

In the Ways Our Fathers Trod

J. R. Graves
From *Old Landmarkism: What Is It?*, 1880

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"A false system has for accomplice whoever spares it by silence."—Vinet.

I have now, clearly as possible, in the limited space allotted to this work, placed before you the principles, polity, and practices which characterized our historical ancestors, and something of the terrible sufferings it cost them to maintain them at the hands of Pagans, Papists, and Protestants, from the days of the apostles until now. I wish, in conclusion, to urge a few questions upon your prayerful consideration:

1. Will you now decide, by the evidence submitted, if the scores of thousands of Baptists in America, especially in the South, in England and Germany, who now hold and witness for the principles and polity developed in the preceding chapters, have left the "old paths" and are walking in "a new way, and a way not cast up" by the Master?

Or, whether those Baptists who recognize those very organizations, which persecuted our fathers, as evangelical churches, and accredit their preachers as evangelical ministers, by associating with them upon perfect ministerial equality, and receive their immersions as valid baptisms, and affiliate with them in all things, and extend to them every token of ministerial and ecclesiastical fellowship—the Lord's Supper excepted—are traveling

"IN THE WAYS OUR FATHERS TROD?"

This is the practical question of this age. It is vital to the best interests of American Baptists that it should be correctly answered. The world demands its settlement. To assist in determining this question this little book has been written. My conclusions are before you.

In the thirty odd years past, during which I have discussed and urged upon Baptists the adoption and practice of these views, I have not heard of one man, however bitterly opposed, who did not acknowledge that these conclusions are logically irresistible, if my premises are granted. May I beg of you, who read these lines, to decide, before you lay down this book, whether the plain unvarnished teachings of the apostles, and the practice of our denominational ancestors, from the fourth to the eighteenth centuries, do not sustain my premises beyond a reasonable doubt? Turn back, if necessary, and re-read Chapter XIV, and not only note what our fathers claim, but what Catholics and Protestants, with united voice, testify they held and practiced in the face of the dungeon and the stake. Are you not compelled by facts to admit that—

1. They did not acknowledge Catholic or Protestant societies to be evangelical churches, but proclaimed them alike to be antichristian bodies, and their ordinances null and void?
2. That they did not accredit the ministers of the Protestant sects any more than those of Catholics, by any act as gospel ministers, nor did they associate with them in preaching the gospel or in any Christian work.

If this is not your conclusion, you may as well close the book, for further words of mine will be useless. But these historical facts admitted, let me press upon your fraternal consideration other important questions:

2. Were not our martyr fathers approved of God for bearing the steadfast and unmistakable witness they did for the divine constitution, the doctrine and ordinances of the church of Christ, and against the human societies that opposed, and the corruptions that subverted, them in their day? You cannot doubt it. John saw their souls under the altar and white robes given unto them, and heard the promise of their future vindication and coming glory.

3. Can you doubt that it is as much your duty and mine to steadfastly hold, faithfully teach, and as cheerfully suffer, if needs be for, these same principles, and to as boldly oppose these self-same sects and their false teachings and practices in this day, as it was their duty in that age? My brother, do not lightly pass this, but decide—upon your knees, with your Bible, your conscience, and your God.

"Must I be carried to the skies,
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?
Are there no foes for me to fight?
Must I not stem the flood?"

4. Have you ever stopped to think why it is that not one in a thousand today, who bears the name, suffer the least opposition or discomfort of any sort for being a Baptist? It was never so before. Why is it that thousands of our ministers finish a life ministry, and all their advocacy of Baptist principles—or preaching the gospel, if you prefer it—never - costs them one word of reproach from the teachers of error, the hatred or ill will of a living man? So that living friends even solace their grief, by inscribing on the tombstone of such —

"None knew him but to love him,
Or heard him but to praise."

Was the boast of that eminent doctor of divinity to his praise, who said in a recent speech: "If I have offended man, woman, or child with my denominationalism in a pastorate of twenty years, I have never heard of it?"

That minister exchanged pulpits with Unitarians, and invited Universalists even unto his own. If the position of Drs. Jeter and Burrows is correct, that we do not thereby recognize their ordinations or themselves as evangelical ministers, but only as gentlemen, thus lowering the pulpit—which should be the throne of God's truth on earth—to the level of the parlor, that minister's course cannot be condemned.

Thousands of Baptist ministers can truthfully re-peat his boast, after professing to preach the gospel five, ten, and fifteen years; and other thousands are preaching to-day with no higher ambition than to build up large churches, and to gain an enviable reputation for being "undenominational preachers," men of "broad," "liberal," "Catholic" views.

Have you ever seriously asked yourself if these men can be pleasing the Master? I turn to his word, and it reads:

- "Woe unto you when all men speak well of you; for so did their fathers to the false prophets." (Luke 6:26)

Has this passage no application in our day? Is it true, as some preachers tell us, that the days of persecution are ended? Has the offense of the cross indeed ceased? How am I to understand these declarations of my Saviour:

- "Ye shall be hated of all men for my sake: but he that endureth " (Matt. 10:22).
- "The disciple is not above his master...if they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10:24, 25b)
- "Think not that I am come to send peace on the earth: I came not to send peace, but a sword." (Matt. 10:34)
- "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." (Matt. 10:35, 36)
- "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word I said unto you, The servant is not greater than the lord. If they have persecuted me, they will persecute you." (John 15:18-20a)

Paul understood the import of this language: "Yea, and ALL that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12) Do you say all this was spoken of the apostolic age, and is obsolete and utterly meaningless in this; and that the Testament would be as complete to us if these and all similar passages were eliminated? Is it indeed so? Has Beelzebub become a faithful ally of Christ —

"And this vile world a friend to grace,
To help us on to God?"

