

“NEARER MY GOD TO THEE!”

This language was the heart-utterance of Mrs. Sarah Flower Adams, who was born in Cambridge, England, in February, 1805, and whose history has been but very slightly known to the great public, who have cherished her hymns as one of the most sacred treasures for nearly half a century. Her father was the editor of a weekly Cambridge paper. Her mother was a woman of fine gifts and culture, and she herself was the youngest child. She was noted in early life for the taste she manifested in literature, and in maturer years for great zeal and earnestness in her religious life. She contributed prose and verse to the periodicals of the day, and her art criticisms were valued. Married at an early age, and of frail constitution, she still, amid many bodily sufferings, kept her pen busy, her thoughts and writings always tending upwards. At what time and amid what circumstances she caught the inspiration from which she evolved that wonderful hymn which has since echoed round and round the globe, is not known; but it was probably during some period of peculiar trial, when her spirit was uplifted through sorrow almost above its earthly body. She little dreamed that her hymn, like those of Toplady, Charlotte Elliot, and Ray Palmer, would be heard through the ages.

It was first published in 1841, in a volume of sacred lyrics, issued by Mr. Fox, of England, just eight years before the death of the gifted authoress, who only lived to the age of 44, and thus never knew the fame that was to attach to her hymn and her name. The hymn soon began to appear in various collections, and was everywhere received with delight. It was given the tune, "Bethany," which became very popular in this country. Everybody who has grown up in a Christian land knows it by heart, and in many countries which do not float the banner of Christ, it is almost equally familiar.

"Last year," says Dr. Cuyler, in his "Heart Life," Professors Smith, Hitchcock, and Park, as they wound their way down the foot-hills of Mount Lebanon, came in sight of a group of fifty Syrian students, standing in a line, singing in chorus. They were the students of the new 'College of Beirut,' at Abieh, and they were singing in Arabic to the tune of 'Bethany.' As the procession drew near they caught the sublime words :

*"Nearer my God, to Thee!
Nearer to Thee ;
E'en though it be a cross
That raiseth me;*

From Our E-Mail

December 12, 2003

I sure have enjoyed the articles on closed communion and repentance. Keep up the good work. We are having a web site done ... I will be sure we have a link to The Baptist Pillar. Amen!

Your friend in Christ, TJW, Owosso, MI

January 22, 2004

I just found your site while looking for Biblical info on cremation. I have always believed it to be a heathen practice but never really knew why (my fault!) I read the article on cremation ..., w/ great interest. I shared it w/ someone who is struggling w/ this issue ...Thanks for the great site!! It's been very helpful. I bookmarked it so I can come back & do some more reading later! Lord bless you good folks! ST

January 30, 2004

People who speak the truth really do exist! Thank God for that site.. it's amazing.. it answers all of my questions.. you don't know how much I appreciate it.

February 25, 2004

Your web site is very interesting. There are a group of us who have just come out of the "new wave" revival movement that has seeped into the local churches in our area. Like a frog in water, we did not realize the water had gotten hot before we got burned. Praise the Lord for his deliverance. We are researching so many things since we got out. Most importantly, we are studying the scriptures (KJV) to prove all things and hold fast to that which is good. ... Your web site has been visited by many of us and we appreciate it greatly. Thanks. B

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*Still all my song shall be  
Nearer, my God, to Thee,  
Nearer, my God, to Thee,  
Nearer to Thee.'*

"I am not much given to the weeping mood," said Professor Hitchcock, when describing the thrilling scene; "but when we rode through the ranks of those Syrian youths, I confess that my eyes were a little damp."

"If it be permitted to the departed people of God," continues Dr. Cuyler, "to witness the transactions of earth, we may imagine with what rapture the glorified spirit of Sarah Flower Adams heard her heart-song thus chanted in the land of sacred history."

