

## From Our E-Mail & Mailbox

Feb. 4, 2002

Dear Bro. Reaves,  
A couple of things put you in my mind recently. First there was the latest copy of the Pillar. Excellent articles on the church and her ordinances. Amen.

...  
In Grace,  
KDO



Bro. Reaves,

Your site has been much help to me and I am thankful for the work that goes into it. Please keep on the firin' line. Question: When

a well known Bible teacher writes a book about the church and in a section dealing with the Lord's table he states, "The goal of communion is to renew the blood covenant with Christ and enable the Body of Christ to discern how to perfect itself in love.", what is he stipulating concerning the "blood covenant"? This teacher is not local visible and has great swells of people following him. Thank you.  
GW



Your site is very interesting in fact, I love it. Thanks.  
J



Feb. 21, 2002

Dear Friends,  
We have recently received some issues of your publication, *The Baptist Pillar*.

The issue has been addressed to Washington, USA, but somehow it

found it's way to us in Western Australia! God wanted us to get it.

Our spirit bears witness with the publication, the material is excellent. We would really appreciate having some of the back issues, and would be glad to cover the expenses if you would send us an account.

Thank you for your labor in the Lord. Your work of edifying the churches and proclaiming the truth will not go unrewarded.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 1 Cor 15:58.

His servant,  
BH

October 19, 2001

Dear sir/Madam,

Subject: The Baptist Pillar  
Having read "The Baptist Pillar" Vol. 7 No. 5 Sept./Oct. 1999 issue I would love to request free copies of this lovely issue.

I am a Catholic and find this article to be spiritually rewarding.

I am keen to become to a practicing Christian and look in the right direction.

P.S. I read this issue from the desk of a work mate.

PM  
Papua New Guinea

## ECUMENISM

By: Orval V. Brewer

I looked up the word in Webster's book  
For ages it has been around.

It means, "All religions should cooperate  
And in peace and love abound!"

I remember when first I heard the word;  
It was spoken by well-meaning men.

But when faced with the results of this compromise  
It was obvious that this was SIN!

The religionists say, "We must forget our differences  
And in love and harmony sing!"

But the Bible says, "Come out from among them  
And touch not the unclean thing."

This error began back in ancient times;  
They called it a "Brotherhood of Men".

Then a proposal was made called "Common Cause".  
And the sheep were invited in!

"Evil communications corrupt good manners,"  
I once heard a teacher say.

And accommodation with error for a period of time  
Will lead the sheep astray!

The sheep thrive only with the Shepherd's care  
And its Spiritual Food they need!

But the goats will eat most anything  
And on the trash of the world they feed.

The True Gospel Message is rarely preached  
In the average church today;

The "Psychology of Self" is now proclaimed,  
And the sheep are being led astray!

The false shepherd's sound forth on every hand  
And the multitudes follow them;

But the True Shepherd is calling His own by name  
And the sheep only follow Him!

Some say, "All religions will lead us to Heaven."  
But wait, what did Jesus say?

"No man can enter except by me!  
And there is no other way!"

"I am the good shepherd, and I know my sheep  
And they are saved for evermore;

And by me they enter the Heavenly fold  
Because I am the only door!"

# THE BAPTIST PILLAR

"... The church of the living God, the pillar and ground of the truth."

I Timothy 3:15



CANADA'S ONLY TRUE BAPTIST PAPER

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## WHY THE BAPTIST CANNOT UNIONIZE

Taken from the book entitled, "Church Union in Canada", 1923, original copy

*Editor's Note: It is interesting in this book on the history of the United Church of Canada that we find a chapter on, "The Baptist Position Against Union." I thought it to be interesting enough to reprint it to show what the Baptists in Canada believed concerning ecumenism in 1923. Mind you these were convention Baptists of which we cannot completely agree with ourselves. Editor.*

### The History of the Union Movement

### THE POSITION OF THE BAPTISTS AGAINST UNION.

A little over a year before the formulation of the basis of union was completed, the Anglicans and Baptists were invited by a joint committee of Congregationalists, Methodists and Presbyterians to enter into the union negotiations. To these invitations replies were in due time received. That of the Anglicans is dealt with in the next section, entitled, "The Position of the Anglicans on Union." The Baptists replied in the form of an uncompromising pronouncement, which was intended to close out all prospect of Organic Union. In it they set forth their

own characteristic Baptist principles, declaring that these made it "necessary to maintain a separate organized existence" and required them "to propagate their views throughout the world." The Baptist Churches in Canada during all the intervening years (1907-1922) have not receded from this pronouncement, and Union is accordingly not above the horizon.

I now give fully the lengthy Baptist deliverance, because of its vital importance not only from the standpoint of doctrinal implications but of its official rejection of Organic Union as an ideal.

