace in Regeneration

We believe that in order to be saved, sinners must be regenerated, or born again; (John 3:3, 6, 7) that regeneration consists in giving a holy disposition to the mind, (II Cor. 5:17; Ezek. 36:26; Rom. 2:28, 29) that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth; (John 3:8; 1:13; James 1:16-18) so as to secure our voluntary obedience to the Gospel of Christ; (I Peter 1:22-25; I John 5:1; Eph. 4:20-24) and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life. (Eph. 5:9; Rom. 8:9; Gal. 5:16-23; Eph. 3:14-21)

VIII. Of Repentance and Faith

We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls in regeneration (Mark 1:15; Acts 11:18; Eph. 2:8; I John 5:1) whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, (John 16:8; Acts 2:37, 38; 16:30, 31) we turn to God with unfeigned contrition, confession, and supplication for mercy; (Luke 18:13; James 4:7-10) at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on Him alone as the only and all-sufficient Saviour. (Rom. 10:9-13; Acts 3:22, 23; Heb. 1:8)

IX. Of God's Purpose of Grace

We believe that election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners; (II Tim. 1:8, 9; Eph. 1:3-14; Rom. 11:5, 6) that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; (II Thess. 2:13, 14; Acts 13:48; John 10:16) that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; (Exod. 33:18, 19; Matt. 20:15; Eph. 1:11; Rom. 9:23, 24; 11:28-36) that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His Free mercy; (I Cor. 4:7; 1:26-31; Col. 3:12) that it encourages the use of means in the highest degree; (II Tim. 2:10; I Cor. 9:2; Rom. 8:28-30; John 6:37-40) that it may be ascertained by its effects in all who truly believe the Gospel of Christ; (I Thess. 1:4-10) that it is the foundation of Christian assurance; (Rom. 8:28-31; 11:29) and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. (II Peter 1:10, 11; Phil. 3:12)

X. Of Sanctification

We believe that sanctification is the process by which, according to the will of God, we are made partakers of His holiness; (I Thess. 4:3; 5:23; II Cor. 7:1) that it is a progressive work; (Prov. 4:18; II Peter 1:5-8; Phil. 3:12-16) that it is begun in regeneration; (John 2:29; Rom. 8:5; Phil. 1:9-11) and that it is carried on in the hearts

of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the Word of God, self-examination, self-denial, watchfulness, and prayer. (Phil. 2:12, 13; Eph. 4:11, 12; I Peter 2:2)

XI. Of the Perseverance of Saints

We believe that such only are real believers as endure unto the end; (John 8:31; I John 2:27, 28; 3:9) that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professions; (I John 2:19; Matt. 13:20, 21) that a special providence watches over their welfare; (Rom. 8:28; Matt. 6:30-33) and that they are kept by the power of God through faith unto salvation. (Phil. 1:6; 2:12, 13; Jude 24, 25)

XII. Of the Harmony of the Law and the Gospel

We believe that the law of God is the eternal and unchangeable rule of His moral government; (Rom. 3:31; Matt. 5:17; Luke 16:17) that it is holy, just, and good; (Rom. 7:12, 14, 33; Gal. 3:21) and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; (Rom. 3:7, 8; Jer. 13:23) to deliver from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel of Christ, and of the means of grace connected with the establishment of the visible church. (Rom. 8:2, 4; 10:4; Jude 20, 21; Matt. 16: 17, 18)

XIII. Of a Gospel Church

We believe that a visible church of Christ is a congregation of baptized believers; (I Cor. 1:1-13; Matt. 18:17; Acts 5:11; 8:1) associated by covenant in the faith and fellowship of the Gospel of Christ; (Acts 2:14-42, 47; II Cor. 8:5; I Cor. 5:12, 13) observing the ordinances of Christ; (I Cor. 11:2, 23; II Thess. 3:6; Rom. 16:17-20) governed by His laws; (Matt. 28:20; John 14:15, 21; I John 4:21) and exercising the gifts, rights, and privileges invested in them by His Word; (Eph. 4:7; I Cor. 14:12; Phil. 1:27) that its only Scriptural officers are bishops or pastors and deacons; (Phil. 1:1; Acts 14:23; I Tim. 3) whose qualifications, claims, and duties are defined in the Epistles of Timothy and Titus.