Boston Musical Herald

## OUR HIGHEST AND FINAL AUTHORITY

**Taken from the book entitled,  
"The Bible and Modernism,"  
by T.J. McCrossan**

Why the Lord Jesus Christ ought to be our highest and final authority on every subject upon which He has declared himself:

(1) *Because He claims to be truth personified, and the One sent from heaven to declare God's truth.* In John 14:6, Christ says: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me" Then in John 18:37, He says to Pilate: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth (all who are really saved) heareth My voice." Reader, if Christ came to this world expressly to witness to God's truth, ought not His teachings to be accepted as man's highest and final authority?

Just here recall John's words (John 1:14): "And the Word (Christ) was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only begotten of the Father), full of grace and truth." Now the expression here, "full of truth" is "pleres aletheias," and literally means, "full of truth to the overflowing point," for "pleres" comes from the verb "pimplemi"- I fill to overflowing. Now if Christ was completely filled with truth, and was "truth personified,"

as He claims in John 14:6, does this leave any room for the erroneous teaching the Modernists charge Him with? No wonder Christ declares (John 18:37): "Every one that is of the truth heareth My voice." In the light of these words, if we give heed to the mere opinions of Modernists, and reject the sure and certain truth taught by our Lord, we need not expect to spend eternity with Him.

(2) *Again we ought to accept Christ's words as our highest and find authority, because every single word He uttered was given Him of God.* In John 7:16, Christ says: "My doctrine (teaching) is not Mine, but His that sent Me." He says (John 8:28): "When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things."

In John 14:10, the Lord says: "The words I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." In John 14:24, Christ declares, "The word ye hear is not Mine, but the Father's which sent Me." Note these words well, as all Modernists say: Christ taught many things which were false, having learned these from the Rabbis. Our Lord, however, denies this, and says: "The word ye hear (all words spoken during His ministry) is not mine, but the Father's which sent Me."

(Our Highest continued on page 5)

# ❖ ❖ Forget Not The Past ❖ ❖

## THE WALDENSIAN CHURCH OF NORTHERN ITALY

Taken from the book entitled,  
"Forgotten Heroes" 1900.

A railway ride from the city of Turin to the small and secluded town of Pignerol, and then a coach ride along the high road to La Tour, brings the traveller to the centre of the Waldensian valleys. On the one hand is the Valley of Angrogna, with that of Perouse, and that of St. Martin, the latter close to the French frontier where Felix Neff laboured. On the other hand is the Valley of Lucerna or Pellice, above which rises the majestic height of Monte Viso. The scenery is grandmountains covered with wood nearly to the summit, meadows bright with flowers, rich vineyards, cornfields intersected by mulberry trees, peaceful homes, and thriving settlements. The valleys are twenty-two miles in length and eighteen in breadth. Twenty thousand people dwell in them, prosperous and contented, none making them afraid. They have a handsome church in Turin itself, opened in December, 1853. Over the outer door are inscribed the words of Jeremiah, "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Over the inner, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." On the pulpit is the motto, "Lux lucet in tenebris." Yes! the day has broken, and the shadows have fled away! But a price had to be paid, and it is of this we must now hear.

It is probable that the sword of the persecutor would have ultimately overtaken them in their own homes, even supposing that they had never sought to obey the last command of the risen Christ to go forth and to preach the Gospel to every creature. But the danger was precipitated by the determined efforts which the Waldensians made to pierce the dense darkness of the Middle Ages and to send forth missionaries over the lands of Europe. At a very early period in their history their mountain territory was divided into parishes, each parish being placed under the guidance of a pastor, who was aided by a consistory of laymen. This synod met once a year, usually in the Valley Angrogna; it was composed equally of pastors and of laymen, sometimes as many as 150 of each would assemble. No higher office was known among them than that of moderator. The youth, owing to the cost and scarcity of written MSS., were taught to learn by heart the whole gospels and epistles. The Waldensian Church was from early times a missionary Church. Candi-

dates for their ministry would be sent to foreign universities in order to learn the arts of dialectics and disputation. They had a law that all who took orders should work three years as missionaries. They would copy out for themselves MSS. of the Scriptures, and they would travel with these MSS. throughout the countries of Europe, either in the guise of merchants or of troubadours. So it was that by the year 1200 there were communities of Waldensian believers in places as remote as the provinces of Russian Poland on the outskirts of European civilisation.