### REPORT OF COMMITTEE OF THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC ON CHURCH UNION:

"On behalf of the Baptist Convention of Ontario and Quebec we desire to express to the united Committees of the Presbyterian, Methodist and Congregational bodies our deep appreciation of the Christian courtesy in inviting us to conference with a special Committee on the question of the union of Protestant Christian bodies in Canada. We

*(Why the Baptist Cannot Unionize continued on page 4)*

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Missionary

EJV 1611

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# Forget Not The Past

**“THERE IS NONE LIKE IT,  
GIVE IT ME”**

**I Samuel 21:9 K.J.V. 1611**

Early in the morning of March 24, 1603, England's Queen, Elizabeth I, died at Richmond Palace. Her 45-year reign was over. To thwart those who would seek to seize the throne, she had refused to name her successor. Then only hours before her death she told Sir Robert Cecil, her principal Secretary of State, "... a king shall succeed me; and who should that be but our cousin of Scotland?"

As James, Elizabeth's "cousin of Scotland," journeyed to London, the Puritans—those who wanted to "purify" or simplify the liturgy and government of the Church of England, presented him with the "Millenary Petition." The petition reflected the concerns of close to a thousand who held Puritan views, one-tenth of all the clergy of the Church of England. It asked that the sign of the cross be abolished in baptism, the use of a ring be dropped from the marriage ceremony, and that the wearing of a cap and surplice—the loose-fitting white gown worn by some of the clergy—be made optional.

Other more demanding Puritan petitions followed. "The fantastical giddy-headed Puritans are very eager that they may be heard," wrote the Archbishop of York. In response to these petitions, James called churchmen and theologians to meet on January 14, 1604, at Hampton Court Palace, "for the hearing, and for the determining, things pretended to be amiss in the Church."

John Whitgift, the aging Archbishop of Canterbury, with eight bishops of the Church, eight deans of the Church's principal cathedrals, and two doctors of divinity represented the traditionalists of the Church of England at that meeting.

James and his advisers had invited only four representatives of the reform-minded Puritan element of the Church: the learned John Rainolds, President of Corpus Christi College at Oxford, who was to become the father of the King James Bible, Laurence Chaderton of Oxford, John Knewstubs, and Thomas Sparke.

The Puritans were not asked to join the conference until the second day. As the day began. Dr. Rainolds

spoke firmly of the Puritan concerns, questioning some of the procedures of the Church. At one point, Bancroft, the Bishop of London, retorted angrily to one of Rainolds' complaints, "Schismatics are not to be heard when they speak against bishops." Throughout the day, this kind of crossfire increased.

At one point, tired of the seemingly small matters raised by the Puritans, James said to Dr. Rainolds, "If these are the greatest matters you are grieved with, I need not have been troubled with such importunities and complaints ... some other more private course might have been taken for your satisfaction."

As the day wore on, Rainolds opposed "the Communion [prayer] book, since it maintained the Bible as it was there translated [in the Great Bible], which was ... a most corrupted translation."

## A New Translation Proposed

Then almost in an aside, Rainolds "moved his Majesty, that there might be a new translation of the Bible, because those which were allowed in the reigns of Henrie the eight, and Edward the sixt, were corrupt and not aunswerable to the truth of the Originall." [As copied from the book]

Bancroft, soon to be the Archbishop of Canterbury, retorted, "If every man's humor were followed, there would be no end of translating."

But James had begun to weigh Rainold's idea. To all those present he observed, "I could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst."

James had used the Geneva Bible since he was a child in Scotland. When he studied the Bible, it was "that of Geneva" that he read. But he made it clear that it was the notes in the Geneva Bible that troubled him. Some of them, he said, were "very partial, untrue, seditious and savouring too much of dangerous and traitorous conceits."

Then he added, "I wish some special pains were taken for a uniform translation, which should be done by the most learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly reviewed by Royal authority, to be read in the whole Church, and none other."

## A Bible Without Notes

*(There is None Like It continued on page 8)*

## LETTER FROM PARSON JONES

Attendance at church last Sunday was mighty poorly. I don't reckon I oughta grumble cause I had a bunch of sick members and when you add to all that my shut-ins we don't have a site of pew fillers. So I went ahead and preached to what I had. Only thing was the echo in the near empty church hurt my ears. My Madam said I needed to get out and ride awhile and let the fresh air clear my head. It done the trick. Our little ride not only cleared my head, it made me feel right good inside. What I saw made me rejoice. I saw miracle after miracle.

Ole Hezekiah who had been deathly sick that very morning had roused up and was riding down the highway with his fishing poles. No, nothin but a miracle could have rescued Old Hez from the jaws of death in such a short time.

