

LEARNED TESTIMONY TO BAPTIST TRUTHS BY SCHOLARLY EPISCOPALIANS

Long ago I bought, in a second-hand bookstore, a volume I have prized all the years since then. Its full title is: "A Protestant Dictionary, containing articles on the HISTORY, DOCTRINES, AND PRACTICES OF THE CHRISTIAN CHURCH Edited by the Rev. Charles H. H. Wright, D.D., M.A., Ph.D. Donnellan Lecturer (1880-81) in the University of Dublin; Bampton Lecturer (1878), Public Examiner in Semitic Languages (1894-1895) and a late Grinfield Lecturer on the Septuagint (1893-1897) in the University of Oxford.

AND THE REV.

Charles Neil, M.A., Vicar of St. Mary's, Stamford Brook, London; Author of "The Expositor's Commentary on the Epistle to the Roman"; Joint-Editor of "Thirty Thousand Thoughts"; Editor of "The Comprehensive Scripture Lesson-Scheme"

WITH PLATES AND ILLUSTRATIONS

LONDON

HODDER AND STOUGHTON

27 Paternoster Row

1904.

These gentlemen did not mind telling you who they were and why they were fully competent to speak on the subjects to which they addressed themselves! They were a learned group. And they give 64 more names of men famous for their learning who contributed signed articles to their Dictionary. This has been my most prized book for years, next to my Bible and the Dictionaries I use in the study of it. I am constantly amazed at how often, unexpectedly and fully these great Episcopalians, as we should call them over here, the greatest scholars of the Church of England, as they call it over there, give their full assent and approval to many of our great Baptist doctrines, openly and heartily approving doctrines that are precious to us and commending our people for our advocacy and defense of them. I shall quote them on a few subjects in which you may find their thoughts valuable and stimulating.

FIRST, AS TO ROMAN CATHOLICISM. 1. Suppose we begin with **infant baptism**. There is a picture on page 706, two pictures, in fact, side by side. In one, a big, raised "font" is shown and a man in

robes, with a robed assistant, holds an infant over the water, in which he is evidently about to dip the child, while father and mother stand by as sponsors. The comment on the picture contains these words: "**Baptism** is represented as administered by **immersion**." And the general article on baptism begins thus: "This word is Greek and signifies, properly, dipping, a ceremonial washing with water and is the name of one of the two Sacraments ordained by Christ. It is of equal importance with the other Sacrament, for both are 'generally necessary to salvation,'" p. 62. This is Episcopalian as well as Romanist doctrine. They are all Sacramentalists.

2. Now let us look at the subject of pictures of Jesus. What a lot of lies such pictures are. They portray our Lord as a long-haired woman with whiskers and mustache. The Word of God says: "Doth not even nature itself teach you that if a man have long hair it is a shame unto him?", I Cor. 11:14. Paul would have cut off his hand rather than write such words, if they had knowingly cast shame upon his Lord. He knew Jesus did not have long hair. It was a MAN'S MAN, the incarnate Son of God, who appeared to him on the road to Damascus. On all this hellish slander of the Son of God by Romish art, this dictionary says: "There is ground for holding with Archdeacon Farrar that 'during the first 400 years there is probably no representation of Christ as bearded, or as a worn and weary sufferer,'" p. 700. He had already said before that: "Even Monsignor Wilport frankly admits that the crucifix is 'entirely excluded from the art of the first four centuries,' (same page). These Episcopalian scholars help us to entirely free our Christianity, and that which we teach our children and grandchildren, from all this miserable superstition and these hellish lies that make up popular Christianity and the impressions they give of our Lord in this day and time.

3. Listen, also, to what the great Protestant Dictionary says about Romanist "adoration of the Eucharist." "If the bread is the symbol of Christ's body and the wine of His blood, and if their participation is an appointed means of conveying to the duly qualified soul the benefits of His passion, to worship them is a superstition as unreasonable as it would be to

worship the water through which the grace of baptism is conveyed", p. 8. Note. The Episcopalian believes that **baptism conveys grace**, but he does not believe in worshipping the waters of baptism or the bread and wine of the Lord's Supper, center of Roman Catholic worship. That is the supreme superstition, so prevalent in Romanism! Worship bread? That is for gluttons! Worship wine? That is for sots!