If this be so, has it ever occurred to you that we shall lose many and exceedingly precious promises as well. A few occur to me: "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven." (Matt. 5:10) Can it be that the blessedness of that kingdom will be the same to those who have never lived for Christ so as to be persecuted? "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven, for so persecuted they the prophets who were before you." (Matt. 5:11-12)

Is it impossible for us to gain this great reward? Is it, alas, true, that we, alone, of all the Christians who have lived on the earth, are denied the distinguished privilege of gaining this "GREAT REWARD?" That we cannot suffer peril from false brethren—cannot so witness for Christ as to suffer reproach or even to be spoken about falsely for Jesus' sake?

If this be so, then indeed are we, of all Christians, the most unblest; for the crowning glories of salvation are alike predicated upon suffering with and for Christ here. Among a host are these: "If so be that we suffer with him, that we be glorified together." (Rom. 8:17) Is it not here implied that those only are glorified together who have suffered for Christ? "If we suffer for him, we shall also reign with him." (2 Tim. 2 5)

But suppose we live on such terms of amity and concord with the enemies of Christ, and those who oppose his teachings, that they become our friends, and speak well of us. Can we hope to reign with Christ? Granted, we may possibly be saved "yet so as by fire," but have we a promise of reigning with Christ? The Scriptures impress me that only sufferers, martyrs, cross-bearers, witnesses of Jesus, and for the word of God, "have part in the first resurrection, and live and reign with Christ a thousand years" (Rev. 20): that only those Christians who "have not defiled themselves with women"—i.e., affiliated on terms of equality and friendship with false churches—are accounted as "virgins" unto Christ, and are numbered with the one hundred and forty and four thousand, and are permitted companionship with Christ (Rev. 14).

If one passage more than another has influence, and now influences my life as a Christian and a minister, it is those words of Jesus to his faithful servant at the close of his service: "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." (Matt. 25: 21) What is this world to me if I have no good hope, through grace, of hearing these words at last from the lips of my Master? How unspeakably

fearful, though I have gained the praise of earth's millions, and fail to hear the "well done" of Jesus?

Oh, what can the future be to me, though I should have the praise of the angels, and fail to hear these few words—"well done, good and faithful servant"—from the lips of my Savior? I know, that he, whose name is Truth, will never utter them unless I have done well, and been faithful in the things committed to me. If I have failed to openly hold and boldly preach his whole truth, for fear of men, I may not hope to hear them, for He hath said: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38)

Let us not deceive ourselves or be deceived. Satan bears the same hellish hate towards the Saviour and his church as he did the day he nailed him to the cross of ignominy, by the wicked hands of his servants.

The carnal heart is still only enmity to God. (Rom. 8:7) The whole world still lieth in the wicked one, and is as thoroughly opposed to the authority of Christ as of old. False systems of religion and false teachers are a thousand times multiplied; only they assume the character, and demand of us the name of "evangelical churches" and ministers of Christ. The words of Christ and his apostles are equally for this as for any former age, and it is as tremendously true now as then—"all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12)

There never was, there is not now, and there never will be, till Christ comes, an exception to this declaration. If you and I are not persecuted, if we are not reviled and spoken falsely of, for Christ's sake, it is as certainly true as God's Word that we are not living godly. We are not persecuted nor reproached because we have struck an unholy truce with sin, and the spirit of this world, and with spiritual wickedness enthroned in high places. In every age when the witnesses of Christ have been faithful to their mission, they have suffered from his avowed enemies and professed friends.

It was not only true when the old Pagan dragon held his authority over the nations, but equally so when its ghost—a counterfeit Christianity—ascended the throne and wore the purple of the Caesars; and more bitterly true when Protestantism shed the blood of the saints in the days of the Reformation, and whenever and wherever it has been able to wield the sword, whether in England old or England new, on the soil of the Old Dominion or of Georgia. In every age and in every land, genuine Christianity has been persecuted by its counterfeit, and shall we, by all our influence as Baptists, accredit that counterfeit as "evangelical" and genuine?

Be assured, my brother, were we only as faithful in teaching and defending Christ's precious truth as our fathers were; if we would no longer sacrifice it by sinful compromises to secure the peace and obtain the friendship of false teachers and their followers, we would not long be strangers to their bitter experiences, and we would realize that the words of Christ, and the teachings of the apostles, are of real significance in our day; though our blood might not be shed, yet our names would be defamed, our characters blackened, the spirit of the evil one attributed to us when preaching most faithfully, as it was to the first Baptist—for they said, "He hath a devil" (Matt. 11:18)—our wives, and daughters, and sons ostracized from "polite society," and we and ours would be accounted "as the filth of the world and...the offscouring of all things unto this day." (1 Cor. 4:13)

A young lady was converted at meetings held at the Baptist church in Vicksburg, Mississippi, and had given her name to be baptized. When she was visited by the Episcopalian rector, and informed if she should so degrade herself as to join the Baptists, who were of the lower class, she would be no longer invited into polite society, but would sink to their level.

We see and feel enough to be convinced that we have entered the Laodicean age of this dispensation, in which the Master's knock will soon be heard at the door. The love, and zeal, and works of the first age have been "left;" the faithfulness to the order of the house of God, and in trying and condemning false teachers, and the hatred of the laxity, and the profane double-dealing of the Nicolaitanes—who, professing to be followers of Christ, fellowshipped with false religions as well—which characterized the churches of other ages has well-nigh died out, and instead, a strange indifferentism to gospel doctrine and denominational principles—to church constitution, to church order, to church discipline, and to pastoral support, has seized the great mass of the membership—a state denominated "lukewarm" by the Savior, which is, of all states, the most abhorrent to him.

But, added to this, an overweening desire to be considered "respectable," and to command the admiration of the world, has taken possession of the churches. We boast of our numerical strength, our power and our influence, and the culture of our ministry. Could an uninspired pen so graphically have described our condition as a denomination as Christ foretold it?

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches. (Rev. 3:14-22)

Whatever other brethren may do, will you not, my brother, resolve, here and now, to join the noble few whom God is raising up to resist this flood-tide of looseness, lukewarmness, and indifference, which is rendering powerless the protest of the churches of Christ against sin and error?