Now there's Rufe's brother. Rufe told me Sunday morning that his brother's back was in fowl shape that they was afraid an operation was gonna be necessary. Well, we remembered him in our prayers; and lo and behold at two o'clock there he stood at the driving range hitting golf balls. If that wasn't a quick recovery, I don't know what is.

All told, about 20 of my sick folks had roused up and was taking nourishment in one form or another. But what really made me happy was to see so many of my shut-ins out riding around and enjoying the world. Hezekiah's paw, who don't attend church cause he can't stand crowds, was headed for the drag races. Sister Nell's mama who was too weak to get outa the house, was in town shopping. Ernie Nickelsinger's sister, who can't come on account of her kidneys, stood in line two hours to get into the show. It was a show about "The Miracle Worker." I thought it was right appropriate, seeings as how a miracle had happened to her.

Yes, sir, it thrilled my heart to see what I saw. I ought to have a packed house next Sunday with all my sick folks being healed and shut-ins being set free. I just hope they don't overdo themselves before next Sunday and have a relapse. I gotta go now and play with my smallest youngun. He is gonna be the farmer and I'm gonna be the goat. Tin cans will be easy to eat after what I've swallowed. □

would be much better for England. At last Tyndale won, for the Bible was everywhere. One old bishop said sadly, "It passeth my power, or that of any man, to hinder it now!"

So the Bible came to England, and from England to all the world. But the man who gave it to the world never knew what a glorious victory he had won. Away in a little German town, afraid to walk in the street for fear some spy of the English Catholic bishop, or the pope of Rome should see him, working night and day that everybody might have the Bible, he longed for his home in England. He loved England better than his life. His enemies sent men to make him believe they were his friends, and persuade him to come home. But he knew what they wanted. He knew, once in England, they would arrest and kill him.

## TYNDALE'S JUDAS

Not all his enemies were in England, however. There was a man named Phillips, whom he believed to be loyal and true. But Phillips was a spy sent by the pope to trap Tyndale. One night as Tyndale walked out from his home to enjoy the evening air, a band of men set upon him, bound him, and carried him away to a dark prison.

## A MARTYR

There was no trial. They knew they were going to kill him. He knew it, too. Gladly he laid down his life, for he had done the work he had set himself to do. The Bible was in England, in the language all the people could read. One day they led him out to a stake. They hanged him and then burned his body. He asked them if he might send a message to England and they told him no.

Then he closed his eyes and prayed earnestly, "**Lord, open the king of England's eyes.**"

Brave William Tyndale! No man ever gave more than he! The Bible we read he made possible for us, for from that first translation, all the translations since have been made.

I never think of him without thinking of Jesus' words about Himself, "He laid down His life for His sheep." Surely William Tyndale followed the footsteps of Jesus. □

*"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11*

(The Story of Tyndale continued from page 3)

### POPE - VERY POWERFUL

But Tyndale had forgotten that the pope was very powerful. A Bible in the English language was just what the pope did not want. Presently all the authorities of England turned against him and soon, even his friend Monmouth dared not help him. Tyndale sadly said, "In England there is no room for attempting the translation of the Scriptures."

Did he quit? No, William Tyndale was no quitter. He just left England and went to live in Hamburg, Germany. Here he could never be sure his life was safe, for the English Catholic bishops and priests were so angry with him for going on with his work that they hired spies to hinder him, to keep him from making friends and to prevent his ever getting his Bible printed.

There was a printing press at Cologne. So over there he went and found printers ready to go to work on his first English Bible. He tried to keep his work a secret for he knew the English Catholic bishops would arrest him, if they knew the book was nearly done.

One day a warning came to him to flee for his life. A Catholic priest had found out from a drunken printer that his English Bible was nearly off the press, and had come to arrest him. He snatched his precious sheets of paper, and fled from the town, going to Worms, where Martin Luther lived.

### PRINTED IN GERMANY

There the first English Bible was printed, two sizes being made, one large and one small, for he thought if the English Catholic bishops found the large ones, he might be able to hide the smaller ones.

Now they must be gotten to England. In barrels all covered with cloth and articles for sale, in bales that looked like cloth, in sacks of flour, in every way that could be found to hide them, they were sent across to England.

**Did they get across?** They did, in large numbers, and the Catholic bishops found out they were being sold. Every seaport was carefully watched, and many a package of Bibles was found by the officers and burned. But more Bibles came. They could not stop them, and some of them would always get to people who wanted to read them.

### ENEMIES HELP

Finally the Catholic bishop of London had a bright idea! He decided he would buy all the copies that were printed, through a merchant in Germany! Then there would be no more Bibles to come across the water. He did not know that the merchant he asked to do this was a friend of Tyndale.

