HISTORY OF THE
BAPTISIMAL SALVATION
HERESY

WRITTEN and PRINTED
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A SHORT HISTORY OF BAPTISMAL SALVATION HERESY

PREFACE TO THIS LITTLE BOOK

In making this companion volume to the "Acts 2:38 and the Greek Preposition "EIS". I wish to declare my faith in the facts of history, which are always under the surface of the thinking of men. History is laid down for men in two ways. One of the ways is that which men have done always contrary to truth. They have always been apt to seize on the popular thing and make that the great issue of their times. History of this type always comes from the desire of men of power trying to find place and honor for themselves. They are always looking for something that will please and enthrall the rabble and then declare themselves as the savior of the mob in their acts.

The other history is that quiet truth and fundamental that underlies all times and all ages. Men say that there is nothing fundamental except what men have wrought. But it is far better for men to fasten their ideals to what God has wrought, than to seize upon every passing thing. The popular things of men are always passing into a new order. Yet under the popular passing things there are mighty forces that are well eternally worth holding. It takes a discriminating reader of history to see this. Then again there are truths that must be held for permanency. Truth will not always be crushed. In the end we shall see it rising out of every chaos of the doings of men.

"Careless seems the great avenger,  
history's pages still record,  
One death grapple in the darkness  
twixt old systems and the Word,  
Right forever on the scaffold,  
Wrong forever on the throne,  
But that scaffold sways the future,  
and behind the dim unknown,  
Standeth God within the shadow,  
keeping watch above his own."  
James Russell Lowell, in "Present Crisis."
CHAPTER 1.

The subject of Baptismal Regeneration is a living subject today, for the enemies of Salvation by and only through Grace depending entirely on Man accepting God's plan for the saving of mankind, use Baptismal regeneration as the strong argument for Salvation depending equally on Man as well as the Grace of God. A large group of people read our common or Authorized Version of the English Bible, and on the strength of seventeen verses found there, they conclude that the doctrine of Baptismal Regeneration has place in the plan that God prepared for the saving of mankind. They make the act and the obedience of man in that act the human side of salvation. Their ideas make salvation more in obedience of man, than what God said it is. Now, there are seventeen verses in our New Testament, which these heretics wrest out of their setting and make read Baptismal Salvation. Some famous texts of this heresy, as falsely used are: John 3:5, Mark 16:16, Acts 2:38, Titus 3:5, 1 Peter 3:21, Rev. 1:5, Luke 3:5, Matt. 3:11, Mark 1:4, Acts 13:24, Romans 6:3, Acts 19:4, 22:16, Gal. 3:27, Eph. 5:26, Heb. 10:22, 1 Cor. 6:11, I think I have given at least most of them here. After I recount the history of the teaching and the various steps by which it has come down to us, I shall give place to each of these verses and show they do not mean the heresy of Baptismal Salvation.

When we consider that the translators of our Authorized Version believed in this heresy, sprinkling, apostacy, and many other heresies, then we see why an attempt was made to translate these teachings into our Bible. Especially is this true, when the 47 ex-Roman Catholic- Episcopal Bishops of the High Church of England had a tyrant king over them, who hated everything else but the Catholic-Presbyterianism of his birth and training and his election as head of the English Church. When he was elected in 1603 as king of England, these Bishops at his call in 1604 set to work to arrange and translate an English Bible on which all Englishmen as churchmen could agree, caring less for truth than that.
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In the first century and the first half of the second century of Christianity, making the time up to about 180, the men who knew personally the apostles, who all died by 125 A. D., there is not a line in their writings which teaches that baptism has anything to do with salvation. However, there is a quotation from Barnabas, which sometimes is quoted as meaning that, but when we quote the whole passage, we find that it is far from the quotation, and in fact, just the opposite. The quotation follows here, as I have quoted it in the book on Acts 2:38. Barnabas quotes from the first psalm, and then goes on in chapter 10 of his work, in verse 10-14 on this subject. (10) "Consider how he joins the water and the cross together. (11) For thus he saith "Blessed are they, who put their trust in the Cross, descend into the water:" for they shall receive their reward in due time. Then, saith he, will I give it to them. (12) But as concerning the present time, he saith, their leaves shall not fall; meaning thereby that every word that shall go out of your mouth, shall through hope and charity be to the conversion of the many. (13) In like manner doth another prophet speak. And the land of Jacob was the praise of all the earth, magnifying thereby, the vessel of his spirit. (14) And what follows?--And there was a river running on the right hand, and beautiful trees grew up by it; and he that shall eat of it shall live forever. The SIGNIFICATION of which is this: that we go down into the water full of sins and pollutions; but coming up again, bringing forth fruit; having in our hearts the fear and the hope which is in Jesus Christ, through the spirit. And whosoever shall eat of them shall live forever." Such is the whole quotation from Barnabas. The reader can readily see that he is not speaking of BAPTISMAL SALVATION. Men who quote this for Baptismal Salvation certainly cannot read or do not have the full passage.

Certainly not in any of the men who knew the apostles, do we have any single thing like BAPTISMAL SALVATION. Neither does Clement of Rome, Polycarp, Justin Martyr, Papias, Tatian, Barnabas, Mathetes, nor
Ignatius once use it in any sense that baptism has anything to do with salvation. We are justified then in declaring that not one of the apostolic fathers, men who knew the apostles, ever did know anything about the modern heresy.

But let us now return to the subject in hand. We have the doctrine of Baptismal Regeneration in our Christian Civilization now, and the purpose of this article is to show how it got into our life and our thinking. It certainly did not come from the teaching of Jesus and the Apostles. The New Testament was written in "Koine" Greek. Until recently that Greek was not very well understood. This principle is a sure one in language development. While the Greek language has lived for at least twenty-five hundred years, yet it has imperceptibly changed throughout those years. Words have shifted their meaning like words always do in any living language. Greek was a language of scholarship just after the Reformation. When the teaching of Greek was introduced after the Crusades a second time, the language has assumed meanings for the words which shaded word meanings into somewhat different meanings than the originals had.

But a start toward the facts of Baptismal Regeneration teaching as it came into Christianity, it is found in that Judaizing factor that entered into the churches at the time of the writing of that book, Acts. In the fifteenth chapter of Acts we find that already in the Judaizing teachers that were in Antioch and Galatia and other Churches all over the territory which the Jews inhabited. It is indeed strange that this Judaizing tendency should get into Rome, where Jews were not so very popular. Yet when we consider the Hamitic Japhethites of Rome were very fond of ceremony of a religious nature we can readily determine the reason then. The statement of Acts chapter fifteen is put so, "Except ye be circumcised after the manner of Moses, ye cannot be saved." "That it was necessary to circumcise them and to command them to keep the law of Moses". (Verses 1 and 5). Then it becomes a very short step
from this "lawkeeping" to the ceremony of Baptism for salvation. Jews, who had not yet been fully converted from Judaism, as early as the time, when the beginnings of the writing of the New Testament were first written, had already substituted something instead of Christ for salvation. This is the first move of any substitution for Jesus Christ in the matter of saving men. This grew rapidly until later another form of it came into existence about 250 A. D. Between the time of the beginnings of the New Testament and 250 A. D. there were several things entered into this substitution of ceremony and ritual and dogma for Christ. None of the men who knew the Apostles wrote anything but Christ and the Grace of God throughout their books. However John in his last book, Revelation, mentions again the Balaamites and Nicolaitanes and Jezebelites. There is good evidence to state that these also taught ceremony to the Christians and the churches. These evidently had taught some substitute for Christ in Salvation.

