

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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AMERICA, YOU OWE THE BAPTISTS A LOT

Taken from the book entitled, "The People Called Baptist," 1925, McDaniel

John Clarke, highly educated in arts and in medicine, the most outright and upright, important and influential, American Baptist of the seventeenth century, did more than any one else to call the attention of the world to Puritan intolerance. He secured the Charter of 1643 which made Rhode Island a free democratic state with full provision for liberty of conscience, and he was the originator of the public free school system. He founded the Newport Church, which, for consistent and persistent devotion to Baptist principles, for completeness of organization and fervor in evangelism, deserves priority.

Baptists have always been champions of civil and religious liberty. Roger Williams, who took ground in advance of his Puritan compeers on the subject of personal liberty, being banished from the colony of Massachusetts, went to the present site of Providence, Rhode Island, where he founded what is regarded by some as the first Baptist Church in America, and the first commonwealth on earth in which there was absolute civil and religious liberty. The framers of the Constitution of the United States caught the spirit of Roger Williams and as a result we have a country which has been the refuge of the persecuted and oppressed of all nations. Article VI, on religious liberty, in the American Constitution was introduced by the united effort of Baptists in 1789. The first amendment to the Constitution of the United States, guaranteeing freedom of speech, freedom of religion, and the right to petition, was adopted largely through the activity of Baptists. They took the initiative in a letter to President Washington and a month later Madison, with Washington's approval, presented the amendment along with nine others.

Sir Henry Havelock, the valiant British general and the deliverer of Lucknow, united with the Baptists of India and was baptized by one of Carey's fellow missionaries. In Cromwell's Irish garrisons there were twelve Baptist governors of cities, ten colonels, three lieutenant-colonels, ten majors and forty-three company officers. In the War of the Commonwealth in England and the War of the Revolution in the United States, Baptists were patriots.

Among the many Baptists who rendered military service in the Revolution, a few conspicuous names may be mentioned. Pastor M'Clanahan of Culpeper County, Virginia, raised a military company of Baptists with nine others.

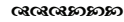
(America, you owe continued on page 5)

Editor and Pastor: John Reaves Sr.

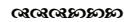
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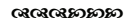
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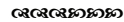
Thursday, November 27, 2003
Dear Church and Pastor Editor Reaves,
I greet you in the precious name of our Lord and Savior Jesus Christ whom we serve. I trust this letter finds each one of you in good health and in the joys of the Lord.
I would appreciate being placed on your mailing list or at least receiving of free subscription of the paper "The Baptist Pillar" in which I want to have a regular copy.
Thank you for your consideration and time spent in reading my letter. If my request is granted, please send them to my address:
T.C.B
Davao City, Philippines
May God do continue to bless you is my prayer.
Brotherly in Christ,
T. C. B.



Saturday, November 29, 2003
Thank you very much for your website. I just found it this week, and enjoy reading over the literature you offer.
Thanks again.
Zel



December 08, 2003
Bro. John, I appreciated your well worded article concerning "Calvinism or Armenianists" in the latest issue of the Pillar.
R. T.

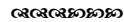


Friday, December 26, 2003
Subject: Thank You
Dear Brothers and Sisters in Christ,
Thank you for your article reviewing the book, "The Assimilation of Evangelist Billy Graham Into the Roman Catholic Church." I found it helpful and informative. I had heard that there was a problem with Billy Graham and Catholicism, but I had not seen hard evidence before. I used to be a Roman Catholic nun. I left the convent, and then left the

Catholic Church. Now I am a born-again Christian. ... May the Lord bless you, your families, and your ministry. May you bear much fruit for the Kingdom of God.
M. A.



Wednesday, December 31, 2003
Dear Pastor Reaves:
I have been thrilled to find that I could print the whole book of "The Origin of the Baptists" by S.H. Ford and have had it bound. Then my supply of "The Trail of blood" was unexpectedly exhausted and I was having trouble replenishing it when I discovered it on your Baptist Pillar list. Can't tell you how pleased I was! ... You are right that there never was a time when Baptist history was more important as our churches are being invaded by reformation theology and we seem to have dropped the militant banner of defending the faith both in action and in music. "Onward Christian Soldiers", "Dare to be a Daniel", "Soldiers of Christ arise" seem to be missing in the Hymnals. ...
Many Thank Yous and a Blessed 2004,
'Til He Comes,
E.C.



January 02, 2004
G'day Pastor Reaves,
I would like to start getting a hard copy of The Baptist Pillar delivered to me please. ... I am praising God for what I am reading on the site...keep on keepin' on, my brother!
Your Fellow labourer,
M. S.
Loomis, Nebraska



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 hand it out.

❖ ❖ Forget Not The Past ❖ ❖

PATRICK HENRY



"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.