This friend thought he saw a way to help Tyndale. He knew that right at that time Tyndale needed money more than anything else, to pay his printers for the work they had done, and start a new printing of the Bibles. So he said, "My lord, I will be glad to attend to this matter. But it will take money to do it, for the men who have these books in Germany hold them at a high price."

"My dear Sir," said the bishop, "do your best to get them for me, all of them, for they are very bad books. I will gladly pay you whatever they cost, for I intend to burn them all and end this matter."

### MONEY SUPPLIES

What fun it was to the merchant! He went to Tyndale, bought his books at a good price and brought them over to England, while Tyndale went right to work on a new printing, for he now had plenty of money. The poor Catholic bishop thought when he burned all these Bibles, there would never be another English Bible! Imagine how he felt when he learned that more Bibles than ever before were coming into England. So many came that the officers simply could not stop them.

"How can this be?" a man who had been arrested for helping Tyndale, was asked. "I will tell you truly, my lord," the man replied, "Tis yourself that gave us the money to print the Bibles!" That's a good one. Wasn't he mad, though?

### TYNDALE, AN ANA-BAPTIST, IS HANGED AND BURNED -- FOR TRANSLATING THE WORD OF GOD!

He was so mad that he stirred up all England against Tyndale. All the great Catholic preachers began to preach about it, most of them thinking it would do a great deal of harm to have the Bible in the language of the people, a few very brave and wise men saying it

## THE STORY OF TYNDALE

### AND THE FIRST ENGLISH TRANSLATION OF OUR BIBLE

1525 A. D.

**Historic Facts Everybody Ought To Know . . . Tyndale, An Ana-Baptist, Was Hanged . . . His Body Burned . . . For Translating The Bible Into English.**

*"...I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus..."* II Timothy 2:9,10.

### NEARLY 500 YEARS AGO

Nearly one hundred years before Columbus discovered America, there was a boy named John Gooseflesh, living in the old town of Mentz. His mother helped to make a living for the family by preparing parchment for the priests to write on. John liked very much to carve and cut with his knife. One day he was sitting beside the fire watching a pot of purple dye that his mother was heating and amusing himself by carving and cutting his name in wood. Suddenly one of the pieces of wood, with a letter cut on it, fell into the dye pot. He snatched at it, caught it, but dropped it again, this time onto a piece of parchment lying nearby. It fell upside down, and when he picked it up, there on the parchment, was the letter "h" clearly printed.

### PRINTING INVENTED

Years went by. The boy of Mentz did not forget what happened that day by the fire in his old home. It had given him an idea that some way could be found to make books more easily than to copy them all out by hand as had always been done. So he cut little wooden blocks and dipped them in dye, setting them this way and that, making forms for them to be placed in and he finally had the first printing press the world had ever seen. You will find his name in every history ever written--John Gutenberg, it is in German.

### NO ENGLISH BIBLE

That happened in 1454. That very same year, a great

battle was fought in Constantinople between the Christians and the Turks and the Christians were driven out of the city, at that time the greatest city in the world, where most of the schools of learning were located. Greek scholars came to live in all parts of Europe. All at once these wise men became very much interested in the Greek New Testament and began to read it instead of the old Latin one they had always read. They made many people think about how wonderful it would be to have the Bible in the language of the people, so everyone could read it. With the new study of the language and the new printing press, things began to happen.

### WILLIAM TYNDALE

It began first in an old school in England where a young man named **William Tyndale** was studying. He was a good Greek scholar and had read the New Testament in the very language in which it was written. It had come to mean so much to him that he wanted it to mean something to all the people around him.

One day some students were talking about all this new interest in the Bible, and one man said very positively: "The Bible is not necessary. It is all foolishness to talk about translating it into English for the people to read. **All they need is the word of the pope.** We had better be without God's laws than the pope's laws!"

**William Tyndale** rose from his chair, and striking his clenched fist on the table shouted, "I defy the pope and all his laws; and, if God spares me, I will one day make the boy that drives the plow in England to know more of the Scriptures than the pope does!"

### NOT AN IDLE BOAST

It was not an idle boast. William Tyndale went right to work to make an English Bible that all the people could read. A rich merchant, Humphrey Monmouth, gave him his home to work in and day and night he worked, hoping some publisher would print it when he had it ready.