The earliest date of a persecuting edict having been launched against the Waldensians in their own valleys was 1198, when the Emperor Otho IV., in his visit to Rome to be crowned by the Pope, issued a decree empowering the Bishop of Turin to suppress and excommunicate them. The result is not known, but it was the beginning of five hundred years of sorrow, and thirty distinct outbreaks of Papal cruelty. In 1332, the Pope first sent an inquisitor into the valleys, by whose agency a pastor was carried off to prison at Marseilles. Twenty years later the attempt was repeated; and in 1378, the first monster of cruelty, the inquisitor Borelli, had 150 Waldensians besides women and children, burnt at Grenoble. This was followed by the tragedy at Christmas, 1400, when a whole community of Waldensians were suddenly surprised in the dead of night, and chased over the mountains thickly covered with snow. When morning dawned, the bodies of fifty children were found dead, many in the arms of their mothers, who had likewise perished of cold. To this day the memory of that Christmas night has never been forgotten.

Dreadful as these incidents were, they were only the droppings of the coming storm. Rome perceived that isolated and spasmodic efforts would be of no avail, and all through the century she endeavoured to stir up the secular powers to do the work of extermination. In the course of the Middle Ages the Waldensians had been martyred in all the countries whither they went; but in their native valleys the Kings of France and the Dukes of Savoy had seldom authorised persecution. But now the year 1487 had come, and Pope Innocent VIII resolved on a grand effort. A crusade, as though against the Turks,

(Forget Not continued on page 8)

the *only true democracy* existing in the world; and that he believed it would be the *best plan of government* for the American Colonies.

A National Constitution for the United States was adopted in 1787. Its provisions were satisfactory so far as they went; but many felt that "Religious Liberty" was not sufficiently guarded. The Baptist General Committee of Virginia, in 1788, expressed their disapproval of this important omission, and, after consultation with James Madison, they wrote to President Washington, saying, that they feared that *liberty of conscience*, dearer to them than property or life, was not sufficiently guarded in the Constitution. Washington sent a kind and encouraging reply, and in the very next month, Virginia proposed that immortal "First Amendment" to the Constitution of the United States:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and petition the government for a redress of grievances. □

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(Our Highest continued from page 9)

earthly, and speaketh of the earth : He that cometh from heaven is above all"

In the last analysis there is just one reason why any one refuses to accept Christ's teachings as their highest and final authority, and that is because they do not believe He was very God, the Christ or Messiah of Isaiah 9: 6: "For unto us a child is born, unto us a Son is given; . . . , and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, etc." To deny then that Jesus is the Christ (the anointed one of God), as every real Bible student knows, means to deny His deity, that He was "The Mighty God and The Everlasting Father" of Isaiah 9: 6. Hear John's words regarding all who thus deny the deity of Christ, or that Jesus is the Christ, the Messiah of Isaiah 9:6. 1 John 2:22, "Who is a liar but he that denieth that Jesus is the Christ!" Turn now to Rev. 21: 8, and we read: "But the fearful, and unbelieving, . . . and murderers, and whoremongers, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death." Yes, there is a second death, a spiritual death, for all liars-for all who deny the deity of Jesus Christ □

" HOW READEST THOU? "

IT is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read, nor where.
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed,
Hence understand but little that they read;
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite.
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all.

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## 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.

(Origin continued from page 3)

Episcopalians, Presbyterians, and Congregationalists; and for no one thing more than their rejection of infant baptism. In Germany they were plundered, thrust into dungeons, banished, and numbers of them beheaded or burned alive. Torture was frequently employed to wring from the sufferers the names and abodes of their associates, or to force them to renounce the faith. In Switzerland, in 1526, it was ordered that if any baptized others, or submitted to baptism (re-baptism, they called it), they should be *drowned without mercy*. Many Baptist ministers were drowned; and they held their meetings in secret, in the woods, and under cover of the night. Finally, they left the country in large numbers, going to Moravia, where, for a season, they were tolerated; but at length a law was passed expelling them, and they left, some going to Hungary, some to Transylvania, some to Wallachia, and others to Poland.