4. Note what is said about "affusion", p. 11. "The pouring of water on the recipient of Holy Baptism. Trine immersion was the rule of the primitive Church, as we learn from Tertullian (*De Corona*, # 3). Affusion seems to be justified by the *Didache*, cap. vii. It is permitted by the rubric, which says, 'If they say that the child is weak, it shall suffice to pour water upon it'." Of course, the New Testament knows absolutely nothing about "TRINE IMMERSION" as baptism. That is just one more tradition of men. But these Episcopalian scholars recognize immersion as the primitive, the original baptism. All real scholars do.

5. Absolution is a vital Romanist doctrine in this connection. "The Roman Church teaches that our Lord Jesus Christ established a Tribunal of Penance in which the priest is judge, and that it is necessary for every Christian to address himself to that Tribunal for the forgiveness of his sins. History demonstrably proves that that Tribunal was in fact not established by our Lord but by Innocent III, in 1215, and that it was the fourth Council of the Lateran, of that date, not our Lord, which ordered all Christians to submit themselves to it. The Church of Rome teaches that penance is a Sacrament, and that this Sacrament consists of four parts — (1) Contrition or Attrition, (2) Confession, (3) Satisfaction, (4) Absolution . . . Satisfaction, instead of being regarded as making amends to another who has been wronged, is represented as satisfying God's justice by suffering or by performing a painful penance imposed by the priest. When God pardons the sinner on the priest's absolution, He is supposed not to be content unless the sinner undergoes some pain, which must be undergone either on earth or in an imaginary place called Purgatory, unless the Pope presents him with an Indulgence which shortens or removes it. Absolution, instead of being a release from the censures of the Church, or a prayer for God's forgiveness of the trespass committed by the sinner, becomes a judicial pardon of sin by a man acting in the place of God." So the priest, in Romanism, becomes the usurper of the functions of God, the elements of divine redemption that only God can perform. And man's salvation and religious life become human achievements, wrought solely by man's doing.

6. Purgatory. You could read your Bible a million years and you would never run across that word or anything that suggests it. The Word of God knows three worlds in which men live, heaven, earth and hell. And the addition of a fourth world, manipulated by priests for their own aggrandizement and to terrorize and control the slaves of their confessional, is

one of the most idiotic and hellish additions to revealed truth that can be found in all the inventions of man's religious falsehoods. With what joy I preached in Catholic lands of the Americas for 41 years: "There is no Purgatory!"

"Scriptural authority for the existence of Purgatory there is none . . . The Council of Trent, in its 25th session, declared that there is a Purgatory, and that 'souls detained there are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar'." The Council did not then define the nature of the purgatorial torment, but the **Catechism of the Council of Trent** did, saying, "Moreover, there is a purgatorial fire in which the souls of the pious, tormented for a definite period make expiation, that an entrance may be opened unto them into the eternal country in which nothing defiled can enter". The doctrine has been amplified by Roman theologians, e.g. "What goes on in Purgatory? Men are burnt in a great fire kindled by divine justice. They love God, yet are punished by God. They desire to see him, and cannot; they expect the moment for going into Paradise and know not when it will arrive. They suffer torments much greater than all the torments of the world, but by force, without merit, and without recompense". (*Month of Mary*, Father Muzzarelli, p. 74, Burns & Oates, London, 1849.) Again St. Thomas Aquinas is quoted: "It is the same fire that torments the just in Purgatory and the damned in hell." (A variety of opinions is cited as to the time that has to be spent in Purgatory. W.C.T.) "With regard to release from Purgatory, the power of the Virgin Mary is held to be great. 'Whosoever in the state of grace shall say seven prayers before the crucifix, and seven Pater Nosters, and seven Ave Marias, shall obtain 56,000 years' pardon (*Hours of the Blessed Virgin*). It is also asserted that in the day of the Virgin Mary's assumption into heaven, Purgatory was entirely emptied (*Glories of Mary*, by St. Alphonsus di Liguori, vol. 1, pp. 236, 237. New York, 1887.)