(The Story of Tyndale continued on page 10)

(Why the Baptist Cannot Unionize continued from page 1)

also desire to congratulate them on the substantial progress which appears to have been made toward such a union by the three bodies which have hitherto been engaged in these negotiations. In regard to our relation to this movement permit us to present the following statement as expressive of the position which we feel compelled to take:—The Baptist people rejoice in all the manifestations of mutual love among the followers of Jesus Christ and seek on their own part to cultivate a holy fellowship with all Christians. They recognize with thankfulness the gracious operation of the Spirit of God among their brethren of other denominations and feel themselves to be one with them in many of those things which concern the progress of the Kingdom of God on earth. At the same time they do not admit that the organic union of all Christians is an essential condition of Christian unity or even necessarily promotive of it. For Christians who differ on questions which some of them hold to be of vital importance it is surely better to admit the impracticability of corporate union than to seek to compass such a Union at the cost of sacrificing cherished convictions.

In their organization of independent local churches and in their associational gatherings and conventions Baptists have not infrequently made use of brief statements of doctrines which they hold to be Christian, as a basis of mutual co-operation, but do not seek to establish a uniform confession for all their churches, nor do they regard assent to any fixed confessional statement as a pre-requisite to membership in a Baptist church or to a place in the Baptist ministry. They feel that the free and independent interpretation of the Scriptures by each man for himself, combined with the spirit of love and obedience, is not only promotive of earnest reflection on divine things and strength of personal conviction, but is a surer and more enduring way of securing unity among Christians. They oppose any tendency to erect a human standard of authority over the conscience, to lessen the sense of direct personal responsibility to God, or to obscure the consciousness of immediate relationships with Him. Accordingly, while they entertain a deep respect for various historic Christian creeds they are not solicitous to identify themselves with these creeds or to claim any organic relation with the churches that established them as standards of belief.

The Baptist people regard all truly religious affilia-

tions as reposing, on the one hand, on God's gracious self-communication to human souls, and, on the other hand, on each man's free acceptance to the Divine grace and obedience to the Divine Will. As we understand the Scriptures, only those who are the subjects of such a spiritual experience are capable of participation in Christian fellowship or entitled to membership in a Christian church. Believing, therefore, in the spirituality of the Christian church, that is, that a Christian church is constituted by voluntary union of those alone who by personal repentance and faith,—not by natural birth, nor by proxy, nor by ceremony, nor by any overt act of the Church,—have come into fellowship with God in Christ, they do not regard the claim to ecclesiastical succession in any of its forms as a matter of concern to them. They acknowledge an historical succession from Christ and his Apostles; but its nature is spiritual, not ecclesiastical; coming through personal influence and the proclamation of the Gospel, not by means of forms, rites or ceremonies.

The same principle prevents them from admitting knowingly to Church membership any except those who have been spiritually renewed. Thus they cannot regard the children of Christian parents as entitled by birth or membership in a Christian household to a place in a Christian church or as proper subjects of its ordinances. It cannot be granted that the Christian ordinances of Baptism or the Lord's Supper convey in any sense to their recipients the spiritual grace which they symbolize, for they have meaning and value, only as they express the faith and grace already possessed by those who in these acts of obedience confess their relation to Christ. Hence the practice of infant baptism and the consequences which follow it are a fatal impediment to organic union between the Baptists and Paedo-Baptist churches. Hence also the impossibility of Baptists consenting to an alteration of the original mode of baptism, because without the immersion its representation of the believer's union with Christ in His death and resurrection, is lost. Further, the doctrine of the spirituality of the Christian church demands that it avoid all alliance with secular authorities. Such alliances have been fruitful of evil.

The Baptist belief in the immediacy of each man's relations with God and in the necessity of personal faith in Christ in order to salvation carries with it the rejection of all forms of church polity, which admit the spiritual

caviling praise for expedition, we have at length, through the good hand of the Lord upon us, brought the work to the pass that you see."

When all the books had been translated and the translations circulated, two "chief persons of each company" met daily at Stationers' Hall in London. Here they carefully considered the completed work of each of the companies.

As they worked together, "that part of the Bible was given to him who was most excellent in such a tongue, and then they met together, and one read the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Spanish, Italian, etc. If they found any fault they spoke; if not, he read on."

Thomas Bilson, the Bishop of Winchester, and Miles Smith of the Oxford Old Testament company put the finishing touches to the work.

Time and time again the carefully developed phrases suggested by the six final reviewers were revised still further by Bishop Bilson and Miles Smith,

Andrew Downs had suggested, for Hebrews 4:15, "such an one as had experience of all things." The King James reads, "in all points tempted like as we are."

In Hebrews 6:6, the notes taken by John Bois proposed, "caused him to be had in derision, or traduced him." The final version read "put him to an open shame."

The King James Version encouraged memorization. From the most ancient of times people have sung their history and passed it on from generation to generation in this way. The rhythmic words and the music made the stories easier to remember. The King James translators knew this, and they often wrote with a sense of rhythm, as if the words of Scripture were meant to be sung. In Hebrews 11:3 the notes suggested "made of things which were not extant." The final revisers chose to say "Things which are seen were not made of things which do appear." The proposed language for Hebrews 13:8, "yesterday and today the same and forever," became the more rhythmic "the same yesterday and today and forever."