HYMNODOLOGY

It is a noteworthy fact that to the Baptists the world is indebted for the most popular national hymn of our language, "My Country, 'Tis of Thee." Baptists also wrote:

How Firm a Foundation; My Hope is Built; Jesus, Thou Art the Sinner's Friend; Awake, My Soul, in Joyful Lays; O, Could I Speak the Matchless Worth; Majestic Sweetness Sits Enthroned; Come, Humble Sinner, in Whose Breast; Did Christ O'er Sinners Weep? The Morning Light is Breaking; Take the Name of Jesus With You; Saviour, Thy Dying Love; Shall We Gather at the River? He Leadeth Me, O Blessed Thought; I Need Thee Every Hour; I Am So Glad that Our Father in Heaven; Almost Persuaded; Where is My Wandering Boy Tonight? On Jordan's Stormy Banks; Dare to be a Daniel; Blest Be the Tie that Binds; How Precious is the Book Divine; Lord, Dismiss Us With Thy Blessing; Come, Thou Fount of Every Blessing; Softly Fades the Twilight Ray; Come Holy Spirit, Heavenly Dove; Father, What'er of Earthly Bliss; My Jesus, I Love Thee; God, in the Gospel of His Son; O, Safe to the Rock That is Higher Than I; Go Preach the Blest Salvation; Our Country's Voice is Pleading; Holy Bible; Book Divine; Ye Christian Heralds, Go Proclaim; O Thou My Soul, Forget No More; More Holiness Give Me; Wonderful Words of Life; Whosoever Will; The Light of the World is

Jesus; The Half Was Never Told; Bringing in the Sheaves.

W. H. Doane, a Baptist, wrote the music for many of our popular hymns, such as:

Pass Me Not, O Gentle Saviour, Near the Cross; I Am Thine, O Lord; 'Tis the Blessed Hour of Prayer; Some Sweet Day; Saviour More Than Life to Me; More Love to Thee, O, Christ; Hide Me, Oh, My Saviour, Hide Me; Will Jesus Find Us Watching? What Shall the Harvest Be? Rescue the Perishing; To the Work.

Robert Lowry, a Baptist, wrote the music for "Saviour, Thy Dying Love," and "We're Marching to Zion." "Coronation," the tune sung round the world, was written by Oliver Holden, a Baptist. These songs have smoothed more dying pillows and comforted more sorrowing hearts than all the philosophies from Plato to Bergson.

Baptists have an honorable history. Their record is clean upon the separation of Church and State. Having given to the United States religious freedom, at the cost of their property, their liberty, their good name, and their lives, it is their chief glory that, suffering all martyrdom themselves, they never yet have persecuted others. □

in his History of Infant Baptism, 'Among all the persons that are recorded as baptized by the apostles; there is no express mention of an infant?' The baptism of believers frequently mentioned in the Scriptures, but the baptism of infants never. This would be unaccountable, were it the will of God that infants should be baptized. Had the Saviour commissioned the apostles to baptize; infants, it would have been their duty to baptize all infants. Had they baptized all infants, their baptism would have been one of the most important acts of the apostles; in that case would it not be strange indeed that Luke, in writing the Acts of the Apostles, never mentions; the baptism of infants as one of their acts? He plainly tells us they baptized men and women, but never tells us they baptized infants. We cannot account for the entire omission of infant baptism in the written Acts of the Apostles, without admitting its entire omission in their living acts."

The Baptists believe, therefore, with the Chevalier Bunsen, a most distinguished pedobaptist of the present day, in his remarkable work, "*Hippolytus and his Age*;" He says, "The Church adhered rigidly to the principle, as constituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own solemn vow made in the presence of the Church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost."

The same extraordinary man says in his edition of a lost work of Hippolytus, Bishop of Portus, the New Harbor of Rome, from A. D. 198-236, which has been recently discovered, and which the Chevalier has most ably edited and published; "*Pedobaptism*, in the more modern sense, meaning thereby the baptism of new-born infants, with the vicarious promises of parents or sponsors, was utterly unknown in the early church; not only down to the end of the second, but indeed to the middle of the third century. □



(The Inquisition continued from page 9)

tions so far as to make the duke of Savoy, and perhaps many others believe, that they, or at least their children, were not formed like other human creatures. At the instigation of the pope, a cruel and murderous war had been carried on against the Waldenses, many of whom were subjects of the duke of Savoy. He seeing his country in danger of being ruined by such; violent measures found means to put an end to the war: "Nay," says the historian from whom I quote, "it pleased God so to touch

his heart with compassion for that poor people, that he spoke it openly, that forasmuch as he had always found them to be most faithful and obedient subjects, he would not suffer them to be so dealt with, by force of arms in future: only for what was past, he ordered for formality's sake, that twelve of them should come to Pignerol where he then was, there to beg his pardon, for taking up arms in their own defense; the which they accordingly did, and his highness receiving them courteously, forgave them freely all that had passed during the time of the war, giving them to understand, that he had been misinformed, both as to their persons and their principles; and withal he desired to see some of their little ones, because there were some who had made him believe, that they were strange and monstrous creatures, having but one eye in their forehead, with four sets of black teeth, and many other such like fictions; whereupon some were brought before him, and he finding them, on the contrary, handsome shapen and well favoured, did openly profess, how ill satisfied he was with the calumnies and slanders of their malicious adversaries, and thereupon did not only confirm their privileges and liberties, but withal made them a gracious promise to settle and establish the same for the time to come. And this was undoubtedly the real intention and resolution of that prince at that time, however afterwards wrought upon (or at least deluded) by the subtle devices of the inquisitors, who took the boldness, notwithstanding all the gracious promises of their prince, to continue to persecute those poor Waldenses, laying violent hands on them, and delivering them up to the secular powers, who also, in most places, were not at all backward to lend them their helping hand." Moreland's History of the Evangelical Churches in Piedmont, folio, page 223.