The angel, in Revelation 18, is the symbol of a class of ministers who are to come to the front, at the close of this age, to tell Christians and the world what Babylon is, and call upon God's people to come out of her. Hear the voice of God, cast the fear of men behind you, and become a martyr—a witness for Jesus.

"Perish 'policy' and cunning,
Perish all that fears the light;
Whether losing, whether winning,
Trust in God, and do the right,
Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee—
Trust in God, and do the right."



Divine Directions as to Prayer

Richard Belsham

From *The Baptist Challenge*, March 2014

God has not left us in ignorance as to whom and what to pray for when we come to the Throne of Grace. His own mind has been expressed so simply and clearly in the one Book He has given that there is no excuse in the matter. When special calls and opportunities come to pray, the question is often asked "Well what is there to pray about?" If you are in real earnest about this, and really want to become an "intercessor with God," then let me ask that you take a little time to read your Bible with me and find out for yourself the "Divine Directions." Your prayer times and prayer meetings need never lag or lack if these directions are followed carefully and constantly.

1. Pray for All Men

"I exhort therefore, that first of all, supplications prayers, intercessions, and giving thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. 2:1-6)

May I ask you to become thoroughly acquainted with this paragraph, and note the character of prayer, the objects of prayer, the purpose of prayer; the encouragement to prayer, the season for prayer, the medium of prayer, and the ground for prayer. Ponder those seven things, and you will begin to feel you must and can pray.

2. Pray for All Saints

"Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). These are our fellow Christians, fellow pilgrims and strangers, fellow witnesses to the truth as it is in Christ Jesus, fellow citizens of the household of God; all of which have been saved by grace, are indwelt by the Spirit, are being kept by the power of God, and are journeying to the same home which our Lord has gone to prepare. All alike have their sicknesses, difficulties and discouragements, dangers and distresses, troubles and trials, sorrow and cares and burdens, weights and worries, necessities and untoward circumstances, testings, and temptations, calls and demand for grace, strength, guidance, sustenance, keeping, wisdom and knowledge of what to do, and what not to do. Surely there is a plenty about which to join them in prayer and for prayer.

3. Pray for Ministers of the Gospel

"And for me (said the Apostle Paul), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." (Eph. 6:19) It is no small matter and task to tell out the good news of grace and love constantly and with power and fresh-ness, intelligently, helpfully, fearlessly, fully, and faithfully. There is much to be made known to the mind and will of God in His Word to men, just as God has given it to us. Ministers are exhorted to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4:2) All this takes time and study, prayer for light and understanding, preparation for the needs spiritually of their hearers, sympathy and love, consideration and care to visit and feed the flock over which the Holy Ghost has made them to be overseers. (Acts 20:28) Prayer will go a great way to make a successful ministry.

4. Prayer for More Laborers and Reapers

"Then saith he to his disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." (Matt. 9:37-39)

Our Lord saw the multitudes as sheep having no shepherd, and had compassion on them; and when we think of the multitudes today without God and without hope in the world, should we not also "have compassion" upon them, and do what our loving Lord asked of us?

Missionaries of the cross should always have a large place in our prayers, especially seeing that is the very thing they are constantly imploring us at home to do. Let us spend time in asking for more reapers in the great harvest field. Pray also that many doors may "yet" be opened to carry the gospel to every part of the world; and that those who are waiting to go may soon be able to do so. God still works in a mysterious way His wonders to perform.

5. Pray for Israel

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). There is no difference concerning Jew and Gentile in this all-important matter "for there is none other name given under heaven among men,

whereby we must be saved," (Acts 4:12) than Jesus Christ. And Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." (John 14:6)

In the midst of their present suffering worldwide, we are glad to hear of a changing attitude toward God and His Son Jesus Christ our Lord, and many are accepting Him as their Savior. Jesus said we were to evangelize "all nations," (Matt. 28:19) and they are "one" among them. All who are working among and for them need our constant and earnest intercession and supplications. Join the apostle in this.

6. Pray for All the Will of God

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." (Col. 4:12) What unusual kind of praying is this! Think of it —"Always ... laboring ... fervently." Is that our kind of praying? Have we the same burden also? "All ... the will ... of God." That does not mean just saying, "If it be Thy will." God's will is revealed in His Word, so that His people may know it. It is up to us to search and find "that will." Read these four passages of Scripture: Ephesians 5:17; 1 Thess. 4:3; 1 Pet. 2:15; 1 Thess. 5:18. Now pray for all these things to be done in you and note the expression: "This is the will of God." There's plenty to pray for!

7. Pray for Things

"Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7) What a privilege to carry "everything" to God in prayer! What a pleasure it also should be! What profit it will be!

Praise God for the ministry of prayer! Should any child of God ever lack for anything to pray about? Can you not now understand how many of God's giants have fought and won their victories on their knees? Jesus said "Out of the abundance of the heart the mouth speaketh." (Matt. 12:34) Then let us get and ponder these things in our hearts and we shall be well able to pray, to pray more and to pray much. "Men ought always to pray." (Luke 18:1) Do "you" pray? If so, how much? How often? Follow the "Divine Directions." What a blessing it will be for yourself and others.



Let Independent Baptists Beware _____

Norman H. Wells

From *The Church That Jesus Loved*, 1973 (Conclusion)

Every Baptist preacher, with any understanding of the Scriptures, knows that a Baptist church is supposed to be independent. All Baptist preachers claim to be independent, and will also state that their church is independent.

All Baptists use the words autonomous, sovereign, independent, etc., to describe their churches. The churches of The Southern Baptist Convention, The American Baptist Convention, the Conservative Baptist Association, The Baptist Bible Fellowship, The General Association of Regular Baptists, The World Baptist Fellowship, etc., all claim that their churches are independent. They all recognize that this is what they are supposed to be.

It becomes apparent that for Baptist preachers and Baptist churches to claim to be independent doesn't necessarily make it so! Some, I believe, are deliberately lying!