Here I shall quote two passages from the writings of Hermas, who was either the brother of Pius, a pastor of the Church at Rome, or a later Hermas who died about 150 A. D. In either case the writings of this Hermas, whoever he was, were not earlier than 125 A. D. The two passages quoted are found, one in the Vision 3:42 and the other in Command 4:18. In order as they are written I quote, "Hear, therefore, why the tower is built upon the water: because your life is, and shall be saved by water: And I said to him, I have even now heard from certain teachers, that there is no other repentance beside that of baptism; when we go down into the water and receive the forgiveness of our sins--." Mind you these were written in Rome, a hotbed of pagan and mythical additions to Christianity. Both of them are visionary, but they show the trend of the ideas of these pagans. The thing for Hermas to have done, instead of writing these out was to have searched the New Testament, which he perhaps did not own a copy, but if he were the brother of Pius, pastor of the Church at Rome, he could have had access to a copy.
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By the time of the death of Justyn Martyr, A.D. 166, many of his contemporaries had come to believe that "Baptism did the thing it represented, i.e., produced forgiveness of sins." Mind you Justyn lived in Rome the last days of his life, and there he was martyred in 166. He sought all such teachings with all the venom of his soul. He and his contemporaries of the true faith were opposed to Baptismal regeneration. A quotation from the first Apology of Justyn addressed to Marcus Aurelius reads, "As many as are persuaded and believe what we teach is true, and undertake to conform their lives to our doctrine, are instructed to fast and pray, and entreat from God the remission of their past sins, we fasting and praying together with them. They are then conducted by us to a place where there is water, and having been regenerated in the same manner in which we were ourselves regenerated, for they are then washed in the name of God the Father, the Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Spirit." Every mention that Justyn makes of Baptism is with that same thought, that it is for saved intelligent human beings. Justyn once writes this, "Many men and women, sixty and seventy years old, who from children have been disciples of Christ." But he does not mention baptism as a part of this. Irenaeus of Lyons, France, and pastor of that church from 177 to 202 A.D. seems to connect baptism with salvation, but never in the sense that it produces salvation. He wrote, "He came to save all persons by himself, all, I say, who are regenerated by him unto God: infants and children, and boys, and young men, and old men." He speaks here about the universal work of Jesus as Saviour and believers especially. He meant that all infants come into eternal life through Jesus, should they die in infancy. He does not in any manner connect baptism with the power to save infants or grown persons.

The next authors we connect here are Tertullian and Origen. Tertullian, who wrote from 190 A.D. to 220 A.D., not so far in his respect for baptism, that he began to call it: "the sacrament of washing," the blessed
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sacrament of water"—"the laver of regeneration"—and makes it equivalent to salvation. But Tertullian did not know the apostles, and was largely influenced by the Punic and Roman paganism of his territory. Origen wrote from 203 to 254 A.D. In his writings baptism is closely connected with salvation, but he still insisted on repentance and faith before baptism. He demanded that everyone should "be able to know Christ, and be cleansed by the word." Tertullian lived in Carthage Africa, and Origen lived in Alexandria, Egypt, and he visited Rome, Jerusalem, and Cesarea and the regions of Asia Minor.

We have come to about 250 A.D., and have not yet found Baptismal Salvation in any clear unmistakable terms. Yet for some time before this we have a little sense that many had the belief that such a thing did exist and had for a quarter of a century. It takes nearly that long for a question of such wide difference in debate to get into the literature of any age. The doctrine of BAPTISMAL SALVATION was a question of debate here in this last twenty-five years before 250 A.D. However the debaters contending for the teaching were far in the minority and were much weaker than their opponents who believed in the doctrine of GRACE.

The reason for this subtle change in the teachings of the days of the apostles was Judaizing and paganistic beliefs of those converted out from Paganism. The Judaisers very fond of ceremony, and the Pagans, also very fond of ceremony, both begun to clamor for the teaching that men and women, who were saved could lay hold on some tangible thing to which to lay the doctrine of salvation. Consequently, Pagans by this time began to reason that if Baptism was good for themselves, grown persons, why could it not be good for their small children? This subtle reasoning, which did not understand the doctrine of spiritual regeneration before the ceremony of Baptism, and perhaps cared less about it, since they considered Christianity a mere matter of ceremony, symbols, and a practice, they found it too popular to leave it off. The first dissension from Grace however occurred in Africa.
CHAPTER 2.

Paganism had begun to influence Christianity by 250 A.D. The very first substitution for Christ as Saviour began in Africa about that time. This was the first real cause of dissension in the ranks of the Churches. A certain Fidus, either a village pastor or a country pastor, was asked the question, "Why not give the grace of God through Baptism to our infant children as early as possible? And were not infants circumcised under Jewish law, then why delay baptism to infants?" All these questions troubled Fidus. He did not like to decide. Had he truly read the word, if he had it, which is a bit doubtful, he could have settled the question at once, but he did not do so, merely he "passed the buck" to another man. This man was Cyprian, pastor of Carthage, Africa. A council of sixty-six pastors met at Carthage about 250-252 A.D. to consider that and other matters. It took considerable time apparently to decide. Cyprian answered on the decision of the council. It appears from the answer that Fidus did not care to baptize (immerse) infants. He said it was an unclean thing to kiss them immediately after baptism. He was practicing the Jewish Law in this.

Cyprian's letter: "None of us could agree to your opinion. On the contrary it is the opinion of us all, that the mercy and grace of God must be refused to no human being so soon as he is born; for since our Lord says in his Gospel: 'For the Son of man is not come to destroy men's souls, but to save them,' so everything that lies in our power must be done that no soul may be lost. As God is no respecter of persons, so too he had no respect of age, offering himself as a father with equal freeness to all, that they may be able to obtain the heavenly grace. As to what you say, that the child in its first days of its birth is not clean to the touch, and that each of us would shrink from kissing such an object, even this, in our opinion, ought to present no obstacles to the bestowment of heavenly grace, for it is written, 'To the pure all things are pure;' and none of us ought to revolt at that which God has condescended
to create. Although the child be but just born, yet it is no such object that any one ought to demur at kissing it to impart divine grace and the salutation of peace, since each of us must be led, by his own religious sensibility, to think upon the creative hands of God, fresh from the completion of their work, which we kiss in the newly formed man, when we take in our arms what God has made. As to the rest, if anything could prove a hindrance to men in the attainment of grace, much rather might those be hindered whose maturer years involved them in heavy sins. But if even the chief of sinners, who have been exceedingly guilty before God, receive the forgiveness of sins on coming to the faith, and no one is precluded from baptism and from grace, how much less should the child be kept back, as it is just been born, cannot have sinned, but has only brought with it by descent from Adam, the infection of the old death; and which may the more easily obtain the remission of sins, because the sins which are forgiven it are not its own, but those of another."