In the Netherlands, the hand of oppression was heavy on the Baptists. In 1532, three were burned at the Hague. By edicts, published in the following year, all persons were forbidden to harbor Baptist preachers in Holland; and Baptists refusing to recant were to be slain. The torture was constantly resorted to. The victims were stretched on the rack, or thumb-screws were employed, or a similar instrument applied to the ankles. No regard was paid to sex, station, or age. Under Bloody Mary, a good proportion of the martyr blood that flowed was from the veins of Baptists; and many passed to heaven through the fire.

In the early settlements of America, Church and State were united by law, and the Church sustained by taxation and State appropriations in Massachusetts, Connecticut, and Virginia; and persecutions against Dissenters were violent and severe.

In 1620 (December 20), the Pilgrims landed on Plymouth Rock, and founded the first colony in New England. They were Independents, or Congregationalists; and on board the "Mayflower," they had made a provision for the support of the church and ministry by taxation. The Pilgrims, or Puritans, did not come to this country to establish *religious liberty*; they came to establish *their own faith*, and to exclude all others from their colonies; and they were more intolerant in their colonial enactments against Dissenters than either England or Holland, whence they had fled from persecution.

Roger Williams landed at Boston, February 5, 1631. He had been a minister of the Church of England; but becoming disgusted with its

corruptions, he sought a home in the Puritan colony of Massachusetts. But when he found the Puritan Church at Boston still holding communion with the Church of England, he refused to unite with it, and went to Salem. But his sentiments were quite in advance of the Puritans. He boldly preached religious liberty, liberty of conscience, liberty of worship, and declared that the civil magistrate had no right to coerce the consciences of men, nor inflict civil penalties upon men for their forms of religious faith and worship. In January, 1636, he was banished; but his persecutors, fearing that he would establish another colony, determined to send him back to England; but when the officers went to his home to arrest him, he was gone. He had fled into the wilderness among the savages, who furnished him with a home. "For fourteen weeks," he says, "I knew not what bed or bread did mean." He had made the acquaintance, and secured the friendship of Massasoit, and the Narraganset chiefs, Canonius and Miantonomoh. By the last two he was welcomed to Narraganset Bay, where he founded the city of Providence. In March, 1639, he became a Baptist.

Though persecuted by others, the Baptists have never persecuted. They have always opposed the union of Church and State. In Virginia, in 1784, when they had almost conquered in their struggle for religious freedom, a compromise was proposed in the form of the famous "Assessment Bill." Every one was to be taxed to support religion; but to have the liberty of saying to which denomination his tax was to be applied. The Baptists saw that this was an alliance of Church and State, and opposing it, secured its defeat.

In Georgia, in 1785, a law for the establishment and support of religion was actually passed, through the influence of the Episcopalians. It embraced *all* denominations, and gave *all* equal privileges; but the same year, the Baptists remonstrated against it, sent two messengers to the Legislature, and it was promptly repealed. The first modern treatise ever written upon "Religious Liberty," was by Leonard Busher, a Baptist, in 1614.

The Baptists have not only been the firm friends of "Religious Liberty," but of "Civil Liberty" as well.

Thomas Jefferson had much to do in shaping the government of Virginia, and of the United States. He was not a Baptist, but he was brought up in close relations to them; and about ten years before the Revolution, he attended, for several months, the meetings of a small Baptist church near Monticello, his country seat, and became much interested in their church government; and declared that it was

## ORIGIN OF THE BAPTISTS

*Taken from the book entitled, "Why I am a Baptist" by C. Larkin*

Almost all the Anti-papist denominations date, either directly or indirectly, from the Reformation of the sixteenth century. The Protestant Episcopal, Lutheran, and Presbyterian Churches, came from the Roman Catholic Church, and the Methodist Episcopal Church came from the Protestant Episcopal Church.

The Baptists, however, do not date from the Reformation. Though Anti-papists, they are not, in the technical and historical sense of the word, "Protestants," though they have ever protested, and do now protest, against the heresies and abominations of the Romish Church.