What is an independent Baptist church? The characteristics are easy to see:

1. An independent Baptist church is a BAPTIST church teaching and preaching all the Bible truths for which Baptists have stood since the days of Christ.

2. An independent Baptist church is not associated with any man-made association, convention or organized fellowship such as The Southern Baptist Convention, The American Baptist Convention, The Baptist Bible Fellowship, The Conservative Baptist Association, The General Association of Regular Baptists, The World Baptist Fellowship, etc.

ANY CHURCH IDENTIFIED WITH ANY OF THESE GROUPS IS NOT AN INDEPENDENT BAPTIST CHURCH.

3. An independent Baptist church is a missionary Baptist church endeavoring to carry the good news of the gospel to every creature. It supports church sponsored missionaries directly.

ANY CHURCH THAT DOES ITS MISSION WORK THROUGH A MISSION BOARD IS NOT AN INDEPENDENT BAPTIST CHURCH.

God has abundantly blessed independent Baptist churches. In them rests the hope of this generation.

There is a detestable, dishonest and dishonorable practice being carried on by some so-called Baptist preachers. I am told that some seminaries even encourage their graduates in this practice. These men will learn of an independent Baptist church that is seeking a Pastor and present themselves as an independent Baptist.

The preconceived idea is that if the independent Baptist calls them as Pastor they will then proceed to try and lead the church into a convention, association or organized fellowship. Subtly they will begin encouraging support of missionaries sent out by Mission Boards and will drop the truly independent Baptist missionaries. They will specialize in indoctrinating the young people with the idea that the church should identify with some organization.

This is a free country. If a Baptist wants to identify with a Convention, Association, or Fellowship -that's his business. However, to deliberately deceive a church in order to lead it into an association with one of these groups is dishonest and unchristian. Let God's people beware of such wolves!



Israel and the Land

Art Sadlier

From *Sound the Trumpet*, January 2015

God promised the land of Canaan to Israel. Later the Romans would rename it Palestine.

Those who now claim to be Palestinians have no claim to the land of Israel. There never has been, in all of history, a Palestinian people, nation, government, language, culture or economy. This is an indisputable fact. As late as the 1950s the Arabs refused to be called Palestinians.

Those who now claim to be Palestinians claim to be descended from a Palestinian people who lived for thousands of years in a land called Palestine. That claim is a hoax! Yet the world accepts that lie as the basis of a false peace that they have attempted to force on Israel.

The Purpose or effect of it all is to force Israel off the land God promised her.

The Promise “Unto thy seed will I give this land” (Genesis 12:7). The land in which the Canaanites once dwelt was given to Israel by God.

The Promise Clarified notice in Genesis 13:14-15 three words “all” the land, “thy seed” the Jews and “for ever” including our own day. “And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed forever.”

God made a covenant with Abraham in Genesis 17:7 & 8. God cannot lie and God cannot break His covenant.

“And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

Abraham’s seed identified Gen 26:3 spoken to Isaac, “Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;”

Gen 35:12 spoken to Jacob, “And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.”

The seed is not through Ishmael as Islam claims but through Isaac and Jacob.

Loss of Possession of the land and judgment

Deut. 4:25-27 - Warn that disobedience and sin would result in loss of possession of the Promised Land, but that would not negate the ultimate promise.

“When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.”

The Promise of Ultimate Restoration and Blessing

Jeremiah 30:11, “For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”

Jeremiah 31:35-37,

“Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.”

Jeremiah 32:37, “Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.”

There is a struggle going on today over God's promise to Israel. That struggle is between God and Satan involving the land, Israel and her enemies. That struggle was foretold 2,500 years ago in Ezekiel 36: 2, 5, "Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession...Therefore thus saith the Lord GOD; Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession with the joy of all their heart, with despiteful minds, to cast it out for a prey."

Two Re-gatherings of Israel Were Foretold

One re-gathering, a partial re-gathering, takes place in a period of unbelief. This has taken place in our lifetime and is now nearing completion.

The other re-gathering is a total re-gathering. And it will take place at the time of Israel's redemption at Christ's second coming.

The promises to Israel concerning possession of the land are not directly mentioned in the New Testament. Does that nullify the promises made to Israel in the Old Testament? The answer is no! Though they are not directly mentioned in the New Testament they are confirmed there.

In Romans 3:1-3 discover that the promises of God to Israel are still in effect even in the face of Jewish unbelief. "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith (promises) of God without effect?" The answer is given in verse 4, "God forbid: yea, let God be true, but every man a liar."

In Romans 9 Paul is making an impassioned plea for Israel. Verse 4, "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises."

Notice the covenants and the promises are in the present tense, "to whom pertaineth." The promises and the covenants to Israel are still in effect. This does not include the new covenant which is yet to come into effect (Jeremiah 31:31; Zechariah 13:1) it does include the covenant and promises concerning the land.

Romans 11:2a, "God has not cast away His people which He foreknew...."

Romans 11:11, "I say then, have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."

God has purpose for Israel as found in His promises to Israel. God has a timetable to fulfill His purpose and His promises.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance" (Romans 11:25-29).

Simply put, God is not going to change His mind about His purpose and His promises to Israel. After the church is completed, (the fulness of the Gentiles be come in) and taken out of the world, God will fulfill His promises to Israel.

Though the promises to Israel concerning the land are not directly repeated in the New Testament they very clearly confirmed.

Today the world is adamant that Israel cannot possess the land God covenanted to give her. The General Assembly of the UN recently voted 157 to 7 that Israel must give up the Golan Heights, Judea, Samaria and East Jerusalem and return to the pre-1967 borders. The EU has stated the same proposition. The US administration is demanding that Israel must return to

the 1967 borders and give up much of her land to allow for a Palestinian State with East Jerusalem as its capital. Note - East Jerusalem is actually biblical Jerusalem.

The greatest single issue for the nations today is dividing the land God has promised to Israel.

Every nation in the world today has adopted this position. Some are demanding that the UN should arbitrarily enforce this division. Some are demanding that this division should be arrived at through negotiation and that in the end it must happen.