XIV. Of Baptism and the Lord's Supper

We believe that Christian baptism is the immersion in water of a believer, (Acts 8:36-39; Matt. 3:5, 6; John 3:22, 23) into the name of the Father, and Son, and Holy Spirit; (Matt. 28:19; Acts 10:47, 48) to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour, with its effect, in our death to sin and resurrection to a new life; (Rom. 6:4; Col. 2:12) that it is a prerequisite to the privilege of a church relation; and to the Lord's Supper, (Acts 2:41, 42; Matt. 28:19, 20) in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; (I Cor. 11:26; Matt. 26:26-29) preceded always by solemn self-examination. (I Cor. 11:28; 5:1, 8).

XV. Of the Lord's Day

We believe that the first day of the week is the Lord's Day; (Acts 20:7; Col. 2:16, 17; John 20:19; I Cor. 16:1, 2) and is to be kept sacred to religious purposes; (Exod. 20:8; Rev. 1:10; Psalm 118:24) by abstaining from all secular labor and sinful recreations, (Isa. 58:13, 14; 56:2-8) by the devout observance of all the means of grace, both private (Psalm 118:15) and public; (Heb. 10:24, 25; Acts 11:26; 13:44) and by preparation for that rest that remaineth for the people of God. (Heb. 4:3-11)

XVI. Of Civil Government

We believe that civil government is of divine appointment, for the interest and good order of human society; (Rom. 13:1-7; Deut. 16:18; II Sam. 23:3) and that magistrates are to be prayed for, conscientiously honored, and obeyed; (Matt. 22:21; Titus 3:1; I Peter 2:13; I Tim. 2:1-8) except only in things opposed to the will of our Lord Jesus Christ, (Acts 5:29; Matt. 10:28; Dan. 3:15-18; 6:7-10) who is the only Lord of the conscience, and the Prince of the kings of the earth. (Matt. 23:10; Rom. 14:4; Rev. 19:16; Psalm 72:11)

XVII. Of the Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; (Mal. 3:18; Prov. 12:26; Rom. 6:16) that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; (Rom. 1:17; 7:6; 6:18-22; I John 2:29; 3:7) while all such as continue in impenitence and unbelief are in His sight wicked, and under the curse; (I John 5:19; Gal. 3:10; John 3:36) and this distinction holds among men both in and after death. (Prov. 14:32; 10:24; Luke 16:25; John 8:21-24)

XVIII. Of the World to Come

We believe that the end of the world is approaching (I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35); that in the last days Christ will appear in the heavens (Acts 1:11; Rev. 1:7; Heb. 9:28; I Thess. 4:13-18; I Thess. 5:1-11); that at His coming the dead saints will be raised from their graves, and the living believers caught up with them to meet the Lord in the air (I Thess. 4:16-17; I Cor. 15:51-53); that the saints will be judged for rewards according to their works (II Cor. 5:10; I Cor. 3:11-15); that Christ will descend to the earth with His saints, personally and bodily (Jude 14; Zech. 14:4; Acts 1:11); that Christ will reign over the earth in peace for one thousand years (Isa. 2:1-4; Isa. 65:18-25; Rev. 20:1-4); that at end of the thousand years the wicked dead shall be raised and forever consigned to the "lake of fire" (Rev. 20:5, 11-15); that the righteous shall enter into eternal joy with the Lord (Rev. 7:15-17; 22:1-7); that these judgments will fix forever the final state of men in heaven or hell, on principles of righteousness (Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; Rom. 2:2-16).

Church Covenant

On profession of our faith, having been baptized in the name of the Father, Son and Holy Spirit, we do now most solemnly and joyfully enter into covenant with one another as one body in Christ.

We engage, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines, to contribute cheerfully and regularly to the support of its pastor, the expenses of the church, the relief of the poor, and the spread of the gospel throughout the world by methods in harmony with Acts 11:22; 13:1-4; 14:25-28.

We engage to maintain family and secret prayer, to religiously train our children, to seek the salvation of the unsaved about us, to walk circumspectly in the world, to be just in our dealings, faithful in our engagements, upright in our deportment, to avoid tattling, back-biting and excessive anger; to abstain from the sale and use of intoxicating drinks, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay.

We, moreover, engage that when we remove from this place we will as soon as possible, unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's Word.

THE BAPTIST WAY-BOOK

Written as a practical guide to Baptist faith and church order, The Baptist Way-Book traces what its author presents as the Scriptural, historical, and present way of Baptist churches. Ben M. Bogard examines salvation, baptism, the Lord's Supper, church polity, mission work, providence, Baptist history, martyrs, church organization, associations, church letters, and ordination. The volume concludes with doctrinal statements, a declaration of faith, and a church covenant.

**THE SCRIPTURAL WAY
THE HISTORICAL WAY
THE PRESENT WAY**

BEN M. BOGARD, LL.D.

A MANUAL FOR BAPTIST CHURCHES