Just before his ascension, Jesus said to his disciples:

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen. Matt 28: 18-20; and Mark adds, He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Mark 16: 16.

The requirements of this Divine Commission, are:

1. To *preach* the gospel to all nations.
2. To *baptize* those who believe.
3. To *teach* those who believe to observe all things whatsoever Christ commanded.

This the apostles did. That the churches they founded were believed to be composed of regenerated persons, is evident from the fact that they addressed or referred to them as "believers," "saints," "quickeners," "the faithful," "the redeemed," "the sanctified," "the saved," etc. The apostolic churches were also independent bodies; that is, separate from the State and from each other, and self governed. They are spoken of individually as, "the church at Jerusalem," "the church at Antioch," "the church at Smyrna." They are spoken of collectively as, "the churches," "the churches of Macedonia," "the churches of Asia," "all the churches."

They are represented as electing their own officers, admitting, expelling, and restoring members, and acting as distinct, independent bodies.

There is a *remarkable similarity* between the apostolic churches and the Baptist churches of

today, in their *modes and forms of worship*.

The apostolic churches were distinguished for the plainness and simplicity of their worship. "They had no magnificent cathedrals, gorgeously arrayed priesthood, no prescribed ritual, no splendid religious shows, no pomp of music, no parade of images and paintings."

Quietly, and unostentatiously, they met in some "upper room," or other humble sanctuary, to sing, to pray, to read and expound the Scriptures, and to exhort one another to faithfulness in the Christian life.

### History of the Baptists

The Baptists *claim to have descended from the apostles*.

It is true that the line of descent cannot always be traced. Like a river, that now and then in its course is lost under the surface of the ground, and then makes its appearance again, the Baptists claim that, from the days of the apostles until the present time, there have not been wanting those persons, either separately or collected into churches, and known under different names, who, if now living, would be *universally recognized as Baptists*.

Since the origin of the Baptists, long and eventful ages have elapsed. Some of them were ages of ignorance and darkness. Men were afraid to speak or to write, almost to think. The principles for which the Baptists contended were fiercely denounced as heresy and treason. To speak, was to be hushed in death. Had they not been immortal, all vestiges of them, save in the records of courts and councils, would have perished. Their existence and continuity can be traced down the ages by "the stains of their martyr's blood, and the light of their martyr's fires."

Since the days of the apostles, they have come to the surface in the Novatians, the Donatists, the Paulicians, the Paterines, the various communities of Waldenses, the so-called Anabaptists of Germany, Dutch Baptists, the Baptists of England; and are seen today in the Baptists distributed all over the world.

Dr. Cramp says: "When Luther blew the trumpet of religious freedom, the Baptists came out of their hiding-places to share in the general gladness, and to take part in the conflict."

The Baptists have suffered, in common with other Christian denominations, at the hands of wicked rulers, and of the Roman hierarchy. They have also suffered by themselves for their peculiar views as Baptists, at the hands of Lutherans,

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## LUTHERANS BECOME BAPTISTS

Taken from, "The Story of Baptist Missions", 1884, By G. W. Hervey

At the eighth Triennial Conference, held in July, 1870, the German Baptists were reported to have entered all the quarters of the globe. As early as 1859 they had gone across the German States, from the North Sea to Russia, and from the Baltic almost to Italy. In 1865, they sent a missionary to British Caffraria, in South Africa; in 1867, they sent a missionary to China. In 1866, the Gospel entered Kurland, in Russia. Ten families of the Russian Baptists were in 1865, driven by persecution into Turkey. Of these, some were banished by Russia and others left of their own accord. Crossing the boundary, they found that refuge in the shadow of the Crescent, which was not enjoyed beneath the shade of the Greek Cross. These exiles and emigrants were attended by the power of the Divine Spirit, and revival drew to their company the Lutherans of that region, so that the Lutheran chapels fell into the hands of the Baptists and their bells were rung to call all the population to Baptist worship.