The World is headed for a showdown with the God of Abraham, Isaac and Jacob. We have the promises of God to Israel on the one side and a rebellious world on the other. This is the greatest single issue in our world today and it will ultimately end in the destruction of the nations.

“For behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations and parted my land” (Joel 3: 1, 2).

Israel’s Prime Minister Netanyahu has finally come to conclusion that Israel cannot divide the land and survive as a nation. The dividing of the land will be a major issue around which tribulation period will revolve. It will end in the destruction of the nations of the world.

The Scripture indicates that during the first half of the tribulation period Israel will possess the land and the Temple Mount. The third Temple will be constructed and the worship will be re-established.

At the mid-point in the tribulation period antichrist will stand in the Temple and declare himself to be God and demand the world’s worship. Antichrist needs the Temple to be re-built in order to have the world worship him in the very place that Jehovah has been worshipped in the past. “Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God” (2 Thessalonians 2:4). In fact the world will be worshipping Satan who indwells antichrist.

Herein we have the motive behind antichrist pretending to befriend Israel during the first half of the tribulation period. At that mid-point of the tribulation period antichrist will turn against Israel and set about to destroy her.

As I study the Scriptures and compare them with what I observe happening in the world and with the situations and scenarios developing all around us, I draw some conclusions.

Though we see through a glass darkly, I believe we are headed for a situation in which the drive to divide the land of Israel will be temporarily set aside for the first three and a half years of the tribulation period. This would allow Israel opportunity to re-build the Temple as stated above.

As I see it from Scripture, the Palestinians and their allies around Israel must be neutralized to allow the situation alluded to above to come about. I see, according to Scripture, the war of Psalm 83 wreaking destruction on the Palestinians and their close allies in and around the land (Psalm 83; Isaiah 17).

Beyond that, the Scriptures indicate a time and a situation will arise in which the world will be in absolute chaos prior to the appearance of antichrist. There are foreshadows now indicating that America is about to suffer the judgment of God. There are a multitude of situations that are now crying out a soon coming cataclysmic end to America as we have known her. (We do not have space here to list them)

In Europe there is a looming economic and political collapse which will set the stage for the European dictator to ride upon the scene on a white horse to rescue the European Empire and be hailed as a great saviour.

It is also seems likely that this coming economic collapse will trigger chaos, societal breakdown, unrest and multiple major

wars around the globe. Russia and China are now feverishly preparing for war with such possible enemies as America, Ukraine, Taiwan or Japan. Pakistan and India are as always potential enemies. The whole Mideast could erupt in flames at any time.

At this moment Russia and China are expanding and improving their nuclear strike capabilities. Iran is racing to develop a nuclear capability and the North Koreans are rapidly developing their nuclear missile potential. Pakistan is also multiplying nuclear weapons which could be sold to the highest bidder. Saudi Arabia has already contracted to purchase Pakistani nukes. All the while America is allowing their nuclear capacity to deteriorate.

We can hardly imagine the potential for the destruction of the world that now exists. We can see the tribulation scenario set to explode. We are reminded that according to the book of Revelation two-thirds of the world's population will be dead sometime after the mid-tribulation point. A great innumerable host of tribulation saints will die, possibly at the hand of Muslim Jihadists who could well pledge allegiance to antichrist who they are deceived into believing is their Mahdi, the Muslim saviour which they have long awaited.

Paul describes the beginning of the tribulation period in these terms. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thessalonians 5:2-3).

In just such a situation John describes the rise of antichrist, arriving on the scene and rescuing the world from chaos and war. He will arrive with a great peace initiative through which he conquers the world and appears to solve all the world's problems. He will bring a temporary false and deceptive peace and prosperity for the many. "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer" (Revelation 6:2).

The context indicates that he conquers without war or force. The bow without an arrow speaks of victory without firing an arrow. The crown and the white horse, speak of a conqueror. He is crowned king of the world because of his amazing transformation of the world. He is crowned King because he brings peace and prosperity to all, at least a temporary prosperity.

Daniel describes the same situation in Daniel 8:25, "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but (ultimately) he shall be broken without hand."

We are seeing the dark clouds of war and chaos and disaster looming all around us. War, strife, terrorism, plagues, economic collapse, totalitarianism, the growing threat of nuclear attacks, earthquakes, storms and all manner of natural disasters. These threats have been growing exponentially for some time and one suspects that possibly 2015 could be the year when our God says the time has come, Son gather our children home.

In Revelation 1:1 we read, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

The word shortly does not mean soon but rather quickly. The implication is that when God's time comes the events of the last days will unfold very rapidly. The year 2015 seems to reveal a world that is ripe for judgment. All of the scenarios Scripture describes as being required for the wind-up man's day seem to be in place.

No man knows the day or the hour when the Son of man cometh, we dare not violate that statement of our Lord. However the same Jesus said, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

Matthew 24:33 repeats this warning, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

We do not and cannot know the day or the hour but we do know that the season is upon us.

I have watched for the coming of our Lord since 1948 when I read the headlines in the Toronto Star which said, "Israel Declares Itself a Nation" I said to myself "Jesus is coming." I have taught that and preached that ever since, 67 years later He has not yet come. Some say that Art Sadlier is an old fool, but I am reminded of Noah who preached a coming flood for 119 years and they mocked him and said Noah you are an old fool. But the year came when it was time for the judgment of God to fall, the sky grew dark and the clouds scudded in. Today we see the sky growing dark and the clouds scudding in. The signs of the times are everywhere.

Jesus is coming and His coming is SOON!

It is time to set lesser things aside. It is time to live every moment of every day to please our coming King. It is time to shout the gospel from the house tops. It is time to warn sinful men to repent and flee from the wrath to come. It is time to walk with Him in white so that we are not among those who will be ashamed before Him at His coming. We do not know how many days we have left, so it is time to make each day and hour count for Him.

BE LISTENING FOR THE SOUND OF THE TRUMPET

I know not in what watch He comes, Or
at what hour He may appear,
whether at midnight or at morn, Or in
what season of the year:

I only know that He is near.