The sermons of Bishop Bilson and Miles Smith which have been preserved do not show this grace of language, this blend of mystery and simplicity. It must surely have been the awesome responsibility they faced and the enabling grace of the Holy Spirit that guided their final choice of language, for the version of the Bible they produced was so much more than the sum of their combined human skills. □

(Patrick Henry continued from page 6)

to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your Worships, permit me to enquire once more, for what are these men about to be tried? This paper says 'for preaching the Gospel of the Son of God.' GREAT GOD. For preaching the Saviour to Adam's fallen race."

After another pause, in tones of thunder he enquired—"WHAT LAW HAVE THEY VIOLATED?" Then, for the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and the audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command—"Sheriff discharge those men!"

PATRICK HENRY was a native of Virginia, of which state he became Governor. He was eminent through life as a statesman and an orator. A little before his death, he remarked to a friend, who found him reading his Bible, "Here is a book worth more than all the other books which ever were printed; yet it is my misfortune never to have, till lately, found time to read it with proper attention and feeling."

This excellent man left in his Will the following important passage;—

"I have now disposed of all my property to my family: there is one thing more I wish I could give them, and that is, the Christian religion. If they had that and I had not given them one shilling, they would, be rich; and if they had not that, and I had given them all the world, they would be poor."

The descendants of Patrick Henry are now members of Baptist churches, and the inhabitants of the counties in Virginia where the Baptists were then persecuted, are now almost all connected with that denomination.

*Editor's Note: The attack is on against the founding fathers of America. As Yellow Times says of Patrick Henry, "He was once described by Jefferson as "an emotional volcano with little guiding intelligence." "If the forefathers of America were not Godly Christian men why do they have God on their money and in their national songs? □*



*"Wherein I suffer trouble, as an evil doer,  
even unto bonds;  
but the word of God is not bound."*

(There is None Like It continued from page 2)

Bancroft, seeing the King's intent, now urged that if there was to be a new translation, it should be made without notes, and James quickly agreed.

The next day the King met with his ministers and bishops. Almost none of the matters raised by the Puritans were resolved. But one action has marked the Hampton Court Conference in Christian history. It was moved:

"That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all Churches of England in time of divine service."

### Translators Selected

To help with the translation, the King instructed his advisers to look for those "who had taken pains in their private study of the Scripture." In all, forty-seven men were selected, "all our principal learned men within [the] kingdom."

In the lengthy preface to the King James Version, Miles Smith wrote, "And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgement, as it were in an arm of flesh? At no hand. They trusted in him that hath the key of David, opening, and no man shutting; they prayed to the Lord, the Father of our Lord, to the effect that St. Augustine did; 'O let thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.' In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them."

The scholars were divided into six companies to meet at Cambridge and Oxford University and at Westminster.

### Rules to Guide Them

For three years, from 1604 to 1606, each man worked privately on the chapters assigned to him, guided by fifteen specific rules which had most likely been drawn up by Bancroft and approved by King James. Some of the most important rules were that the Bishops' Bible was "to be followed and as little altered as the truth of the original will permit, ... no marginal notes at all to be affixed, but only for the explanation of Greek or Hebrew words" or for providing cross-references; "these transla-

tions to be used when they agree better with the text than the Bishops' Bible—Tyndale's, Matthew's, Coverdale's, Whitchurch's [Great Bible], Geneva."

The first King James Versions were printed in a type style very much like Old English script. The translators chose to indicate in a Roman typeface (a typeface similar to that used in today's Bibles) words necessary to complete the sense which were not in the original language.

The same portion of Scripture was translated by each of the men of the company to which that portion had been assigned. Then each man's work was carefully compared with that of the others in his company. When a book was completed in this fashion, it was sent to the other companies for review and suggestions. The meetings of the six companies took another three years, from 1607 to 1609. Suggestions from the individual companies were resolved by "the chief persons of each company at the end of the work."

### The Translators' Resources

The King's translators had a rich array of other translations and texts to assist them in their work. While they were instructed that the Bishops' Bible was "to be as little altered as the truth of the Original will permit," it has been estimated that only about four percent of the King James Version is, in fact, drawn from the Bishops' Bible. It was as if two other men—William Tyndale and Bishop Miles Coverdale—sat around the study tables of Westminster, Cambridge, and Oxford. Over ninety percent of the language of the King's New Testament is the language of Tyndale. And everywhere is the mark of "that consummate master of rhythmical prose," Miles Coverdale. And this was to be expected, for these two men had deeply influenced virtually every other English Bible used by the translators in their new work.