Thus we see, that popish malice against the professors of true Christianity, showed itself not only in speaking evil of their character and principles, but also in misrepresenting their personal form, so as to make princes believe that they were not human creatures, but something worse than wild beasts, that ought to be run down and destroyed; and, indeed, they were run down, and murdered with a ferocity such as has never been equaled by any attempt to extirpate the most savage beasts of the forests. For which see Moreland's History above quoted, and Jones' History of the Waldenses. □

(The True Nature continued from page 3)

they are bound to obey him; and he that knoweth his Master's will and doeth it not shall be beaten with many stripes. Luke 12:47.

3. They view it as an acknowledgment of Christ's kingly office and authority; therefore, neglecting to attend to it would be sin. Rom. 14:22-23.

The Baptists contend that the *Examples of Scripture Baptism* are all in favor of their views and practice, and are decidedly opposed to Infant Baptism. One of their eminent writers thus discusses this topic:

"1. 'John baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus,' Acts 19:4. All baptized by John in the river Jordan, *confessed their sins*, Mark 1:5. John's baptism of *repentance, confession of sins, and faith* in the coming Messiah, could not be the baptism of *infants*.

"2. Our Lord was baptized, not in infancy, but when he 'began to be about thirty years of age,' Luke 3:23.

"3. 'Jesus made and baptized more disciples than John, (Though Jesus himself baptized not but his disciples,)' John 4:1, 2. Those baptized were *disciples*, and these could not be infants.

"4. On the day of Pentecost, when those who 'were pricked in their hearts' inquired 'What shall we do? Peter said unto them, *Repent and be baptized every one of you.*' And 'they that *gladly received his word* were baptized,' Acts 2:37-41. On this occasion 'about three thousand' were baptized; but not one of these was an infant.

"5. 'Philip went down to the city of Samaria, and preached Christ them.' And 'when they *believed* Philip, they were baptized *both men and women*,' Acts 8:5-12. Had Philip, baptized infants would they not have been mentioned as well as *men and women*!

"6. Philip preached Jesus to the Eunuch, who desired to be baptized and after his baptism went on his way rejoicing. Acts 8:9.

"7. Paul repented, prayed, addressed Jesus as Lord, desired to know, that he might do his Lord's will, and received his sight, *before* he was baptized, Acts 9:11-18.

"8. At Caesarea 'the Holy Ghost fell on all them which heard the word. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well we? And he commanded them to be baptized in the name of the Lord,' Acts 10:44-48. These were not *infants* but *believers*.

"9. Lydia's heart was opened, and she attended to the things which were spoken of

Paul, and 'she was baptized and her household,' Acts 16:14, 15. The baptism of this household is no evidence of infant baptism. For, 1. There is no evidence that there was an *infant* this household. 2. There is no evidence that Lydia had any *family*. 3. There is no evidence that she was even *married*. 4. A household *does* not necessarily require or imply, an *infant*—there are multitudes of households in which there is not an infant. 5. From John 4:53, and Acts 18:8, we learn that there were *believing* households in the *days* of the apostles. 6. There are *believing households* in the present day. 7. Those who now baptize none but believers sometimes baptize whole households. As it cannot be proved that there was an infant in Lydia's household, the baptism of her household can be no proof of infant baptism.

"10. Paul and Silas spake unto the jailor 'the word of the Lord, and to all that were in his house. And he was baptized, he and all his straightway.' And he 'rejoiced, believing in God with all his house,' Acts 16:31-34. The apostles would not 'speak the word of the Lord' to infants; nor could infants rejoice, believing in God.' This baptized household *believed* in God. There is nothing here in favor of infant baptism.

"11. 'Crispus *believed* on the Lord with all his house and many of the Corinthians hearing, *believed*, and were baptized,' Acts 18:8. All the house of Crispus *believed*. There were no infants here.

"12. The twelve disciples baptized at Ephesus, *believed* before they were baptized, Acts 19:2. None of these were infants,

"13. Paul baptized Crispus and Gaius and 'the household of Stephanas,' 1 Cor. 1:14-16. 'Ye know the house of Stephanas, that it is the *first fruits* of Achaia, and that they have *addicted themselves* to the ministry of the saints,' 1 Cor. 16:15. These first converts in Achaia, and ministers to the saints, could not be infants.

"14. So many of the Romans as were baptized, were capable of knowing that they were baptized into the death of Christ, and of walking in newness of life, Rom. 6:3, 4. Therefore, there were no baptized infants among them.

"15. As many of the Galatians as were baptized, had 'put on Christ,' and were by profession 'the children of God by faith in Christ Jesus,' Gal. 3:26, 27, There were, therefore, no baptized infants, among them.

"16. In their baptism the Colossians had 'risen with Christ: through faith,' Col. 2:12. Hence their baptism was that of believers."

"These, we believe, are all the scripture examples of baptism. Is it not with good reason Dr. Wall says,

THE TRUE NATURE OF BAPTISM

Taken from the book entitled, "Religious Denominations," by Belcher, of the United States, 1856

The following reasons have been given by the Baptists why they baptize ONLY professing Christians:

1. Because our Lord Jesus Christ, when he was about to ascend to heaven commanded it. Matt. 28:19-20; Mark 16:15. As the command is so plain, positive, and solemn, they feel bound to reverence his authority and will.