The centuries have gone and come,
Long centuries of darkness drear;

I dare not chide the long delay, nor ask
when I His voice shall hear;

I only know, that He is near.

I do not think it can be long, till in His
glory He appear;

And yet I dare not name the day, Nor fix
the advent year;

I only know that He is near.

Will you meet me in the air, when the reaping day shall come?

Will you greet me over there, in the joyful harvest home?



Why Should We?

By Raymond Waugh

Why should we poorly hurry, As the world is want to do
When we know there is time sufficient, The Master's work to do?

Why should we strive for glory, When our Savior died in shame
And the greatest thing that we can do, Is serve in His holy Name?

Why should we fret when chaos, Strikes at the mortal door
When we know He is eternal, And shall live forever more?

The Correct Principle of Translation

John Quincy Adams

From, *Baptists: The Only Thorough Religious Reformers*, 1854

"And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it." (Hab. 2:2)

God's solicitude for man's well-being and eternal salvation is truly wonderful. Having made a revelation of His will, He is anxious that no ambiguity or indefiniteness should obscure His commands from His erring creatures. He wishes to afford to ruined man all the advantages possible, in order that he may be saved from the fearful consequences of his sin and guilt.

Hence, He has not involved his duty in mist and uncertainty, but, on the contrary, He has revealed plainly all His moral requirements and positive institutions. In addition to this, He has expressly commanded those to whom is committed the great work of transcribing His will for others, to do it so plainly, that every duty may be recognized with such ease, "that he may run that readeth it." But, alas, alas! The express command of Jehovah has been violated, and His benevolent designs toward our race in a measure frustrated by the efforts of those with whom the advancement of sect, and the propagation of human dogmas is of more importance than the glory of God and the salvation of souls.

Translators have not scrupled to bow to the mandate of kings, the dictation of councils, the restrictions of Bible Society boards, and the promptings of sectarian prejudices, until the bare enunciation of the principle contained in the text, has come to be denounced as sectarianism; and faithful obedience to the plain requirement of Jehovah in this respect, is assailed as a close and narrow bigotry.

In presenting this theme, let us inquire:

I. What is the correct principle on which Translations of the Holy Scriptures should be made? To this I reply, that they should be conformed, as nearly as possible, to the inspired originals. Let it be remembered, that the Scriptures which we possess are a translation. The Old Testament was originally written in Hebrew, and the New Testament in Greek. In translating, therefore, into English, or Burmese, or French, or German, or Bengali, or any other language, it is evident to anyone, that the Hebrew and the Greek should be the standard to which these translations should be conformed.

It is further evident, that every word, that is capable of being translated, should be rendered into any other language so as to express just what the original did to those to whom it was given. There must be no transfer of a Hebrew or Greek word into English or Burmese, for such a word would be perfectly unintelligible to the mere English or Burmese reader, and he must wait till someone, who understands these languages, shall come and explain to him the meaning of such words. Let me illustrate:

Suppose an aged father, a Frenchman, writes a letter of instructions to his children and grandchildren, just as the former are about to immigrate to the United States. The letter is written in the French language, and is readily understood by the children. But the grandchildren grow up in ignorance of the French language, though they understand the English very well. Their parents die, and leave the letter in their possession. In order to understand it, they must have it translated. Now suppose the person employed to translate, leaves here and there a word in French—untranslated. Those words would be unintelligible to them. They would be transferred, not translated. In order to be a good translation, the letter must express in English, just what the original expressed in French. So with the Scriptures; the correct principle of translating them is to make them speak to all the nations just what they spake to those who had them from the hand of God—just what the originals express.

That this principle is correct is evident also from the fact that all Protestants, in discussions, appeal not to the translations

that have been made, but to the original. They regard the original only as the standard. In the Westminster Assembly's Confession of Faith we find the following:

"The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which, at the time of the writing of it, was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the church is finally to appeal unto them." (*Westminster Confession*, chap. i. sec. 8)

And this is the practice of all Protestants. It is evident, then, that all translations should be made in conform to the original, which is the standard of appeal.

II. This Principle has been Generally Abandoned by all Pedobaptist denominations. There is no Bible society, supported by Pedobaptists, that is pledged to the faithful translation of the Word of God from the inspired originals. In England and America the English version is made the standard, instead of the original. Nor is this all. Even this is not translated fully into the heathen tongues—some words are transferred, not translated. They are perfectly incomprehensible to those who read them, until someone comes and explains them, and he may explain them just to snit his own views.

The British and Foreign Bible Society of England, composed of all evangelical denominations, passed a resolution, on the 1st July, 1833, virtually declining aid to translators of the Bible in foreign languages, unless "the Greek terms relating to baptism be rendered, either according to the principles adopted by the translators of the authorized English version, by a word derived from the original, or by such terms as may be considered unobjectionable by the other denominations of Christians composing the Bible Society."

It had been the practice of the missionaries to translate these words, as well as all others. Now you perceive the resolution does not charge them with unfaithful translation, neither does it charge them to faithfully render the words into the languages of the heathen, but it requires them to adopt the principle of the English translators, which was to transfer and not translate certain words, which, if translated, would not have yielded that support to Episcopacy which the transfer of them does.

The American Bible Society, composed of all evangelical denominations, in February, 1836, passed the following preamble and resolution:

"As the managers are now called to aid extensively in circulating the sacred Scriptures in languages other than the English, they deem it their duty, in conforming with the obvious spirit of their compact, to adopt the following resolution as the rule of their conduct in making appropriations for the circulation of the Scriptures in all foreign tongues.

"Resolved, That in appropriating money for the translating, printing, or distributing the Sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform, in the principles of their translations, to the common English version; at least, so far, as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities."

Here, again, you perceive there is an abandonment of the correct principle. That principle requires a faithful translation from the original. But the resolution just quoted requires that the English version be made the standard. And even this is to be conformed to, only so far as that "all the denominations represented in the Society" can consistently use the versions made from it. These two societies represent pretty nearly the entire Protestant world in England and America.