### Weighing Each Word

Slowly, carefully, the translators examined the Bible text, weighing each word before writing it down, digging ever deeper to ascertain the true meaning of the original languages.

Miles Smith, speaking for his fellow translators, stated that they did not "disdain to revise that which we had done, and to bring back to the anvil that which (they) had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor

## A SHORT ACCOUNT OF ENGLISH TRANSLATION OF THE BIBLE

Taken from the book entitled, "Help to Reading the Bible", 1850.

We have accounts of various parts of the Bible being translated into Saxon, when that language was spoken in England.

The Psalms were translated by Adhelm, the first Bishop of Sherborne (A.D. 706). The Four Gospels, by Egbert, Bishop of Lindisferne, who died A.D. 721.

The Venerable Bede also translated various parts, if not the whole of the Bible, into Saxon. King Alfred translated the Psalms, and Elfric, Abp. of Canterbury, parts of the Old Testament, about A.D. 995.

English translations of the Bible were also made in the 13th and 14th centuries. But of the complete English translations of the Bible the first was:—

*Wickliffe's Bible*, (about A.D. 1380). This was before printing was invented; transcripts therefore were obtained with difficulty, and copies were scarce. Before Wickliffe's translation, the price of a Bible in Latin, an unknown tongue to all but the learned, was as much as a labouring man's price of work for fifteen years, and equal to 300*l.* of our money. Even after Wickliffe's own copy was finished, the value of a New Testament was 2*l.* 16*s.* 6*d.*, equal to 30*l.* now. (Gilly's Protestant Forefathers.)

In 1390, the 13th year of Richard II., a bill was brought into the House of Lords for the purpose of suppressing it, but through the influence of John of

distinction of clergy and laity or the subjection of the individual Christian to any spiritual authority but Christ himself. This does not exclude the necessary disciplinary function of the local church, but, in reality, carries with it the dignity and autonomy of that organization and its freedom from all subjection to a higher authority.

It is because of these principles which represent to them the Divine Will that the Baptists find it necessary to maintain a separate organized existence. In relation to these matters they can feel themselves under a Divinely imposed obligation to propagate their views throughout the world." □

Gaunt, Duke of Lancaster, the king's uncle, was rejected. The followers of "Wickliffe were then encouraged to publish another and more correct translation of the Bible. But in the year 1408, in a convocation held at Oxford by Archbishop Arundel, it was decreed that no one should thereafter translate any text of holy Scripture into English by way of a book, or little work, or tract; and that no book of this kind should be read, that was composed lately in the time of John Wickliffe, or since his death. This constitution led the way to great persecution; and many persons were punished severely, and even with death, for reading the Scriptures in English.

*Tindal's New Testament* (A.D. 1526). This was the first printed edition of any part of the Scriptures into English. He had taken the precaution of printing it on the Continent; but Tonstall, Bishop of London, and Sir Thomas More, Lord Chancellor, succeeded in buying up and burning almost the whole impression. This enabled Tindal to publish an improved edition. He also translated parts of the Old Testament.

In the year 1531, at the instigation of Henry VIII. And his council, he was imprisoned, and, after a long confinement, strangled, A.D. 1536, by order of the Emperor, at Villefort, near Brussels, and his body reduced to ashes.

*Miles Coverdale's Bible* (A.D. 1535). Coverdale, afterwards Bishop of Exeter, published a translation of the Bible (the greater part of which was Tindal's) and dedicated it to King Henry the Eighth. This is the first English Bible allowed by royal authority, and a copy of it was by royal proclamation ordered to be placed in the choir of every parish church, to enable every man to read therein.

*Matthews' Bible* (A.D. 1537). John Rogers, who assumed the name of Thomas Matthews, and who had assisted Tindal in his Biblical labours, edited a Bible, probably at Hamburgh.

*Taverner's Bible* (A.D. 1539). This was a kind of intermediate work, being a correction of Matthews' Bible.

*The Great Bible* (A.D. 1539). This was a revised edition, corrected by Cranmer and Coverdale, and so called because printed in large folio. There were several

(English Translation of the Bible continued on page 7)

## PATRICK HENRY ON RELIGIOUS FREEDOM



PATRICK HENRY.