2. Because the Saviour condescended to set his people an example, and requires them to follow in his steps. Matt. 3:13-19. Mark 1:9-11. Luke 3:21-22. 1 Pet. 2:21. He came from Galilee to Jordan, three days' journey, to John to be baptized of him, and he was baptized of John in Jordan.

3. Because baptism is acknowledged to be from heaven, or a divine institution. John was sent by God himself to baptize in water. John 1:33. This the Jews knew, though when Jesus put the question to them they pleaded ignorance, because they were ashamed or afraid to confess it. Matt. 11:24-27. Mark 11:29-33.

4. Because baptism is a part of the counsel of God which they dare not reject, oppose, or disregard. Luke 7:29-30. If God by his servants commands us to do it, shall we not obey? If the Pharisees and lawyers are found guilty for rejecting it, how can Christians be excused if they imitate their conduct?

5. Because baptism was administered by the Apostles of our Lord in his presence, by his command, and under his sanction. John 3:22. 4:2. If the Apostles baptized because Jesus commanded, so should we; and if he sanctioned them, no doubt but he will sanction us.

6. Because primitive Christians considered it a privilege to be baptized in the name of Jesus, and it has undergone no change since that time. Acts 8:36-39. 10:46-48. 18:8. How anxious the Eunuch appeared to be baptized, and Peter demanded a reason why the Centurion, and his friends who believed, should not enjoy the same privilege.

7. Because baptism is the answer of a good conscience toward God. 1 Pet. 3:21. When a man believes in the Lord Jesus Christ, he begins to search the Scriptures with prayer and anxious desire to know the will of God; whatever he discovers to be plainly revealed he receives, and whatever is positively commanded an honest conscience requires him to perform: seeing baptism to be a plain and positive institution of the Lord Jesus Christ, he cannot answer the demands of his

conscience but by attending to it. He must be baptized or sin against his conscience and against God: but in baptism the requirement of conscience is answered, and his mind is set at rest.

8. Because baptism is an instructive ordinance, setting forth the doctrine of salvation by the vicarious sufferings, death, and resurrection of our Lord Jesus Christ. Luke 12:50. Rom. 6:3-5 Col. 2:12. Jesus was baptized in sufferings, sorrows, and death: he arose from the grave, and so effected our deliverance from the law, sin, and death. Paul tells us that we were circumcised IN him as our Representative, but we are buried WITH him by baptism, as our living head. We are planted TOGETHER in the likeness of his death, and we shall be also in the likeness of his resurrection. It teaches us also what is requisite to church membership under the gospel, as REPENTANCE, Acts 2:38: FAITH, Acts 8:36-37: CONFESSION, Rom. 10:9-10. Those only ought to be church-members who are in the way of salvation, but those only can be said to be in the way who repent of sin, believe in Jesus, and confess his name. Mark 8:38.

9. Because God still honors the baptism of believers by immersion, to the conversion of sinners and the edification of saints: we seldom find the ordinance administered without this being the case, and would God thus sanction what is contrary to his word or opposed to his will?

10. Because they desire to glorify God in obeying his commands; they believe all his commands flow from wisdom, love, and grace; and therefore desire to walk in them to his glory, and their own profit: and we find that in keeping his commandments there is a great reward. Ps. 19:11.

11. Because baptism by immersion is now generally considered to be a cross; and they would not avoid any cross which is laid in their way by their divine Master: but would take it up and cheerfully carry it after him, singing—

" Through floods and flames, if Jesus lead,

I'll follow where he goes

Hinder me not, shall be my cry,

Though earth and hell oppose."

12. Because they would not live in any allowed sin, which they must do if they did not baptize; for

1. They view baptism as a good and holy ordinance of Jesus Christ, and are told that he that knoweth to do good, and doeth it not, to him it is sin. James 4:17.

2. They view it as a part of the divine Master's perceptive will, and they consider that

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THE INQUISITION THE WORST OF THE PERSECUTIONS

Taken from the book entitled, "The Protestant," by M. Gavins, 1835

Note from the Editor: Any good Baptist knows that Baptists are not Protestant. In the old history books, Protestants are not necessarily those that came out of the Catholic Church but ones who gave protest to it.

The holy Inquisition is a tribunal established for the very purpose of taking cognizance of heresy, that is, any departure from the standard of faith which the church of Rome has established, and of punishing to the uttermost all Who shall be found guilty, or even suspected, of such deviation, it will not be considered impertinent to introduce the subject with a few remarks on persecution for conscience' sake.

There can be nothing more certain, than that the genius of Christianity is hostile to persecution in every form. The gospel is addressed to the understanding, and to the heart of man, with this very solemn intimation, "He that believeth shall be saved, and he that believeth not shall be condemned." The condemnation of unbelief, which is the only deadly heresy, is not committed to fellow-creatures for the purpose of being executed upon the persons of unbelievers in the present life. Unbelief is not a sin against men, but against God, whose testimony it rejects, and whose veracity therefore it impeaches. He reserves the judgment in this case to himself. He has commanded no man to interfere in the matter; and no man, and no church, has a right to interfere in it, farther than, to declare, that he who rejects the divine testimony, can have no part in any divine ordinance. He is therefore, with propriety, excluded from the fellowship of the visible church, but he ought not to suffer damage either in his person or property.