Now any one will perceive that, while such resolutions were in force, no missionary, who was governed by them, could attempt to faithfully translate from the original into the languages of the heathen. Consequently, if a word occurred in the Greek which, if translated, would not suit all denominations, it must be transferred, and then the heathen could not understand it till it was explained by a missionary, and he might explain it just to suit his own creed. Instead, then, of having

God's Word, which they would have, if the original was translated, they have, in every such instance, only the word of man.

Let me, before I leave this division of my subject, exhibit the evils of this course. No principle that is correct can be violated without evil results. We have seen that the correct principle of Biblical translation is violated by all Pedobaptist organizations. We may therefore look for evil as its legitimate fruit. The principle on which they act is, that it is right to make such versions, and such only, as shall teach Pedobaptist sentiments. Because Baptists refused to transfer Greek words into the heathen tongues, and insisted on translating them, they were thrust out.

But in order to make the Bible teach Pedobaptism, it must be mutilated. Let us now look at the fruits of this in heathen lands. The first missionaries, and the first Bible translators, were Baptists. Hence, the first versions made in heathen tongues were faithful translations. After these translations had been circulated, the Pedobaptist missionaries began to circulate their versions, in which words relating to baptism, and other words, were transferred. The heathen convert, when he read the translated word, could understand it, and knew what to do.

But when he read the transferred word, he could not understand it; he must wait till he could find a teacher to tell him what it meant. If he met a Baptist missionary, he would tell him that the word meant to immerse. Then he would ask, "Why does it not read so?" What would the missionary say? He would have to say, "The translator who produced that version was bound by his Bible society to put that word in." And if pressed for a reason for this, he must tell him of all the differences and disputes among Christians at home.

But suppose he meets a Pedobaptist. He tells him it means to pour, or it means to sprinkle. But the convert would ask him, "Why not put it so? We have words in our language which mean to pour or sprinkle." What would he say? He must give a reason; and he could assign no reason which would not awake the suspicion of the converted pagan.

Take another case. A Baptist mission has been established; all has been harmonious. A transfer version falls into the hands of the people, and at once all is confusion and distrust, and the cause of Christ is arrested. I present these cases because it has generally been represented, by Pedobaptists, that the Baptists have introduced controversy among the heathen nations on this subject; whereas, the reverse of this is the case. It could not be otherwise; for the Baptists were the first to occupy heathen ground, and they had translated the Scriptures into many languages before a Pedobaptist transfer version was made. On these Pedobaptists rests the guilt, not only of mutilating God's Word, but, through this means, of reviving, on heathen shores, those dissensions which have distracted and retarded the cause of the Redeemer at home.

Again, another evil of this course is that it leads to the circulation of versions that teach known and soul-destroying errors. You perceive that the rule governing Pedobaptists is one of expediency. They do not require that the Word of God be faithfully translated, but that it be made to suit the majority. All the translator has to do is, to ascertain what is expedient. It may be expedient to transfer other words, and the rule adopted does not prevent him from doing it. This word may refer to faith, or something else that is fundamental, and the withholding of which may peril the soul. But I need not dwell on what might be, I will show you what is done.

The Spanish Testament employs the words "*Hacer penitencia*" as the translation of the Greek word *μετανοέω*, to express the duty of repentance, as enjoined in the original. But these words signify "to do penance," and are so understood by the Spaniards themselves. When they wish to express our idea of repent, they use the word "*arrepentirse*". Yet, this version is circulated and sustained by the American Bible Society. But how did they come to translate it so? Simply, by abandoning the correct principle of Biblical translation. Instead of taking the Hebrew and the Greek as the standard, they took the Latin Vulgate, which is a Roman Catholic version, and translated from that; and, as expediency was their rule, they found it expedient to translate it so as to suit the Catholics; and therefore the Pope permits it to be used, while he is mortally opposed to Protestant versions of the Holy Scriptures, and thus the money of Protestants is taken to promote Romanism.

Let me here state another fact that should make the ears of every Pedobaptist tingle with shame, While the American Bible Society was circulating this Catholic version, with money contributed by Protestants only, they refused to aid, as they had been doing, the Baptists, in faithfully translating the Word of God, though they were generous contributors to their funds.

In the same Spanish version, printed and circulated by the American Bible Society, Heb. 11:21, reads thus: "By faith Jacob,

about to die, blessed each one of the sons of Joseph, and worshipped the top of his staff." The idea conveyed to the mind of a Roman Catholic by this verse is the worship of an image on the top of his staff, and thus absolute idolatry is sanctioned and propagated by the Society which, with holy horror, withdraws its aid from Baptist missionaries, because they would translate all the Word of God, the words relating to baptism not excepted.

But we push our reasoning a little further, suppose the Pedobaptists only claim the right to transfer the words relating to baptism. If they have a right to do this, then any denomination has a right to transfer those words, which, if translated, would be fatal to its peculiar views. The Roman Catholic may transfer the Greek word *μετανοέω*, and have Luke 13:3 read, "Except ye *metanoëo*, ye shall all likewise perish;" and the priest can explain it to mean "do penance"; and the Pope might contribute to the support of a Bible Society that would agree to transfer every word that does not suit him when translated.

The Universalist may transfer *Θεός*, and have John 1:1 read, "In the beginning was the Word, and the Word was with God, and the Word was *theos*", and the minister can explain it to mean "a superior, intelligent creature." The Universalist may transfer *αίλιον τελευτάω*, etc., and have Matthew 25:46 read, "These shall go away into *aionion* punishment", and the minister can explain it to mean "the grave"! Or, they can have Mark 9:44 read, "Where their worm *teleuteth* not, and the fire is not *sbennutai*." Then the preacher can explain it to mean, "...where their worm troubleth not, and the fire is not hurtful."