Taken from the book entitled, "Religious Denominations" by Belcher

Three Baptist preachers were brought to trial for preaching. The indictment brought against them was "For preaching the gospel of the Son of God," contrary to the statute in that case provided, and therefore disturbers of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, "For preaching the gospel of the Son of God," when a plain-dressed man dismounted his horse, entered the court-house, and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass-of spectators, who had gathered on the occasion. This was PATRICK HENRY, who, on hearing of this prosecution, had rode some fifty or sixty miles from his residence in Hanover County, to volunteer his services in the defence of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear, was, "For preaching the gospel of the Son of God." When the indictment had been read, and the prosecuting attorney had submitted a few remarks. Henry arose, stretched out his hand received the paper, and then addressed the court:

"May it please your worships: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment inoffensive persons before the bar of this court, for a

crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with that!" and continuing, in a low, solemn, heavy tone, "For preaching the gospel of the Son of God!" Pausing amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then, lifting up his hands and eyes to heaven, with extraordinary and impressive energy, he exclaimed, "GREAT GOD!" The exclamation—the action—the burst of feeling from the audience were all overpowering. Mr. Henry resumed:—

"May it please your worships:—in a day like this, when truth is about to burst her fetters—when mankind are about to be raised to claim their natural and inalienable rights—when the yoke of oppression which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power, is about to be dissevered—at such a period,—when liberty—liberty of conscience, is about to awake. from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!" Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners—and resumed:—"If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God!"—GREAT GOD!" Another long pause, during which he again waved the indictment around his head—while a deeper impression was made on the auditory. Resuming his speech—"May it please your worships; there are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand and becomes his servile—his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From the period when our fathers left the land of their nativity for settlement in these American wilds—for LIBERTY—for civil and religious liberty—for liberty of conscience—to worship their Creator according to their conceptions of Heaven's revealed will; from the moment they placed their feet on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according

(Patrick Henry continued on page 9)

## WHO WAS HATED?

Taken from the book entitled, *Bloody Mary*, 1978

In Catholic countries the Inquisition was called upon to step up its age-old process of weeding out the tares in the spiritual vineyards for burning leaped upward in the third and fourth decades of the century. But even in regions where the Protestants made themselves a majority—as in Calvinist Geneva, the Zwinglian cantons of Switzerland and the Lutheran territories under Charles V's rule—men and women of differing views were subjected to savage repression. Of all these dissidents the most feared were opponents called Anabaptists, whose belief in the necessity of adult baptism radically alienated them both from the faith of Rome and the doctrines of Protestants. In Catholic and Protestant lands alike Anabaptists were mutilated, drowned, garroted, burned and suffocated without mercy. Their lands were seized, their houses torn down, their children driven off to beg their bread. □

### Editor's Note

In *The Baptist Pillar* we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.

If you would like to receive *The Baptist Pillar*, please write and request one. Also, feel free to copy it and

translation of the Bible came forth in the year 1611, the divines employed having taken the greatest pains in conducting the work; for they had not only examined the original, but also compared together all the existing translations, both ancient and modern.

As the free circulation of the Scriptures in the language of any country has ever been one of the most important instruments in implanting true religion where it did not previously exist, and in awakening a revival of it where it has become decayed, our privileges in this respect ought to awaken in us a solemn sense of our responsibility to make that book a lamp to our feet, and light to our path, which the providence and grace of God have rendered so accessible. □

(English Translation of the Bible continued from page 5)

editions of it, and particularly one in 1540, for which Cranmer wrote a preface, showing that "Scriptures should be had and read of the lay and vulgar people;" hence this edition of 1540 is called Cranmer's Bible.

During the reign of Edward VI. (a period of seven years and a half) no new versions were executed, though eleven editions were printed both of the Old and New Testament.

*The Geneva Bible* (A.D. 1560). Coverdale, John Knox, Christopher Goodman, and other English exiles, who had taken refuge in Geneva, published this translation; the New Testament in 1557, and the remainder of the work in 1560. To it were added notes, favouring the peculiar doctrines of Calvin.

*Abp. Parker's, or the Bishops' Bible* (A.D. 1568). This was so called because he, with other learned persons, eight of whom were Bishops, published this translation. This was in the reign of Queen Elizabeth.

*The Rhemish New Testament* (A.D. 1582). This translation into English was published by the Romanists at Rheims. They retained many Eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people. Shortly after,

*The Douay Old Testament* (A.B. 1609-10). Cardinal Allen is understood to have had a principal share in this work. The Rhemish New Testament, and Douay Old Testament, form the present English Bible of the Romanists.

*King James's Bible*. This is the English translation of the Bible now in common use. It was begun in the spring of 1607, in the reign of King James I., and finished in about three years. Fifty-four of the most learned men in the "Universities and other places were commissioned to undertake the work of translation: but seven of these having, from illness and other causes, relinquished their task, the work was performed by forty-seven. The translators were ranged under six divisions, and several portions of the Bible were assigned to them, according to the several places where they were to meet, confer, and consult together. The name which stands at the head of the list of translators is that of Dr. Lancelot Andrews, first Fellow, and afterwards Master of Pembroke College, Cambridge. He was at that time Dean of Westminster, and became Bishop successively of Ely and Winchester. After long expectation, and great desire of the nation, the