"The evil effects of the doctrine are apparent. It robs the Christian of comfort in the prospect of the 'rest which remaineth for the people of God', after death. The doctrine of purgatorial torture is a chief factor in maintaining the power of the Romish priesthood, for only through the priests can relief be obtained from the dreaded torments. But what a satire it is upon Rome's system that the priest at the 'altar' has this power, and yet refuses to exercise it **until he is paid!**" There are differences between Romanism and the truths of your Bible that are comparable, in many respects, to the differences between the Word of God and pagan religions. Rome has a Bible, to be sure, falsely, inadequately or partially translated, based on inferior Greek texts. But that Bible is unspeakably inferior to the true Word of God we know it in our many English versions. "The Bull of Pope Boniface VIII., issued Nov. 1302, and known as the **Unam Sanctam**, proclaimed that both the spiritual and the material sword are in the power of the

Church (the Papacy, W.C.T.); and that it is altogether necessary to salvation that every human creature should be subject to the Roman Pontiff. The zenith of Papal power extended from the accession of Innocent III., A.D. 1198, to the death of Boniface VIII., A.D. 1303." p. 508 of our "PROTESTANT DICTIONARY".

This "Protestant Dictionary", p. 126, says further: "The late Dr. R. F. Littledale writes without reserve (in a leaflet on **Prayers for the Dead**): 'When we say with the Creed, **I believe in the communion of saints**, we pledge ourselves, if we mean what we say, to prayer for the dead . . . If the departed do not pray for us, and we for them, there is no communion between us at all'." And Dr. Wright, publisher of the **Protestant Dictionary**, says, to conclude the discussion: "that when an article of a Creed is so doubtful and obscure, it cannot be employed to establish any disputed doctrine or practice", p. 126.

7. Priests themselves are the most alien and corrupting influence that has ever been introduced into nominal Christianity during all these nineteen centuries of its history. "Apparently to emphasize the difference between the Jewish economy and the Christian, the word **Priest** is never applied to the Christian minister apart from the laity, nor is there any allusion to ministers as a separate caste, to any duties of theirs of a sacrificial nature, or to any elaborate system of ritual as connected with a sacerdotal system. In so far as the ministers are **priests**, they are so in common with the rest of Christians, all of whom have been made **kings and priests unto God** (Rev. 1:6). The Greek word (**hiereus**) for sacrificing priests is never of the once employed in the New Testament of the Christian minister, but is applied thirty-six times to the priests of the line of Aaron, who were typical of the Lord Jesus, our great sacrificing High Priest for ever." This is on p. 544 of the **PROTESTANT DICTIONARY**. A religion with robed and sacrificing priests is either Judaism or paganism. The Roman Catholic priesthood is a combination of the two, partially disguised under Christian terminology. I repeat. A religion that has any priesthood except the universal priesthood of Christ and the universal priesthood of believers, is not within the pales of genuine Christianity.

8. Another vast superstition, that is rampant and ruinous in Catholicism the world over, is that of **RELICS**. Our **Episcopalian Dictionary** says on the subject: "**RELICS** — Small pieces of the bones, skin, hair or clothes of dead men or women, which Roman Catholics regard as objects of veneration . . . The smaller relics were generally placed within, or under, or upon the various altars (**ANOTHER ACCURSED ADDITION AND CORRUPTION OF CHRISTIANITY, ADOPTED BY ROMANISM**. W.C.T.) in any new church that was being built; sometimes they were kept in the sacristy. (**MORE PAGANISM, W.C.T.**) When Alonzo III. built the Cathedral of Compostella, the following relics were placed under the altars. 1. Part of our Lord's tomb; 2. Our