This theology is pretty much in the fog, but one thing can be said for Cyprian and these sixty-six pastors, "They believed in the Adamic or the sin nature.” Sacramentalism was substituted for Jesus and salvation. Baptismal salvation in its first recorded instances was an act perpetrated on UNCONSCIOUS INFANTS. Origen and Tertullian who both died about this time, although they wrote some peculiar things, yet neither of them admitted an infant too young to understand into the ritual of baptism. The word infant meant to them a young person able to understand his acts. The CRIME OF BAPTISMAL REGENERATION arose concerning Infant Baptism.

Cyprian went to Rome. He taught there what we now term a "Bible School," a series of lectures on "Christian Doctrine." In this teaching he advocated the idea that Baptism had much to do with salvation, or to put it plain, he was an ardent baptismal salvationist, a materialist in salvation, that men had to be baptized to be saved. Now, this was due to the fact of the Pagan
ideas, which circulated round among the churches, and many of the pastors and preachers of the early churches borrowed this off the pagan converts, instead of off the scriptures. Men can do a huge lot of arguing about anything. They did this about baptismal regeneration in those days. When Cyprian got to Rome there were two ideas that he voiced with much gusto. One was that Baptism is the means God chose to save men, and the other was that most of the New and Old Testaments are to be SPIRITUALLY INTERPRETED, after BAPTISM. So we have the second seed of Romanism springing up here with Baptismal Salvation, which was primarily induced by a number of pagan mothers who got mightily interested in their babies about salvation. Now mind you this led to a deal of traditionalism and we have never been free from it since the time of this sturdy debater. Cyprianism, i.e. spiritualizing on every passage of the Bible interpreted and besides that we have Water Salvation, and these two drags that he forced on the Roman world. They were really eager to receive it however. But Cyprian got a shock when he came to Rome.

In Rome, he met Novatian, who was the originator of the "Kathari" or puritans of his time. When Fabian died just before the beginning of the fourth century, the pastorate of the church of Rome was open. Two men came up for the place, one Cornelius, the other Novatian. Cornelius won in the election. It looked a bit like politics usually carried into the church. At least Cornelius of the Baptismal Salvation crowd won, and Novatian and the Puritan group that believed in Salvation by Grace, left the church and organized the Novatian, or really the Salvation by Grace church, which was exactly like a Baptist Church of this day. Their rules of decorum, which is all we have left today ran like this. "Men should live holy to retain church membership. No unsaved are eligible to church membership. Infants should not be inducted into church membership. The Church should withdraw fellowship from all that walk disorderly. Only the saved should apply for baptism." These semi-doctrinal rules of decorum of the No-
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vian group of churches, first had their inception at the church organized by Novatian. A man came from Carthage, Novatus by name, and in this gave Cyprian the shock of his life by taking up with Novatian at Rome. This split the Carthage church in two as well as Rome. From this time on the Novatians began teaching against Baptismal Salvation, and backed by the two Novatians, they soon became quite a powerful group of churches both in the West and Africa. In this Cornelius and Cy-
prian both had their troubles over Baptismal Salvation, but they got the majority finally and another chapter in the Coming Holy Catholic Church was written into the story.

The Synod of Elvira met in 305 A.D. The city of Elvira, Illiberum, or Illiberis, was a central city of the churches midway between the east and the west, and twenty-six presbyters (elders---preachers) met and the pastors and deacons and the people in general of that section met with them. In this meeting they drew up a sort of Constitution Christian doctrines and practice. They named it the Constitution of the Apostles. This was like any other group or assembly of persons, and not any of them being very generally versed in the scriptures, or else they forgot the scriptures while in session like any other group generally does.

They did like most other groups in an assembly of that kind do. They over-estimated their power and forgot that the local body of the church is the last and final authority over anything like that under the New Testament, so they passed some rulings on Baptismal Regeneration. They passed many general rules and sum-
tuary laws to govern the churches in a general way. They even dominated the churches by these rulings in the general guise of the Universal Church. This was only twenty years before the Nicene Creed was adopted. By this time the Synods, Associations, Councils, and other bodies had begun to assume the authority over local bodies. They were doing their best to get the doctrine of the UNIVERSAL CHURCH and BAPTISMAL RE-
GENERATION put into the practice of every local body
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they could influence. But the Novatians by this time had so permeated the countries by their Salvation by Grace doctrines, that it was a difficult thing to teach these heresies. Below I give the excerpts from this Synod of Elvira. No doubt it was used by the Council of Nicaea, as we shall show.

Section XXXI. "It is decreed that youths, who have committed adultery after the SACRAMENT OF BAPTISM OF SALVATION, when they have taken wives, may be admitted to communion, when the lawful penance has been done."

Section XI. "If a woman Catechumen becomes ill during her five years of probation, it is decreed that Baptism should be given and not denied."

Section LXXVII. "If a deacon ruling a people without a bishop and presbyter, has baptized any, and the Bishop should complete the work in them; but if they depart this world before that can be done, any one of them who believed is justified by their faith." (This sounds like modern Catholicism, but remember that this all came out of Paganism.)

About 311 A.D. Old Galerius, the last of the persecutors of the Christians died. Then Constantine came to the throne of Rome and broke into Christian ranks rather forcibly. In 325 under his call the Council of Nicaea met. Their idea was to set the doctrines of the Holy Catholic Church. Here follows such part of the Nicene Creed as is necessary to the subject. "I believe in the Holy Catholic Church and Apostolic Church. I believe in one Baptism for the remission of sins." This is direct from the Creed. That Council really met in April 325 and ended in June of the same year, but preparation for it had extended from the year before. There 319 Bishops were present. One of them objected to this, his name was Acacius, his objection was registered in rather strong terms, and he was ordered by Constantine the emperor to build his own ladder and go to Heaven by himself. This period of development in this chapter shows how the doctrine of Baptismal Salvation was fastened on the State Church of
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Rome. The Novatian, Donatian, Montanian party was excluded from this group, and became the party holding to the doctrine of Salvation through faith and not through Baptism.

Athanasius in the creed he put forward, for he was the pastor of the church at Byzantium (called Constantinople in 311) at the death of Constantine, said nothing about baptismal salvation. Article 28-29 of that Athanasian Creed declares "Whosoever wills to be saved, then, let them believe in this way concerning the trinity. (20) But it is also necessary for eternal salvation that he should believe faithfully in the incarnation of our Lord Jesus." So there was much variance of opinion during this time about the doctrine we are discussing. The Nicene Creed was not voted unanimously by any means. It came as a result of a majority vote, and then it was made unanimous. Much like a vote of 318 preachers would be nowadays. But this was history for the coming Roman Catholic Church, which declared and still does that the 318 Bishops received an inspiration to vote the Creed! This sounds like a lot of modern stuff!

When Leo I came to the pastorate of the church of Rome, and by this time the pastors of the great city churches had assumed the title of Bishop, and were really ruling the smaller churches, the idea of the Nicene Creed had assumed hold on the priesthood. Leo was Bishop of the church at Rome, or the state Holy Catholic Church 441-460 A.D. He wrote concerning a certain Hilary pastor of the provence of Vienne. "But the opinions of the Bishops, refusing to acknowledge the rules of the holy canons given at Nicaea, we with the agreement of your piety declare null, and by the authority of the blessed Peter the apostle entirely revoke by a general definition following in all ecclesiastical matters the laws which the Holy Spirit instituted by the 318 Bishops: so that even if many more than that number should decide anything different, yet whatsoever was opposed to their decree would have to be held in no respect." Baptismal salvation from the
Nicene Creed forced again on the pastors of the province of Vienne, or N. E. Italy.