But, in spite of persecution, the Baptists made progress in Russia. In 1863, two hundred and forty were baptized in the dominions of the Czar. In 1867, it was reported that there were three churches, numbering 857 members, flourishing in Middle Russia. Ten years later, the Russian Baptists numbered 3,680. □

**Prayer :** *Lord, teach us how to pray. Lu 11:1.*

**Why Pray?:** The prayer of a righteous man availeth much, Ja. 5:16; Lest we enter into temptation, Mat. 26:41; We are commanded to do so, Lu 18:1

**When to Pray:** In times of danger, men filled with madness, Luke 6:1; Evening, morning, and at noon-day, Ps. 55:17; Continually, Ro. 12:13; Without ceasing, 1 Th. 5:16; In affliction, Ja. 5:13; In sickness, Jam. 4:14; When we have transgressed one against another, Ja. 6:16

## MISSIONARIES GET BACK TO THE BIBLE

Taken from, "The Story of Baptist Missions", 1884, By G. W. Hervey

It is our conviction, therefore, that one cause why Baptist missionary labors have been so productive, is that our preaching as to doctrines, experience and duty has been so Biblical. It would indeed be presumptuous, if not arrogant, to assert that our missionaries have never and nowhere communicated to the heathens anything but the mind of the Spirit. They do not pretend to be infallible. All that, they claim is that the Bible, and the Bible alone, is the foundation of their addresses to the mind, heart and conscience. It is this faith in the Word of God, joined to a deep conviction of conscience, and a habitual obedience to this faith and this conviction, that must always and everywhere result in the nearest approach to a Biblical theology, as well theoretical as practical. The bird that fixes its eye on the noonday sun will generally mount to a higher region than the bird that steers only for the top of a Norway pine. This is proverbially true. And as the Bible was intended to be a revelation to all the families, tribes and nations of the earth, we may fairly conclude that it is, in respect of matter at least, most wisely adapted to thee capacity of the average man all the world over. Under favorable conditions, therefore, those missionaries who are the most Biblical ought to be the most successful. The Sun of Righteousness shines with the most wholesome and life-giving light, not when it is reflected from the snow-clad summit of metaphysics, not when it struggles through the smoke of fanaticism or the fog of rationalism, not when it has been discolored and darkened by the stained glass of tradition or development, but, when it shines upon the soul directly through the breezy and cloudless atmosphere of the Divine authority. □

**How to Pray:** In the Spirit, Ep. 6:18; In the Holy Ghost, Jude 20; Labouring fervently in prayer, Col. 4:12; With understanding, 1 Co. 14:14-15; With holy hands, without wrath or doubting, 1 Ti. 2:8; In faith, without wavering, Ja. 1:6

**What to Pray For:** For labourers to be sent forth into the harvest, Mat. 9:37-38; All men, kings, all in authority, 1 Ti. 2:1-2; Filled with the knowledge of the Lord's will, Col. 1:9-11; For those who despitefully use you, Mat. 5:44; In everything, Phil. 4:6. □

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The plain teaching then of Matthew, Mark, Luke, John, Peter, Paul and Christ Himself on this subject is, that all who are really saved, who know God and are Christ's genuine sheep, will always accept Christ's words as their supreme and final authority. According to this test do our friends, the Modernists, know God? Are they Christ's sheep? Will they spend eternity with the Lord Jesus?

Just here recall John's words (John 20:31): "But these are written, that ye might believe that Jesus is the Christ, the Son of God (the Messiah of Isaiah 9:6); and that believing ye might have life through His name."

In the light of this clearest of all teachings, that if we disbelieve or reject any plain teaching of Christ's we cannot know God, had we not better resolve with Paul (Rom. 3:4) to, "Let Christ be true and every man a liar"?