Lord's vestment at the time of His crucifixion; 3. The Saviour's tunic; 4. The earth on which our Lord stood. 5. The wood of the holy cross; 6. The bread of our Lord; 7. The milk of St. Mary; 8. The ashes and blood of St. James the Apostle; 9. of St. Thomas the Apostle; 10. Of Bishop Martin; 11. Of St. Vincent; 12. Of St. Christopher; 13. Of St. Bandulus; 14. Of St. Julian; 15. Of St. Basilisi; 16. Of St. Leocadia; 17. Of St. Eulalia; 18. Of St. Marina; 19. Of St. Peter; 20. Of St. Paul; 21. Of St. Andrew; 22. Of St. Fructuasus; 23. Of St. Lucia; 24. Of St. Rufina; 25. Of St. Lucrea; 26. Of St. John; 27. Of St. Bartholomew; 28. Of St. Lawrence; 29. Of St. John the Baptist; 30. Some of our Lord's blood; 31. Some of St. Mary's Blood; besides a large box of the relics of the martyrs. The relic-system is in full force now. In 1896 Pope Leo XIII. gave to an American named Throop, who had organized a pilgrimage to Rome and converted her husband, a reliquary containing the following relics: Veil of the Blessed Virgin; Cloak of St. Joseph; Bones of St. Peter and St. Paul", and so on. If we were to sum up the "**RELICS**" associated with Catholic altars there would be enough bones of Christ in the world to make a forest, enough of his blood to make a lake, if liquefied, and enough wood of the cross of Jesus to build all the houses in a large city. What hellish superstition, posing as worship!

9. Closely akin to this evil of idolatry and center thereof is the **ROSARY**. Our "**DICTIONARY**" tells us the origin of the **ROSARY**: "We are told that the Blessed Virgin instructed St. Dominic in the use of the rosary, and, thus armed sent him forth to do battle with the Albigenses". "The term is said to be derived from **Rosarius**, a chaplet of roses. In the Church of Rome it is used to describe a form of prayer to the Virgin, made up of fifteen decades of Aves, each decade being preceded by three Lord's Prayer, and followed by the Gloria, and called a corona or chaplet. The five decade Rosary is the one in ordinary use. Humbolt found the Rosary in use among the natives of Mexico (vol. ii, p. 200). It is commonly employed among the Brahmins of Hindustan, and is constantly referred to in the Hindu Sacred books . . . Sir John F. Davis in his book on **China** (vol. i, p. 3910), says: There is a small rosary of eighteen beads, with which the bonzes count their prayers and ejaculations exactly as in the Roman ritual. The famous statue of Diana at Ephesus showed the goddess with a rosary around her neck", Ps. 644, 645. What a thingamajig of base paganism!

10. **KISSING IS BIG BUSINESS IN ROME'S VAST SUPERSTITION**. We close with this mark of Rome's paganism. "In the Mass the priest repeatedly kisses the altar (center of idolatry, W.C.T.), in token of reverence and for other reasons. The Gospel is also kissed. The Pope's feet are also kissed by those admitted to audiences, the kiss being give on the golden cross of the sandal of the right foot. This was really an Oriental custom. The Pope's hand and foot are also kissed by the cardinals after his election", p. 348 of "**A PROTESTANT DICTIONARY**".

SECOND, AS TO BAPTISTS. 1. First, let me note well our Baptist duty and historic witness as to the Duty of Separation as well as of Christian unity on a New Testament basis. The great prayer of Jesus for our spiritual unity is found in John XVII. The doctrinal aspects of that prayer are seen in its petition: "Sanctify them through thy truth; thy word is truth." THE PROTESTANT DICTIONARY well points out (p. 631) this fact. "It may be well to point out here that while Christian **unity** is a Christian duty, Christian **separation** is no less a Christian duty. The unity must, if on Scriptural lines, be only with that which is pure and good and has the written Word of God as its basis. It is on these grounds that we do not desire Union with Rome, but Separation. 'Come out of her, my people.' and 'Be ye separate', are divine exhortations never to be forgotten."