But there are persons who do not reject the divine testimony, but who really receive it, and who ought to be acknowledged as belonging to the household of faith, whose minds are but partially enlightened, with regard to many things connected with the faith and obedience of the gospel. Now it was never meant by Christ, or taught by his apostles, that such persons should be compelled, by force, to think rightly upon every religious subject. The thing is absurd and impossible, for mind will not yield to any external pressure; and the word of God authorizes

no means for removing mistakes from the human mind, but instruction and persuasion; and these have

often been found successful, while the world may be challenged to produce an instance of conviction of truth, having been effected by brute force.

The use of compulsion, in relation to religious opinion, originated with the enemies of the truth, who, conscious that they could not maintain their ground by fair argument, had recourse to the power which they possessed in the strength of their arm, or the number of their adherents. Cain stands at the head of the black catalogue of persecutors. He was sadly mistaken with regard to the character of God, and the way of approaching to him with acceptance. Abel thought rightly on this most important subject; but it does not appear that he ever thought of compelling his elder brother to adopt more just ideas, or of murdering him if he did not. It was then, as in all subsequent ages: He that was after the flesh persecuted him that was after the Spirit. Every false religion excites its adherents to persecute the true religion, or to oppose it by force; but the spirit of Christianity is most remote from this; and, if any real Christian ever thought of promoting truth, or opposing error by other means than instruction and persuasion, he had learned his lesson, and taken his example, from anti-christ.

The primitive Christians suffered much from the Jews and the heathens, especially the former, were also the most furious persecutors of his disciples. After the subversion of their nation, and their being deprived of the power of persecuting to any great extent, the work of wholesale murder was taken up by the Roman emperors, by whom many thousand Christians were destroyed for no crime but that of being Christians, which in Roman reckoning was enough to incur the sentence of being thrown to be devoured by wild beasts. It was not long after Constantine had taken Christianity under his protection, that persons, called Christians, began to persecute one another; but by this time the glory was departed. The word Christian had acquired a different meaning from that which it bore when first applied to the disciples at Antioch. Augustine and other early fathers strongly condemned violence on account of religion; but their voice was not heard. Heresy was considered a crime of the first magnitude; this was often a mere nickname of the truth, and the abettors of it were devoted to destruction. But persecution in every, hideous form was never so completely reduced to a system, as after the pope was seated upon his throne, showing himself as a god, having all

(The Inquisition continued on page 9)

only possible explanation of these wonderful prophecies which have been fulfilled in every detail.

Reader, since these and scores of other prophecies have been fulfilled to the very letter, had we not better believe that all the other prophecies referring to the Second Coming of Christ and the judgments will yet be literally fulfilled?

Many deny that there will be any judgment after death. What does the Bible predict? Heb. 9:27, "And it is appointed unto men once to die, but after this the judgment." Acts 17:31, "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." 11 Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Rev. 20:12, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Yes, judgments await both saint and sinner after death, and the Bible, God's own Book, will be the Book of final authority in these judgments, for Christ says (John 12:48): "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."

But, praise God, we do not need to fear the judgment if only we will accept Christ as our Saviour, the One who died as our Substitute to redeem us from sin. Listen to Christ's own words on this subject. (John 5:24): "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into judgment (krisis), but is passed from death unto life." Now this word for judgment (krisis), is the very same as that in Heb. 9:27: "It is appointed unto men once to die, but after this the judgment (krisis—the sinner's judgment)." What a blessed truth this is. As soon as we accept Christ by faith as our personal Saviour, the One who died to redeem us from sin, that moment we receive eternal life (the new birth), and Christ's assurance that when we die we will not come into the sinner's judgment.

Reader, the fact that so many Bible predictions have been fulfilled, surely ought to convince you that every other prediction will yet be fulfilled. Then act accordingly. □

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power in heaven and in earth. In the following ages," says Limborch, speaking of a period subsequent to the age of Augustine, "the affairs of the church were so managed under the government of the popes, and all persons so strictly curbed by the severity of the laws, that they durst not 'even so much as whisper against the received opinions of the church. Besides this, so deep was the ignorance that had spread itself over the world, that men, without the least regard to knowledge and learning, received, with a blind obedience, every thing that the ecclesiastics ordered them, however stupid and superstitious, without any examination; and if any one dared in the least to contradict them, he was immediately to be punished; whereby the most absurd opinions came to be established by the violence of the popes." *Hist. Inq. chap. vii.*

In the twelfth century it was found, that a numerous people inhabiting the valleys of Piedmont, held certain doctrines different from those which the pope commanded all men to receive, on pain of death. The people have been called Albigenses and Waldenses. The principal articles of their faith were substantially the same with those of the reformation. It is not certain when or by whom such doctrines were first promulgated among them; but I think it is probable, that the truth of the gospel found an asylum among these mountains arid valleys after it had been banished from Rome, and from every other art of the world to which the pope could extend his influence.

Editor's note: There is of little doubt that the good the Reformers did have it was a result of the Anabaptists, such as, the Waldenses and others.

It is probable that the number of professors was very few for many ages; and, therefore, they escaped the notice of the holy see; but by the time mentioned they had become numerous; and they excited the utmost hatred of the pope and his adherents. It was with a view to extirpate them that the Inquisition was established, and that *Saints* Dominic and Francis, the first inquisitors, were set a-hunting after the precious lives of a simple and virtuous people, a thousand times more worthy than themselves.