Now since the Catholic Church was a part of the state all this time, the emperors considered themselves the guardians of the doctrines of the church as well as the government of the people. Every emperor of Rome after the time of Constantine, considered himself the Defender of the Faith. This thing continues from Constantine entirely up to the present kings of the very day in which we ourselves live. The King of England is called this in his titles; an empty one now, but very much a religious one in the time of the emperors of Rome from Constantine up to the fall of the Roman Empire and on through the Gothic and Frankish emperors in all European nations to this very day. Since Baptismal Salvation was one of those doctrines, when a king or emperor, who considered himself the defender of the faith, he was anxious to force baptism for salvation on his subjects.

About the first real case of this we have, we find at the time of the Emperor Justinian. He was a real tyrant and compelled his subjects to do as he prescribed, even in matters of religion. The following edict was given out by Justinian about the middle of his reign. He reigned from 527 to 565 A. D. The edict is as follows. "Such parents as had not yet been baptized, should present themselves, with their wives and children, and all that pertained to them, in the church; and there they should be baptized as soon as they were taught the scriptures according to the canons, and they should immediately cause their infants to be baptized. But if any persons, for the sake of a public office or dignity, or to get an estate, received a fallacious baptism themselves, but in the meantime left their wives or their children or their servants, or any that were their retainers or near relations of them in their ancient error, their goods in that case were confiscated, and their persons punished by a competent judge, and excluded from bearing any office in the commonwealth." This fabric of baptismal salvation rested on deception.
and force. The edict further stated that no one might have any office in the church or state who had not been baptized, and even death might be the penalty of the disobedient subject.

In the narrative of Gregory of Tours concerning the conversion of Chlodovech, we find the following: "The New Constantine proceeded to the font to wash away the disease of the old leprosy, and the sordid stains of his old life in the new water, and when he was come from baptism, the saint of God spake to him with eloquent words: "Bend thy neck in humility, Lucumbrian, worship what thou hast burned, burn what thou hast worshipped."---And now after the king had made confession of the Omnipotent God in the Trinity, he was baptized in the name of the Father, Son, and Holy Ghost, and was anointed with holy oil in the sign of the Cross of Christ, and of his army more than three thousand were baptized."

Augustine, sainted by the Roman Catholic Church, born in 354 A.D. went to Hippo, Africa, being born in Numidia, Africa, and later was made pastor of Hippo. In his writings he states "For whatever unbaptized persons die confessing Christ, this confession has the same efficacy for the remission of sins as if they were washed in the sacred font of Baptism." This is not the Augustine that went to England.

Baptismal salvation was unknown in England before 596, when the second Augustine was there preaching to the Angles, Saxons, Welsh, Irish, and others. There were in the Isles then the primitive churches of England and Ireland and Scotland. These peoples were not uncivilized when Augustine went there. Augustine went there to bring them under the Catholic Church, then not having a real pope, but the primacy was in the hands of several Bishops in several places over Christendom. A single Bishop had not yet been appointed. So in this time the Holy Catholic Church was the power and not as yet any single Bishop was head. Within ten to fifteen years however this head came into Boniface III pastor and Bishop of Rome. When the se-
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cond Augustine went to England, he took the doctrines of the Holy Catholic Church (Universal Church) to England with him. He by force and partly by persuasion, set up his Episcopal See in Kent 597 A. D. He brought the doctrine of Baptismal Salvation with him and forced it on the English Christians, and they not having any power of resistance, when the kings and rulers adopted Catholicism, were either forced into secrecy or to flee the wrath of kings and church dignitaries. About this time the Catholic Church, not yet known as the Roman Catholic Church began forcing trials into the states of Europe not as civil trials, but as ecclesiastical trials for crime. They began to argue that every offence was an offence against morals and the Holy Catholic Church had the right to try any case in an ecclesiastical court, and assess the penalty against the offender. Later the Catholics in their rule of the empires of the West assumed complete right to try all cases of any nature.

By 610 A.D. the doctrine of Baptismal Salvation had come to be the primary doctrine of the Catholics, both east and west. However, the Latin ideal of a Roman Empire had taken hold in the West and the idea of Greek Democracy had rather prevailed in the East. Thus while the West was using compulsion toward Baptism to save even the babies, the Eastern Catholic Church, known now as the Greek Catholic Church was allowing some freedom after much the same fashion of our modern Baptismal Regenerationists.

Just about the time of the Barbarian invasion of Rome and the empires of the West were arising, the kings who considered themselves Catholic Christians, began the practice of forcing all the conquered in their realms to be baptized, thinking that was a sure fire way of making them become Christians and taking them to heaven. At one time one hundred thousand Saxons were driven down into the river and at the point of the spear were forced to be baptized by the priests and bishops who followed the armies.

We are now up to 650 A.D. and we have shown
that Baptism was by now forced on all who came under the sway of the Western Catholic Church. All West Europe was now rather a solidarity in the belief of Baptismal Salvation. The Greek manuscripts of the New Testament were by this time laid aside and a papal decree declared the Latin Vulgate translation of Jerome the "Word of God." This idea prevailed even until the time of the translation of our English Version, under James I of England in 1611. We now come to another feature of the subject in the translations of the New Testament.

CHAPTER III.

The subject of translation into other languages is a very interesting one throughout the centuries. To introduce the subject of transliteration of words this illustration comes in handy. Many words became ecclesiastical terms and the church of the West, and also of the East, began to legislate in matters of language in ritual and creed. Words like "Baptize" a Greek word meaning to dip, became a ritualistic and credal word to the average man, and on pain of excommunication, he was made to accept just what the Catholic Church, either East or West, said about it. Another word "Blasphemy" came bodily into the use of the church language. This word which in the Greek of the New Testament, means vilely evil speaking, became a great crime in the Catholic Church. It came to mean a terrible thing said against the Church or any officer of the same. "Eucharist" also came in for a very high place in church language and ritual. "Sacrament," something that was to be carried out in act, became a very sacred matter in church language and ritual. If we were to stop here and try to give all these ritualistic words, given place in the language of the Catholic peoples, we should hardly find space in an article like this to do so.

"Baptism," as a word, became very large in the ritual of the Church, East and West Catholicism. Baptism was the magic act which took the sin of Adam away from the Catholic. The Catholic Church passed edicts
and doctrinal statements plenty to make their people sure that this was true. A teaching that early found place in the doctrines was that Baptism took away the natural sin of the person baptized. Then if it took away the natural sin of a human being, why not apply it to the irresponsible infant? This logic took hold of the people generally regardless of however much it was false. There were no printing presses in those days and Bibles were not to be had. The laity had to hear what the priest said. He could not read much better than the people, and he memorized the few teachings to which he must hold his people. So, babies and all came under Baptismal Salvation.