Now, this would be as justifiable, as for the Pedobaptist to transfer *βαπτίζω*, and then explain it to suit his own views. And further, if Pedobaptists have a right to withhold a part of God's Word, because a part is opposed to their teachings, then Rome has a right to withhold all, because all is opposed to her teachings, and again Protestantism is found bolstering up Popery. I proceed to show,

III That Baptists aim to Restore and Establish the Principle of the Text. Baptists only desire to know and to teach God's commands—and they desire that all others may know them. They aim, therefore, in giving the Bible to the world, to follow the Divine requirement given in the text: "Write the vision, and make it plain...that he may run that readeth it." In all their efforts to spread the Gospel, they have endeavored faithfully to translate the Word of God, from the original, into the language of the people; seeking to make it so plain, that, if a copy of their translation should fall into the hands of a person who has no living teacher near him, he could ascertain from it all the commands of God. The instructions given to their missionaries by the Baptist Board of Foreign Missions are as follows:

"Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure Word of God in their own languages, and to furnish their missionaries with all the means in their power, to make their translations as exact a representation of the mind of the Holy Spirit as possible.

"Resolved, That all the missionaries of the Board who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text, to express that meaning as exactly as the nature of the languages into which they shall translate the Bible will permit, and to transfer no words which are capable of being literally translated."

What a contrast does this present to the resolutions adopted by the Pedobaptists! To this principle of faithful translation the Baptists have always strenuously adhered. Efforts have been made to induce their missionaries to abandon it, but these have been in vain. When their versions have been translated, and ready for the press, money has been offered to print, if they would conceal a part of God's Word, by transferring certain words.

On the 17th April, 1836, at a meeting of the managers of the American Bible Society, the sum of \$5,000 was appropriated to the Baptist Board of Foreign Missions to promote the circulation of the Scriptures in foreign tongues, which money would be paid over, if our foreign versions were conformed, in the principles of their translation, to the common English version;" that is, transfer, and not translate, the words relating to baptism. The grant was conscientiously declined. Similar attempts were made by the British and Foreign Bible Society, to procure the transfer of the words in the Bengali version. But all was in vain; the Baptists loved the correct principle too well to abandon it for the hope of a mere temporary advantage, which would, in the end, paralyze their efforts in the conflict with error.

If these versions of the Baptists had been proved unfaithful, it would have been different; there would then have been some show of reason, in the course pursued by the Pedobaptists. But this was not the case; their great defect was that they were not so mutilated as to make it possible for Pedobaptists to teach their views to the heathen. Or, if Baptists had mutilated God's Word to make it teach Baptist sentiments, it would have been different. But they were never guilty of this, nor have they even been charged with it. How, then, did the Pedobaptists seek to justify themselves? Why, they raised the cry that they were sectarian versions, which, when examined, simply means, that the faithful translation of God's Word teaches just what Baptists practice, and condemns the practice of Pedobaptists.

But neither smiles nor frowns, threats nor bribes, flattery nor slander can move us from our attachment to God's Word, and our obedience to His requirement to give His will, faithfully translated, to all the nations of the earth. Our conflict with error may be long, but we have no doubts as to the final issue. God has honored, and will honor, those that honor Him; and in no way can we honor Him more highly, than in a firm and constant adherence to faithful translations of His Holy Word.

From what I have submitted, it will be perceived, that sprinkling and infant baptism have led to this desire for the mutilation of God's Word, and that those who adhere to this perversion of God's ordinance, are giving their sanction to the abandonment of the correct principle of Biblical translation. Their example, their influence, and their money, go to support these mutilated versions. Further, I remark, that the Pedobaptist rule of non-translation of certain words, like their appeal to tradition, paralyzes their power to combat Romanism. How can they condemn the Popish practice of denying the Bible to the people, when they adopt the very principle of Popery? The Roman Catholic priest can say, "We only keep back what is opposed to our practice, and you Pedobaptists do the same." What could a Protestant Pedobaptist translator say to this?

Surely, this question about baptism is not so insignificant, seeing it involves such great consequences! If the magnitude of a thing is to be judged of by its results, it is certain that the question of baptism is one of vast importance. As such, I urge the investigation of it upon every honest Protestant. At all events, from the printed resolutions which I have quoted, all must perceive that the correct principle of Biblical translation is with the Baptists.

In concluding, I invite your attention to one or two inferences from the text: "Write the vision, and make it plain...that he may run that readeth it." I infer that all we are to believe and practice is made plain in the Word of God, unless obscured in the translation. Infant baptism, therefore, either was never commanded by Jehovah, or else it has been obscured in the translation of His Word, for none, with the teaching of the Bible alone, would ever discover it to be their duty to have children baptized. Those, therefore, who practice infant baptism, ought strenuously to contend for a faithful translation that the obscurity, which conceals this duty from the common reader, may be removed. But I find that Pedobaptists oppose faithful translations; I therefore conclude that God never commanded infant baptism.

I infer, again, that we are to follow that which is plainly taught in the Bible, rather than what is doubtful. The Romanist may tell me that I ought to pray to the Virgin Mary, and seek the intercession of the saints; but while I read the plain declaration of God's Word, "There is one God, and one Mediator between God and men, the man Christ Jesus," (1 Tim. 2:5) I will follow the Bible, and let the Roman Catholic go. The Unitarian may tell me, that Christ was a mere man, but while I read the plain declaration of God's Word, "I and my Father are one," (John 10:30), and "He that hath seen me, hath seen the Father," (John 14:9), I will follow the Bible, and let the Unitarian go.

The Universalist may tell me that there will be no future punishment, but while I read the plain declaration of God's Word, "these shall go away into everlasting punishment," (Matt. 25:46) I will follow the Bible, and let the Universalist go. So, too, the Pedobaptist may tell me that infants ought to be baptized, but while I read the plain declaration "He that believeth and is baptized, shall be saved," (Mark 16:16), and "Repent, and be baptized every one of you," (Acts 2:38) I will follow the Bible, and let the Pedobaptist go. Our duty is plain, for God has said, "Write the vision, and make it plain upon tables, that he may run that readeth it."