It was the fashion, however, of the church of Rome then, as it has always been since, to represent those who dissented from her errors as monsters of one kind or another. They could not persuade the world that the Waldenses were monsters of wickedness; for all who knew them, bare witness that they were a peaceable and harmless people; but they did succeed in their misrepresenta-

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WHY WE KNOW THE BIBLE IS INSPIRED OF GOD

By T. J. McCrossan, 1929

Please Note: This is the continuation from part one in our Nov./Dec. '03 issue

(18) Psa. 22:8 predicts, "His garments would be parted among His enemies, and for His vesture they would cast lots." Now read John 19:23, 24: "The soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be." How did David know all this one thousand years before Christ was born? There is only one answer for any logical mind; his words were inspired of God.

(19) Psa. 69:21 (1000 B. C.) predicts, they would give Christ vinegar to drink. John 19: 28, 29 declares they did do so: "And after this, Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it to His mouth."

(20) Psa. 31:5 predicts that Christ would cry out, "Into Thine hands I commit My spirit." Luke 23:46 informs us, "When Jesus had cried with a loud voice, He said, Father, into Thine hands I commit My spirit." Again we ask: How did David know 1000 B. C. that Christ would utter these words?

(21) Psa. 34:20 predicts, "His bones were to be kept, not one of them should be broken." Now John 19: 33-36 informs us, "When they (the soldiers) came to Jesus, and saw that He was dead already, they brake not His legs: (36) For these things were done that the scripture should be fulfilled. A bone of His shall not be broken." How did David know this 1000 B. C. ? If Modernists would only study prophecy, the Bible would be a new book to them.

(22) Psa. 38:11 (1000 B.C.) predicts His friends would stand aloof from His sore, and His kinsmen would stand afar off. Luke 23:49 informs us, "All His acquaintances, and the women that followed Him from Galilee, stood afar off, beholding these things."

(23) Psa. 22:14 tells us, His heart would be broken. In John 19: 34, we read, "But one of the soldiers with a spear pierced His side, and forthwith there came out blood and water." Doctors tell us that this is a sure and certain proof that Christ died of a broken heart, as predicted. See Torrey's "Bible and

Its Christ." p. 68.

(24) Amos 8: 9 declares, The sun would go down at noon (sixth hour) and the earth be darkened on a clear day. Matt. 27:45 tells us that ". . . from the sixth hour there was darkness over all the land unto the ninth hour." How could Amos have known this 800 B. C.? There is only one explanation. He was inspired of God.

(25) Isaiah 53:12 predicts Christ would make intercession for the transgressors (His murderers). In Luke 23:34, we read: "Then said Jesus, Father, forgive them; for they know not what they do."

How did Isaiah know that Christ would pray for His enemies 700 years before? The Bible is God's Book.

(26) Isaiah 53:9 predicts, "And he made his grave with the wicked, and with the rich in his death." Matt. 27:44 says: "The thieves also, which were crucified with him, cast the same in his teeth." Then He did make His grave with the wicked. But Matt. 27:57-60 informs us that, "When even was come, there came a rich man of Arimathaea, named Joseph . . . (58) He went to Pilate, and begged the body of Jesus. (60) And laid it in his own new tomb." Then Christ was with the rich in His death. How did Isaiah know this 700 B.C. ?

(27) Psa. 16:10 predicts, "For Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." In Acts 2: 27-31 Peter quotes these words, and then adds, "Men and brethren, let me freely speak unto you of the patriarch, David, that he is both dead and buried, and his sepulchre is with us this day. (30) Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his (David's) loins, according to the flesh, He would raise up Christ to sit upon his throne (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Christ's resurrection therefore, since His flesh did not see corruption, was most assuredly a physical resurrection and not a spiritual one merely. But how did David know this fact 1000 B. C.? The Bible is God's Book.

No wonder Peter says (II Pet. 1:18-21) : "And this voice (the voice of God on the mount of Transfiguration) which came from heaven we heard when we were with Him in the holy mount. (19) We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: (20) Knowing this first, that no prophecy of the Scripture is of any private interpretation. (21) For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost." This is the

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tists and served on the field, both as captain and chaplain. Reverend David Barrow shouldered his musket and showed how fields were won. Colonel Jacob Houghton, grandfather of Spencer Cone, was in a Baptist meeting house when the news of the defeat at Lexington reached him. The services ended, he stood in the open before the building and spoke: "Men of New Jersey, the Red Coats are murdering our brethren in New England. Who follows me to Boston?" Every man stepped into line and answered, "I." General Scriven, when ordered by the British officer to give up Sunbury, near Savannah, sent back the answer, "Come and take it." Deacon Mills, of the First Baptist Church of Philadelphia, commanded skilfully one thousand riflemen at the battle of Long Island and for his valor was made a brigadier general. Deacon Loxley, of the same church, commanded the artillery at the battle of Germantown with the rank of colonel. "He was always foremost when great guns were in question." Add to this galaxy John Hart, who signed the Declaration of Independence, and John Brown, whose fleet of privately-owned vessels attacked the Gaspee which had entered Narragansett Bay to enforce British revenue customs. Lieutenant Duddington was wounded, the other officers and the crew left and the Gaspee was blown up. "This was the first British blood shed in the War of Independence." In their list of Tory sympathizers made up by Judge Curwen appear nine hundred and twenty-six names living in America, and a larger number were already exiled by Colonial Law, but there is not the name of one Baptist on the list. This is why President Washington, in his letter to the Baptists, could pay them the just tribute: "I recollect with satisfaction that the religious societies of which you are a member have been, throughout America, uniformly and almost unanimously the firm friends to civil liberty and the persevering promoters of our glorious Revolution." It explains how Thomas Jefferson could write to a Baptist Church, "We have acted together from the origin to the end of a memorable Revolution."