The very first translation of the New Testament was made by Tatian and other Syrian preachers from his time on to about 200 A. D. Naturally as the translation came into the Syriac, they used the proper Syriac word which is "Tabhal," the same as the Hebrew which means "dip." This was too early by nearly two hundred years to make this Syriac idea mean anything like baptismal salvation. By 200 A. D. the New Testament had been put into several Latin translations. These were being used by the Western churches, but as yet none of them had given the idea anything else but that baptism was merely a figure of salvation. In nearly all these Latin versions of the New Testament, there is hardly a one of them that have the word "baptism" for baptism. I read in some remains of these copies, the following words:

"Tingo" meaning "dye," as a fuller does cloth by dipping.
"Submergeo," submerge, to put under.
"Immergeo," to immerse, and dip.
"Demergeo," to immerse down into.
"Baptizo" one time in all the available records, that I have, and I have 3000 uses of it.

Since it was the same about many other words as it was about the word "baptize," the western churches had a great deal of trouble with these different renderings, because localities understood them differently.
This got so troublesome that Damasus, bishop of the church at Rome, secured the consent of Jerome, Eusebius Hieronymus, St. Jerome of the Roman Catholic saints, to prepare and translate the Greek scriptures into Latin for the Western Churches. We do not just know the word that Jerome used for Baptism in his draft of the Vulgate or common version he translated into Latin, but as it has come to us today, we have the word "baptize" untranslated in the Vulgate of today. By this time the word had become a ritualistic church word, and was well understood by everybody and there was no question about the method of baptism. By Jerome's time baptismal salvation was firmly believed by many churches, especially the one at Rome, destined to become the chief church of the West.

There is a strange thing happening right along here in connection with the rite, and that is, that many Catholic priests tried their best to get the word into the vernacular of the commons. Why they could not is a problem, but for this reason, if no other. The word had come to mean dipping, immersion, and there was no reason for the word to be translated into the talk of the people. The term "Baptism" meant one thing, so why translate it? Thus when the idea of baptismal salvation fastened itself on the religious thinking of the people generally, the term had not really been translated but was adopted bodily in transliteration from the Greek scriptures.

About this time, 450 A.D., there was a new racial movement which came into this church picture. The Anglo-Saxon, Jutish, Frisian, and Danish invasion of England. This brought in a new element into language. These Barbarians knew none or very little Latin, and no Greek, so what should be done with this ecclesiastical terminology? One of two things must be done. Teach them Latin and Greek terms, or put the words into the languages and dialects of these people. The former course was the easier. Priests found it easier to teach a few church terms than to give a translation into the several dialects of the barbarians. Now for
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a few hundred years little was done about getting the ritualistic words into these Nordic Dialects. Latin educated priests came into England and taught the terminology of Rome to England.

Catholicism had about secured a firm hold on England and the islands by 1000 A. D. yet in the meantime a few men like Beads had gotten together young preachers and put some of the New Testament into the Anglo-Saxon tongue of the English Peoples. Alfred, king of the Saxon English, and later king of all England did some more, but with varying success. In 1066 A. D. when William conquered England and the liberties of the Saxon peoples was put under Rome, then Catholicism reigned supreme and the word “baptize” came into use permanently as the ritualistic word of the Catholic Church then master of England. Baptismal salvation was now firmly set in all Catholic countries. And since the Catholic Church declared she had the power to change the Word of God, naturally she could interpret the rite of Baptism as she pleased.

By 1000 A. D. Baptism as a sacramental saving ordinance had set itself in the Catholic Churches of the West. They had declared that it was necessary to take away the sin nature of children. This meant that the taint of guilt brought on the human race by Adam’s sin was forgiven and washed away in baptism. This could then mean nothing more than that any sin the child committed after that was held as mortal sin or a venial sin by the Church, and the person had no rights to approach the Church and be responsible to the Church. Since the Catholic Church claimed to be the real Church this was the dilemma every member of that body was in. If the Church had the right to save by sacrament of Baptism in the stage of the child’s unconsciousness of sin, then the church had the right to say how they should further obey that body for keeping salvation. The natural thing following baptismal salvation on that score was nothing else but apostacy.

We are now within three hundred years of the first attempt to put the Bible into anything like mo-
modern English. This was done by Wicklyffe at the close of his life 1385 A.D. A very peculiar thing happened in this work of Wicklyffe. He had nothing of any Greek manuscript, but he did have the Latin Vulgate. When he finished his translation and was dead, then a few, and perhaps many of the people had copied his translation of the Vulgate. He had left them with the clearest statement of salvation by this sacramental act, whatever it was. His version reads:

"In Thilke dayes came Joon Baptist prechynge in the desert of Jude, saying, Do ye peneunce:--Thanne Jerusalem wente out to hym in Jordan, and thei weracen crystened (or literally Christened by baptism) of hym in Jordan, knowelchynge there synnes." Matt. 3:1-2 and 6. However, they interpreted Baptism then, and it was generally done in three ways, "Sprinkling," "Pouring," and "Immersion." The evidence that Baptism was considered a saving ordinance or sacrament is plentiful in this work of John Wickliffe. Baptism was the primary saving ordinance of the Catholic Church then. In the trial of Wickliffe, he was not charged because of preaching doctrines contrary to the Roman Catholic Church, but of preaching against the Church. His belief in Baptismal Salvation was as strong as any, but he had attacked the church and in 1378 his trial came off in the Black Friar's hall in London. He lived seven years after this practically excommunicated, but teaching this kind of heresy to the Catholics.

One of the most serious charges laid against the Protestant Reformation yet, in all the charges that can be laid to the Reformation, is found in the Augsburg Confession, of which the four great parties of Protestantism were part. This confession was held at Augsburg Germany in 1530. Of them were Luther, Zwingli, English, and Calvin. They stated this of Baptism after they had stated their hatred of Anabaptists and Donatists. Article IX here quoted in full shows what the Protestant Reformation thought of Baptismal Salvation. Referring to the teachings of the Churches, they said, "They teach that Baptism is necessary to
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salvation, that by Baptism the grace of God is offered, and that children are to be baptized, who by baptism are offered to God, and received into his favor," a doctrine of Protestantism.

They condemn the Anabaptists "who do not allow the baptism of children, and affirm that children are saved without baptism." Thus we infer and it is proved by the bold statement of these men, an Englishman, Luther, Zwingli, and Calvin. These men believed primarily in this document. Now nobody ever reads the confession which comprises XXII articles in part one and VII articles in part two, which were intended to correct some evil practices of the Roman Church. This is a very enlightening document, and shows on what grounds the Protestant Reformation was shaped. This is the most enlightening of all the documents that show what originally Protestants were. They never did get very far away from the Roman Church, but merely tried to reform that church to what is called a belief in the Universal Church and the primary doctrines of that Universal Church.

A very spicy little thing used by these persons, who lived in William Tyndale's time, to refute any doctrines of salvation by Faith or Grace is the following copied from Hody, "De Textibus Biblicibus." "They said that there was a new language discovered called Greek, of which people should beware, since it was that which produced all the heresies; that in this language was come forth the New Testament, which was full of thorns and briers; that there was another new language too, called Hebrew, that they who learned it were turned to Hebrews." This sounds like some of our prominent Baptist brethren in the year of our Lord 1940! This came about in 1525 or near to that time.