Our separation from the world, the flesh and the devil, and a thousand false religions or seriously corrupted ones, is just as vital as Christian unity, in the Spirit and in fellowship with New Testament churches, cooperating for all the wide and vast purposes of the kingdom of God. "That they all may be one" and "Be ye separate" are twin ideals of the whole Christian life, thought and activity. Such is our Baptist loyalty!

2. The Dictionary we here study thus defines the word **church**: "any congregation of Christians who have received Christ's word and have been baptized, and who continue in the Apostles' doctrine and fellowship and in the breaking of bread and in the prayers, is a Church of Christ; it is a congregation of believers in Christ, who acknowledge the truth, and who submit to the discipline, which He and His Apostles declared and appointed . . ." Thus its fundamental idea is Baptist, and true to the Bible.

3. THE PROTESTANT DICTIONARY gives about four pages to its discussion of the Baptists, under the general head of INDEPENDENTS. Read these statements about us: "The distinctive tenet of the Baptist denomination is that baptism can be administered only to those who ask for it and profess repentance toward God and faith in our Lord Jesus Christ", p. 288. He refuses to identify the Waldenses, and other dissenting movements that arose within the ranks of Romanism, from the fifth century A.D., as Baptist churches. But, he says that "a little later (than the fifth century) numerous bodies withdrew from the Roman Communion. In the twelfth century many party names disappear, but under the loosely applied name of Waldenses these Puritans multiplied and became influential on the Continent and in England. Some of these, but not all, were Baptists. In 1140 Enervinus wrote an account of certain Baptists in the diocese of Cologne. In 1139 Peter de Brueys and Arnold of Brescia were condemned by the Lateran Council for opposing infant baptism". He says that "they converted many to their views in the south of France, particularly in the city of Toulouse, where they gathered many disciples into an organized Baptist Church. Both of these men

suffered martyrdom as did many of their followers," p. 288.

We read further, on the same page under the head of "Continental Anabaptists", "The outbreak of the Protestant Reformation early in the sixteenth century brought to light great numbers of Evangelical Christians who had been longing for deliverance from the Roman yoke, and very early in his career Luther encountered men who thought his teaching defective, and tried to convince him that no reformation could be complete that did not reject the baptism of infants, which they insisted was incompatible with his doctrine of Justification by Faith. From this time on, and throughout the struggles of the century, these people were known by the misleading names of Anabaptists. Strictly speaking, the Church of Rome deserves this title, because she rebaptizes converts from other Churches, whose baptism she admits to be valid, but even she repeats the rite conditionally, and as a precaution against some possible irregularity. The impropriety of that name is now generally recognized. It is notorious that the Anabaptists were as fiercely persecuted by Protestants as by Romanists . . . Under the leadership of Zwingli the constitution of Zurich was built up on a religious basis, which made infant baptism the seal of citizenship, and those who withheld it from their children were declared to be guilty of 'revolt, heresy, and schism'." And he adds: "In the following years the punishment was made capital and not a few Baptists were drowned in the lake . . . The last Englishman who was put to death for heresy was Edward Wightman, a Baptist, who was burned at Lichfield in 1612 . . . In 1611 a Baptist Church was formed in London and from that time forth the continuity of the denomination has been unbroken . . . In 1644 seven London churches of this order published a Confession of Faith, in which they describe themselves as 'commonly though falsely called Anabaptist.' In this article the following are mentioned as Baptists in faith: "John Milton, who wrote a Latin treatise on Christian Doctrine, in which he fully discussed the subject of baptism, which he described as the immersion of believers in 'running water'," John Bunyan, John Foster the Essayist, William Carey, the founder of modern Missions, Robert Hall and C. H. Spurgeon." (Four pages of rather fine print constitute this valuable Episcopalian tribute to the Baptists. And they nail down as a stupid lie that silly notion that Baptists began in 1641. They began in the days of Jesus and are identical in church life and doctrine with his original Christianity which our Saviour and Lord gave to men. And where men have come to see and believe and live that doctrine they have been Baptists, whatever the name by which they have been called.

William Carey Taylor

W.C.T.
Southern Baptist Missionary in

Brazil for 41 Years