Baptists are renowned the world over for their loyalty. At the coronation of the late Czar at Moscow, May 15, 1895, fear filled all hearts, and it was not known who was loyal. Someone told a prominent officer that he could trust the Baptists. Many of them were therefore chosen, some of whom had just returned from exile and were drafted for this special service.

The patriotism of Baptists is illustrated by the case of William Turner, a member of the group of Baptists of Charlestown, Massachusetts. In 1670

Turner was in prison for his religious views. "Above thirty weeks," he says, "I have been lying in prison to the possible ruin of my body. I am ready to serve this country to the utmost of my ability, in all civil things. In faith and order God alone can satisfy a poor soul." When in 1676 the fortunes of the war with King Philip were turning against the settlers, the magistrates asked Turner to raise a company. He recruited a company mainly from the members of the First Baptist Church. At the Falls of the Connecticut he sprang a surprise upon the enemy which evoked the praise of even Increase Mather. Today the site of that battle bears the name "Turner's Falls" in memory of a notable episode in Baptist loyalty to civil government. William of Orange was sustained in the gloomiest hours of his struggles for the Dutch Republic by the sympathy and aid of the Baptists. He testified to their loyalty, industry and virtue.

Baptist loyalty to country met the test in the World War. State and General Conventions, without exception, rang true in patriotic resolutions. Our churches backed the war with their money and their members. Hundreds of ministers served in various capacities, some as military combatants. Patriotic fervor burned in the Theological Seminaries and their students enlisted in large numbers. Our sons went to war by the ten thousands, and they went with the benediction of the denomination upon their heads. Our daughters donned and adorned the Red Cross and alleviated human suffering. The soil of France is enriched with Baptist blood. America's name is made more glorious by Baptist devotion. And all of this was done in spite of certain governmental acts which we could not and did not approve.

Their place has ever been with the pioneers of humanity. On many a field of battle and blood, the banner of civil and religious liberty has been borne aloft by Baptist hands. To them the two things supremely worth while are Religion and Liberty. These are closely akin. They are essential to the highest good of man. Joined in one word, Religious-Liberty, the perpetuity of each is guaranteed. The draft of the League of Nations read by President Wilson to the Peace Conference provided freedom of conscience or religion to the colonies of Central Africa. Baptists had, months before the war ended, petitioned that these rights be granted in every nation. We have come a long way from the days of oppression and have come through much tribulation. If our principles are now the possession, or aspiration, of all people who read and think, and our

passionate love of liberty is the native air of this great land, and the growing sentiment of all lands, it is largely because these principles have been woven into the warp and woof of human thought by generations of heroic souls who held the Baptist faith.

Thomas Jefferson said to his neighbors, the members of the Baptist Church of Buck Mountain, in Albermarle, April 13, 1809: "We have contributed, each in the line allotted us, our endeavors to render its issue a permanent blessing to our country. That our social intercourse may, to the evening of our days, be cheered and cemented by witnessing the freedom and happiness for which we have labored, will be my constant prayer. Accept the offering of my affectionate esteem and respect." He wrote five letters to Baptist churches and associations.

George P. Fisher, professor at Yale, wrote: "A Baptist committee laid their complaints before the Massachusetts delegates in the first Continental Congress at Philadelphia. The support which the Baptists lent to the patriotic cause, and the proclamation of human rights which was made on every hand won a hearing for their demands and rendered them, after tedious delays, successful. In Virginia, Patrick Henry, Jefferson and Madison enlisted in their favor. In 1785, the statute of religious freedom was adopted, of which Jefferson deemed it a great honor to have been the author, by which intervention in matters of faith and worship was forbidden to the State. All denominations were thus put on a level, and none were taxed for the support of religion." "History of the Christian Church," page 560.

Parton, after mentioning the address from the Baptists to the Virginia Convention, August 16, 1775, petitioning that four Baptist ministers should be allowed to preach to Baptist soldiers, cites the Convention's resolution which both granted the request and conceded the principle: "*Resolved*, That it be an instruction to the commanding officers of regiments or troops to be raised that they permit dissenting clergymen to celebrate divine worship, and to preach to the soldiers, or exhort, from time to time, as the various operations of the military service may permit, for the ease of such scrupulous consciences as may not choose to attend divine worship as celebrated by the chaplain." He then adds a striking sentence "Thus began religious equality in Virginia." "Life of Thomas Jefferson," by Parton, page 174.

Leonard Woolsey Bacon, Congregationalist, discussing the establishment of the American principle of the non-interference of the State with religion and the equality of all religious communions before the law, concludes: "So far as this work was a work of intelligent conviction and religious faith, the chief honor of it must be given to the Baptists. Other sects, notably the Presbyterians, had been energetic and efficient in demanding their own liberties; the Friends and the Baptists agreed in demanding liberty of conscience and worship, and equality before the law, for all alike. But the active labor in this cause was mainly done by the Baptists. It is to their consistency and constancy in the warfare against the privileges of the powerful 'Standing Order' of New England, and of the moribund establishments of the South that we are chiefly indebted for the final triumph in this country of that principle of the separation of Church and State which is one of the largest contributions of the New World to civilization and to the church universal." "A History of American Christianity," page 221.