Now in the time of the bringing of our Bible into English from the close of Wicklyffe's life 1385 to the bringing out of the Authorized Version, some of the versions tried to translate Baptism and some did not. But generally, since the word for Baptism had become a standard word in English very few of the trans-
lations had any successful favor when they did translate these words that were generally transliterated. So "Baptism" and many other words that had become fixed according to the Catholic interpretation were left unchanged in the translations. Most of these translations, and a few of them here can be noted, still used the theological terms of the Catholic Church and the daughter, the Church of England! So Baptismal Salvation was fastened on a nation by transliterations of terms of theology instead of giving language and dialectic meanings to them.

This will now bring us to the Authorized Version. In 1604 James I, King of England, Scotland, Ireland, and Wales, and Brittainy, called a council to iron out the differences between the two parties, the conservatives, and the liberals of the English Church (Episcopal Church,) which church had been established less than three fourths of a century, and then had relapsed to Roman Catholicism, for quite a time, yet still holding to all the primary doctrines and rituals of the Roman Catholic Church. The last time it had come back to Anglican Episcopality was in 1558, when Elizabeth came to the throne. When she died in 1603, there was no more of the Tudor line in England and to get a king, they were compelled to go to the Stewart line of Scotland. Elizabeth had a few years before this beheaded, Mary, Queen of Scots, Mother of James, who was a Roman Catholic. James who had been born a Roman Catholic; and partly reared as one, and then trained in Presbyterianism under the lords of Scotland, and as a Catholic Presbyterian on the Scottish throne, was called from his Roman Catholic Presbyterian to be king of England and head up the Anglican Episcopal Church. This he did with a vengeance. The year after his accession to the throne, he called this council to secure agreement between the two parties of the English Church.

There being about eleven different versions of Bibles in England at the time, and about eight or nine of them in the English language, the king considered
it time, upon the suggestion of some of the Bishops of the liberal party to give a new version of the Bible. In the discussion that followed, Dr. Reynolds, who advocated the new version, was rather severely rebuked by Bancroft, the bishop of London, "If every man had his humor about new versions, there would be no end of translations." These testy old fellows had quite a round of discussion about the matter, and finally King James decided in favor of the New Translation, which was not really a translation, but rather a revision of all of those that had gone before, and as James himself said, "All the former translations diligently compared and revised." This set the thing going. Then were assembled about all the versions and several foreign versions, the Latin Vulgate, and four Middle age Manuscripts, and especially the Bishops Bible as a pattern.

James drew up a set of rules to follow, making his Greek and Hebrew readers hold to them. They are as follows: I. Keep the English language beautiful at all costs. II. Do not destroy the ritual of the English Church. III. Do not destroy the doctrines of the English Church. IV. Use the Bishops Bible as a pattern. V. Keep the doctrine of the Divine Right of Kings in the Bible. Many more minor rules were given but these five were the ones that were to be carefully observed. One would naturally see that those men who were forty seven Ex-Roman Catholic, Episcopal, would be handicapped and pleased both at the same time. If any of them had believed in salvation by Grace, wholly without Baptism, they would have been tied by these rules.

As it turned out in 1611 they presented to the king the manuscript of the present Authorized Version of the Bible. Any Bible printed in England a few years back will have their dedicatory address to the King in it. The battle was to hold the Episcopal doctrines and rituals and exclude CATHOLICS and BAPTISTS. They well nigh succeeded. They translated no word, phrase, nor clause that was, when translated, in opposition to the English Church. In fact, if they had, it would have torn down their Baptismal Salvation and Baby Sprinkling.
and all their theology.

Another thing scholars have had to battle all throughout the years. The printeries all throughout those early years all belonged to the kings and the statesmen, who were interested in the English Church, and they received revenue from them. We have an old Bible printed in Edinburgh, Scotland in the year MDCLXXXIX (1789) in the king's printery by Alexander Kincaid, the king's printer. Until 1901 no American company could put out a Bible translated by Americans. All rights were reserved to English printers and the Kings of England. They had a monopoly on the Bible printing. This battle prohibited Bible printing anywhere excepting in England or with the permission of English Parliament or the English Church. Very few prints of the scriptures consequently came out until the beginning of the 20th century. I have one of 1875, but it was never popular, being ridiculed as changing the Word of God. Translations of foreign countries outside of England and America could not be listed in this, and were not, nor were the translations in foreign languages. Gradually, however, scholars began to discover these faulty translations of such things as Baptismal Salvation and they began to comment on the real meanings of the original tongues, because they were not hampered by the traditional ideas of the English Universities which were all supported and had faculties wholly from the English High Church. It was not long until men who were real scholars discarded the Roman Catholic, Episcopal chapter headings and comments in the English Bible of later translations and came out with actual translations most of the time written in the margins of the Bibles explaining the words of the languages as they were written and came down to us. Some men of courage not held by the traditions of the religious prejudices common to men, began going back the thirty-four hundred years to the Old Testament and the nineteen hundred to the New Testament and began picking up the real common meanings of the languages as they were and giving them to men of today in their
simple languages.

CHAPTER IV.

Since the English and American versions, 1886 and 1901 respectively have come out and about fifteen hundred manuscripts of the Greek New Testament have been uncovered, while there were but four extent manuscripts of the Greek in the time of the translation of the Authorized Version, and then they were not considered with much more reverence than the Latin Vulgate and the German of Martin Luther, and the Septuagint and the Latin Vulgate gave us much of the meaning of our versions prior to 1611 and back to 335, we can now come to a new field for the truth of the doctrines which we declare to the world. Now since the one doctrine to be ruled out by this small article is that of Baptismal Salvation we do not find a trace of it much before 200 A.D. Since then it has been growing on and in the theology of the off-brand Christianity, until it has become a fetish of many people. There are two arguments of the Baptismal Salvationists that they use with force. One that it leads to salvation, without repentance and faith. The other that it leads to salvation coupled with belief and repentance. This second is what is commonly called Protestant, the other that it saves without them is Catholic.

There are about seventeen scriptures in the New Testament, and all of them figurative in the use of Baptism. And not one of them is used in any sense to state that salvation is by baptism. In the lifetime of E. Y. Mullins a tract was written by him on the subject, in which he showed that every case of this use was figurative. I believe a proper translation of each of these verses will give us the idea that figurative language is in them all. The verses are John 3:5; Mark 16:16; Acts 2:38; Titus 3:5; 1 Pet. 3:21; Rev. 1:5; Luke 3:3; Matt. 1:11; Mark 1:4; Acts 13:24; Romans 6:3; Acts 19:4; Acts 22:16; Gal. 3:27; Eph. 6:26; Heb. 10:22; 1 Cor. 6:11. They all are used to prove Baptismal Salvation, but most of them do not even refer to it.
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John 3:5; Let us here give a translation of this text. "Answered the Savior, Truly, Truly, I state to you, whenever any one might not be begotten out of water even spirit, he is not able to go into the kingdom of the God." The word "kai" an English transliteration of the Greek word, "and," is many times translated in the Authorized Version as "also" and "even." This is true more than a hundred times in the New Testament alone and no account is taken of the Septuagent of the Old Testament. So, now, the language must here be a figurative use of one being begotten of the Spirit. This verse cannot mean baptism, for in that case it would have spoken of baptism as a burial instead of as a birth.

Mark 16:16. I simply refer the reader to my small tract on Acts 2:38. In this, better authority than I, has been given and the reader may discuss with them the subject of Mark 16:16.

Acts 2:38. I also have given scripturally in my small book on Acts 2:38 Titus 3:5. A literal translation is here given, with references. "Not out of works, the ones which we did in righteousness, but according to the propitiatory sacrifice of him he saved us through the washing of making generated again, and renewing of the Holy Spirit." This can not mean baptismal salvation, for it fits the following scriptures: Mal. 3:2; John 3:5; John 4:14; John 19:34; 1 John 5:8. These tell the story of the renewing. First: a washing of sin out by the Spirit and then a filling of the Spirit.

1 Peter 3:21. This certainly is figurative language and not literal. Literal in the flood and the ark, but figurative as to salvation and baptism. "Which even the antitype, baptism, saves you, not the putting off of the vileness of the human nature (SARX is a man as he is born,) but of the within perceiving of good as to an earnest desire unto God." This is self explanatory. The whole matter of Baptism is figurative according to this scripture. We are in the ARK of Christ and that saves us! We are then figuratively laid into a tomb in the figure of Baptism to show that forth! Romans 6:3
has much the figure in it. By a translation which is literal to show this very figure we may translate that in connection with this verse. "Or do you not know that such as were submerged (baptized) into Christ Jesus, were submerged into the death of him?" Here we have again a tangled figure, both of death and a submergence into Christ Jesus. Two figures stand forth here and both metaphors and metonymys. Literal submergence cannot be here without the literal submerging being a figure of two things, death, and Christ as Saviour. Another scripture in exact line with this is Gal. 3:27. "For such as have been submerged into Christ, have dressed themselves up as to Christ." The words "dressed up themselves" are middle voice Aorist tense in the Greek and may mean have imitated Christ or have followed Christ. These scriptures may mean nothing as to water baptism but may mean something as to what salvation does for us, or they may mean figurative baptism.

Romans 6:4 has the true figure of water baptism and when we get it in plain language and not theological terms, we can see what Baptism really is in figure. "Therefore we were entombed with respect to him through the immersion (baptism) (submergence) into the death, in order that just as was raised Christ out of the dead through the glory of the Father, thus even we will walk around (spread ourselves around) in newness of life." Here a pure matter of the figure of what Baptism is. A figure of the death burial and resurrection of Christ, and the same figure of us to sin as the same figure of our resurrection.

Luke 3:3. "And he came into all country around the Jordan heralding the (submergence) baptism of repentance (into) (for) unto remission of sins." Here the weight of the argument is on the word "eis" which occurs two times in this verse, after came, and after repent-
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ance. Evidently the basic meaning of the two words is the same, but the second word is used not in a material way, so it must be a spiritual coming into. Therefore it must mean that repentance is already there before it can be come into in the work of remission. Also Remission must already be there before it can be come into. Another thing to observe, "Repentance" is a Genitive of possessive case, and the original meanings of the case is, "ownership," "authorship," "origin," "kind." Whose Baptism is it, does it not belong to "Repentance?" Is it not of origin with repentance? Is it not of authorship because of repentance? Is it not of kind because of repentance? Which comes first thing owned or the person owning it? Which comes first any one of these, authorship, ownership, origin, kind, or the thing brought as out of them?

Matthew 3:11. "I submerge (baptize) you in water unto ("eis") repentance." Mark 1:4. "Became John, the immerser, in the desert of Judea, hereding the immersion (baptism) of repentance unto (for, eis, the same word) remission of sins." Both these scriptures do just what Luke 3:3 does and the very same arguments can be made about them. Baptism (immersion) in water here is only figurative of repentance and salvation and cannot be made to take away sins. Acts 13:24 does the very same thing, "John having heralded before the entrance of his coming the immersion (baptism) of repentance to all the people of Israel." Acts 19:4 does the same thing but explains it, "John baptized (Lit. immersed) as to the immersion (baptism) of repentance, saying to the people, that they should put their trust into the one coming after him."

Hebrews 10:22. "May we come forward with a true heart in plentiful hearing of faith, sprinkled as to the hearts from an inside consciousness of evil, washed as to the body with pure water." Here the writer of Hebrews is discussing the High Priesthood of Jesus and our approach to him. The Old Testament figures are used, and he is showing the figurative uses in the New Testament, in which the Church with its figure of Bap-
tism is a part of the plan of God for a bridal relation with Jesus the High Priest who is now our High Priest for eternity and not an earthly one.

Galatians 5:26. "In order that he may make her holy, having cleansed her as to the washing of the water in a word, in order that he might place her alongside of himself, as the called out of high repute, not having a spot or a wrinkle, or any of the such, but in order that she may be holy and blameless." Here a highly figurative use of the business of washing. Surely this is not referring to Baptism, but the Church has already been baptized in the individual members before their entrance into her, and now he is washing her in the word. 1 Cor. 6:11. "And these some of you were, but you were washed, ye were made holy, but ye were made righteous in the name of the Lord of you Jesus Christ, and in the spirit of the God of you." This is again a figure of speech showing that in Christ Jesus and the Spirit of God all these things happened to the Corinthian brethren.

This comprises all the seventeen scriptures on the subject in the New Testament. These scriptures are all figures of speech. If we were to give all the figures of speech in the Bible, and write them out with examples, we should have Baptism as one of the figures that show the real work of figures. Very few interpreters of the Bible try to understand the figures of speech in the Bible. Generally when the Baptismal Salvationists set their minds on Baptism, they refer to it as the act by which God gives salvation and never try to interpret the figurative uses of it in the Bible at any time. The Bible is filled with figures of speech, and these are many. I think about twenty-nine or thirty kinds of figures of speech in all are found in the Bible, and no man can interpret the Word of God without understanding these figures of speech. In 1 Peter 3, the word "like figure" which is "antitupos" in Greek is used but twice in the New Testament the other time in Hebrews 9:24. This statement declares that the things made by hands are only the like figures of the things true.
These two scriptures on the word "antitupos" are convincing that figures of baptism are only used to illustrate the true salvation, which has taken us before. Well, we have Baptismal Salvation with us today and men are fast losing the true conception of what Salvation really means and are rapidly going to the figures of salvation to get salvation. We cannot get it that way, but we must come directly to God, through Jesus Christ and not through a figure for salvation. A summary now of the two ideas of the Baptismal Salvationists. One that men are wholly saved by baptism. Entirely Pagan, and for that reason Baptism is inflicted on helpless infants. Catholic and Episcopal at base, primarily Catholic. The second, Baptism is an obedient act of repentant and believing, who will not be saved until they are baptized. This makes baptism equal with faith and repentance. This is the most illogical of the two, for it puts the repentant sinner in the same condition as the infant, he has to have the medium of the priest or preacher to save him. The Word declares that we must approach God only through Jesus Christ. Why put a priest, a preacher, a ritual between man and God? This takes away the true mediation of Jesus Christ. Since Jesus is the mediator, if any of these come between him and God, then Jesus is no mediator. Either the Bible is figurative in this thing or the Brahmin and Buddhist and Shinto and Mohammedan is just as right as the Christian. Something between Jesus and man or something else between God and man, every religion on the earth today is just as valuable as Christianity. But Baptists believe that Jesus is Mediator, and on that rises or falls the Bible and their belief in God. If I believed anything else, I would throw down the Christian religion, and take up anything else, it does not matter.