"In England, from the time of Henry VIII to William III, a full century and a half, the Baptists struggled to gain their footing and to secure liberty of conscience for all. From 1611 they issued appeal after appeal, addressed to the King, the Parliament, and the people, in behalf of 'soul liberty,' written with a breadth of view and force of argument hardly since exceeded. Yet, until the Quakers arose in 1660, the Baptists stood alone in its defense, amid universal opposition . . . Among the Baptists Christian freedom found its earliest, its staunchest, its most consistent, and its most disinterested champion. . . Not less powerful has been the influence of Baptists in the United States. . . Persecuted themselves, they never persecuted others. . . The paths of the Baptists are paths of freedom, pleasantness and peace." (Appleton's American Encyclopedia, Vol. II, page 293-f.)

Professor Masson in his life of Milton says of the Thomas Helwys' Church which came over from Amsterdam to England in 1611, and is "commonly regarded as the first English Baptist Church": "This obscure Baptist congregation seems to have become the depository for all England of the absolute principle of liberty of conscience, as distinct from the more stunted principle advocated by the general body of the Independents. . . It was, in short, from this dingy little meeting-house somewhere in old London that there flashed out first in England the

absolute doctrine of religious liberty."

The largest contribution of the New World to civilization was the principle of separation of Church and State. Historians ascribe to the Baptists the chief credit for the establishment of this principle in the United States. John Locke said: "The Baptists were the first propounders of an absolute liberty, just and true liberty, equal and impartial liberty." Chief Justice Story said: "In the code of laws established in Rhode Island we read for the first time since Constantine ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshiping God in the way they were persuaded he requires." We know that a large majority of the settlers of Maryland were Protestants; that what Cecilius Baltimore did was from expediency rather than principle; and that he was an immoral money-getter who never contributed a dollar to a church.

Since Catholics make so much out of the founding of Maryland, it should be remembered that twenty years before the occupation of Maryland the Baptists of England (1614) published a confession of faith in which they used this language: "We believe that the magistrate is not to meddle with religion or matters of conscience nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the church and the conscience." Then, again, the Maryland adventure was purely mercenary. Mr. E. D. Neil, after the most painstaking and accurate study of the original sources of this part of colonial history, characterizes Cecilius, second Lord Baltimore, as "one whose whole life was passed in self-aggrandizement, first deserting Fattier White, then Charles I, and making friends of Puritans and republicans to secure the rentals of the province of Maryland, and never contributing a penny for a church or schoolhouse." Says Bacon: "Lord Baltimore may not have been a profound political philosopher nor a prophet of the coming era of religious liberty, but he was an adroit courtier, like his father before him, and he was a man of practical good sense engaged in an enormous land speculation in which his whole fortune was embarked, and he was not in the least disposed to allow his religious predilections to interfere with business."

Daniel Boone's brother, Squire Boone, and several members of the great pioneer's family were Baptists. William Penn, the founder of Pennsylvania, was the son of an English Baptist. General Madison, brother of President Madison, was

a Baptist. Thomas Jefferson's favorite aunt, Mrs. Woodson, was a Baptist. Thomas, when young, loved to visit her home in Goochland County and to attend the Baptist church with her. This may be the foundation for the unsubstantiated tradition that he got his ideas of government from a Baptist church.

President Abraham Lincoln and President Jefferson Davis were both sons of Baptist deacons. Lincoln attributed all that he was to a Baptist mother. Davis devoted the ground where he was born in Fairview, Kentucky, as a site for a Baptist church and it is so used now. At the dedication of the building he delivered the address and stated that perhaps some people wondered why he, who was not a Baptist, should be so interested in that faith. He explained thus "My father, who was a better man than I am, was a Baptist." Henry Clay and President Arthur were the sons of Baptist preachers. General Sam Houston, the most picturesque figure of the Southwest, the conqueror of Santa Anna and the first president of the Republic of Texas, died a loyal Baptist.

William Jennings Bryan was the son of a Baptist father, and William Howard Taft is the grandson of Baptist grandparents. Major-General Tasker Bliss, one of the American Peace Commissioners to Versailles, is the son of a former professor in Rochester Theological Seminary. Major-General William Graves, who was the head of the American forces in Russia, is a Baptist and a graduate of Baylor University. Lieutenant Read, the first aviator to cross the Atlantic, was a member of the Baptist Church at Annapolis. Lieutenant Maynard, who won the flight across the American continent, was a Baptist preacher. Lloyd George, who piloted the British ship of state through the stormy seas of the world's worst war, says of himself: "I am a Baptist."

Mr. Davis, Secretary of Labor in President Coolidge's cabinet, is a Baptist. Charles Evans Hughes, who has rendered distinguished service as Chief Justice of the Supreme Court and Secretary of State, and is recognized as one of America's ablest lawyers and wisest statesmen, is the son of a Baptist minister and a member of a Baptist church. The lamented President Harding was a Baptist. He and Secretary Hughes, accompanied by President Chandler, of William and Mary, were going by automobile from Williamsburg to Yorktown. Dr. Chandler observed that the three were Baptists. Whereupon, President Harding remarked: "We are members of the freest of all the denominations." □