CHAPTER V. CONCLUSION.

The greatest work in Christianity this late in the Church Age is the discovery of the real historical, social, linguistic, and racial settings around the early
Church people. When these are clearly understood, we shall be able to put the right and proper interpretation into our Christian practice and doctrine. My privilege and opportunities throughout the last thirty years have been such as to draw my attention decided toward this kind of work. With the chance for research work in fields that run parallel with these early Church periods, I have made extensive investigation in the work of the early churches. The writings of the men of that time have been at my command, and I have had the opportunity of getting some material from that period of long ago and setting it into terms which men of our times understand. This has fitted me for some work in this field which deals with the doctrinal heresies which have come down through the ages to us.

I am convinced from this, that men have been continually injecting into the religion of our Lord their own superstitions and traditions. Men of any age have the peculiar conceit of making anything of the past turn and shape itself to their own traditional and superstitious ideas, which most of the time will bear much investigation and with that are found to be mere injections into the common thinking of any race or any people. Our religious ideas will be like other ideas. There are many lines of human endeavor, and every one of these are changing as civilization advances. However not one of these ever has advanced as far as the true message of the Lord, the lowly man of Galilee. If Christianity, as Jesus gave it to the human race, is to be improved on throughout the years, as many men think, and to quote a man with whom I once had controversy over the very question exposed in this book, when he said, "The Church must conform to the larger and advancing uses of men in modern times."

Such a statement presupposes that the Lord did not fully give us His complete will in His gospel and concerning His Church, and therefore left it to finish His task. He said on the Cross, "It is finished." Therefore, we men have not a single bit of authority to make legislation for that body which He called His Church.
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Matt. 16:17-19.

We take it for granted, that whatever teachings Jesus related to His people have in them the germ and statement of all teachings, which He wished men to bring their fellows, whom they, and He before them, wish to bring into salvation relation with each of the Divine Trinity, and into Church relation with Him and each other. Since the Lord established a body He called His Church (Called out) and did not leave to men to make laws for that body, we may be assured that we should implicitly adhere to the practices He left for that body and that we should believe and teach all the precepts that He gave that body called out from sin and worldliness. Salvation from or out of sin is one distinct thing, that Jesus gave to believers and repenters before belief. This is only part of the calling out for His Church. The second part is to call out His saved from worldliness. Anything by way of teaching or practice the world holds as correct is utterly foreign to the work of Jesus in establishing His Church. In His last recorded prayer of some length to the Father, He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." There is an article "ek" before the evil, and in the ancient manuscripts two of which use evil and the other uses world, we are convinced that Jesus prayed that they might not have as a called out group anything to do with worldly activity in the body He called Church. Baptismal Salvation is the prime teaching of the most worldly of the so-called Christian churches, so it must be utterly foreign to the teaching of Jesus because of that admonition.

Then there is a decided difference between Christianity and Churchanity. The fact is thoroughly established in the minds of the well taught in this field, that the Churchanity of men should be governed by the Christianity of the Lord. In this thing comes all the discussions of the offbrand Christians of all time since the Lord was on Earth. Men have thought to mold Church and churches to their worldly way of thought
A SHORT HISTORY OF BAPTISMAL SALVATION HERESY

and practice, therefore we have hundreds of religious denominations calling themselves the genuine or at least a part of the Church of Jesus. From this kind of thinking came out most of the heresies and heteropraxy of the many churchianities of the present day. The few great principles of the early church, that cover everything in real religious practice and belief stand in the way of every heresy, every evil practice of all the so-called Christian churches. These principles may be summed up in few words about this way. "Jesus is Lord in Heaven and Earth." "The Lordship of Jesus" is another way to put it. "Soul Liberty," this is one of the all important principles of real Christianity. When a man has some doctrine or ritual between him and the Lord Jesus, he has no such thing as Soul liberty. Men who teach there is something between Jesus as mediator and Lord and a soul approaching Jesus, are doing for man a wicked vile thing. This sets Jesus as Mediator out of the business of salvation for a human being. Jesus Himself said, "He that cometh unto me I will in no wise cast out."

Another principle of the early Church is the matter of "Free and open preaching." This principle gives the preacher the right to only assume the attitude of preaching the words of Jesus on the subject of Salvation. No preacher now has the right of legislative priesthood. Jesus gave the complete will of God to man in the matter of saving man from sin and death. Therefore the plan is sealed as to how man should be a child of God. No man has the right to come between Jesus and a soul with a legislative priesthood. To put it plainly Jesus the Lord has the full power of salvation and no priest can say how a man must be saved. Ceremony, ritual, doctrine. and a thousand other methods of salvation men have formulated for others are all ruled out by the principle of preaching. For it pleased God by the foolishness of preaching (literally the word is "heralding") to save them that believe. This rules out a check on free and open preaching.

Now to bring this book to a conclusion. We have
shown how the idea of Baptismal Salvation came into the minds of the so-called Christians and Churches of this day. We have used uncontrovertible facts from history. These facts are not generally known even by the leaders of these denominational forces. We are sure of this, that if more religious would be more careful to study carefully the facts in the case of every uprising teaching of heresy, we should have much less of the doctrines that lead men away from the truth. I think I have given here much historical matter, which cannot be turned aside with a shrug of the shoulders. Our great need today religiously is to make these facts a part of our thinking. If we would view every teaching of men in the light of revelation and history, we should immediately see that men have been trying throughout the centuries to change the Word of God to suit their own human whims and notions. In this way men have controverted many thousands of the primary facts that surround the Bible and by superstition and tradition have in that way deceived man and led them away from the truth of salvation.

After years of study, I am convinced that men have been led largely by tradition and superstition in most of their religious thinking. This means that men are unwilling to be led by the Word and the uncontroverted facts of history, but leave to their traditionalized religious leaders, who are trying to secure place for themselves in the religious schemes of this day. Source material is the only thing that will prove to be valuable in this age, when everything is changing. Government, social life, education, religion and everything is changing up so rapidly today that men are slipping and only the true and tried facts of the centuries will give them any footing at all. We have so lost faith as human beings in ourselves and our environment, that we think there is nothing permanent and are willing to grasp anything new that comes within our reach. We hear the cry continually that things must change and the old order is changing. This includes religion and everything else that we know. This is the
principle on which evolution is built. From the surface, this shows up pretty well because when a whole civilization becomes dominated by the wickedness of such a vile aspect, the united force of that civilization and demoniacal powers make it look as if that were the plan of things. But on the other hand we must remember that God rides His world of undesirables in that way letting them wreck their own destruction on themselves and their works. Among the Romans the old adage of, "Whom the gods would destroy, they first make mad," is the condition of this age. Demoniacal powers are shaking this present age and destroying the worshippers of Demons. If men would only see the situation clearly and repent of their evil deeds, and worship the God of Heaven, they would soon discover their errors. This blighting curse of the blind following of evil men and more wicked demons will eventually undo the civilization that men have built up. Then cometh the New Kingdom Age of Jesus and the peace prophesied so long by Prophet, Priest, and Sage of God's glorious kingdom to be set up, when the kingdoms and efforts of men fail.

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