All Modernists, because they read books about the Bible and not the Bible itself, assert that Christ learned much from the Jewish Rabbis, and therefore many of His teachings cannot be relied upon. This assertion is absolutely false, for Christ says in Matt. 5:27: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: (28) But I say unto you, That whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Again He says (Matt. 5:31): "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement; (32) But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever marrieth her that is divorced committeth adultery." In fully ten places in this one chapter Christ quotes what the law and the Rabbis taught, and then He says: "But I say unto you." In Matt. 12:49, He declares that He is greater than their wisest and greatest of all Rabbis, Solomon, for He says: "Behold a greater than Solomon is here." Again He claims to be greater by far than all their priests. He says (Matt. 12:5): "Or have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? (6) But I say unto you, That in this place is one (Himself) greater than the temple." What nonsense therefore for anyone to say, "Christ taught many things which He learned from the Rabbis."

Paul shows the utter absurdity of saying that Christ learned some things which were false from the Rabbis, when he declares (2 Cor. 3:14): "But their minds (the whole Jewish race--Priests, Rabbis, and all) were blinded: for until this day remaineth

the same veil untaken away in the reading of the Old Testament which veil is done away in Christ." Now if the Lord Jesus was the One who removed the veil from the Old Testament, so that men could rightly understand it, how foolish to teach that the Rabbis taught Him some things which were utterly false.

Hear Christ once again regarding the source of all His marvelous teachings. John 12:49, "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. (50) And I know that His commandment is life everlasting (eternal life depends upon receiving Christ's words as God's very own); whatsoever I speak therefore, even as the Father said unto Me, so I speak."

Again the Master says (John 18:37): "For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth (every real born again Christian) heareth My voice."

Beloved, when the Lord Jesus Christ thus claims to have come down from heaven for the express purpose of teaching men God's own truth, and when He also claims, as we have seen, to have expressed these truths in the very words given Him by God Himself, we must either accept Him as our highest and final authority on every subject upon which He has declared Himself, or else we must reject all His teachings, and brand Him the greatest impostor and deceiver the world has ever known. To believe all the Saviour has told us about the love of God and heaven, and disbelieve all He has told us regarding His deity, the authority of the Old Testament, the Judgment, Hell, and Everlasting Punishment, is the height of intellectual folly. Paul had this very thought in mind when he said (Col. 2:8): "Beware lest any man spoil you (make a prey of you) through philosophy, and vain deceit (Modernism) after the tradition of men . . . , and not after Christ: (9) For in Him (Christ) dwelleth all the fulness of the Godhead bodily."

Reader, since the Lord Jesus Christ is "The Only Wise God, our Saviour (Jude 25)"; and since He came to earth for the purpose of witnessing to God's truth (John 18:37); and since His words must judge us after death (John 12:48), and so settle our eternal destiny, had we not better accept His teachings as our highest and final authority?

Let us then believe John when he says (John 3:31) "He that cometh from above (Christ) is above all; he that is of the earth (the Modernist) is

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should be proclaimed.

The Pope's bull was addressed to the King of France and to the Duke of Savoy. Indulgences were promised to all who were willing to assist in the complete extermination of those whom the Pope described as venomous serpents. Earthly rewards were also held out to the crusaders, for all who should slay the Waldensians were to have their lands and goods for their own spoil. Ruffians of the worst description flocked to the Papal armies from all parts of Italy and France. The invading host consisted of at least 18,000 men. It was divided into two portions—one was to invade the valleys from Dauphine, the other from Piedmont. The command was given by the Pope to Cataneo, Archdeacon of Cremona. Before the invasion began, a swarm of monks and friars entered the Vaudois territory, but they found that it was not possible to gain a single convert. The pastors, after a conference decided to send a deputation to the Papal Legate. Two Waldensians, Campo and Desiderio, were despatched for this purpose, and they thus addressed the Legate, "Do not condemn us without hearing us; we are Christians and faithful subjects; we are prepared to prove in public or in private that our doctrines are conformable to the Word of God. ...Our hope in God is greater than our desire to please men; beware how you draw down upon yourselves His anger by persecuting us. If God so wills it, all the forces you have assembled against us will nothing avail."

The Legate would not hear, and the signal for advance was given. Horrible deeds of cruelty marked the passage of both the invading armies. At first they met with some success, but in the end the whole crusade terminated in hopeless and disgraceful failure. Many remarkable incidents occurred. On one occasion the Waldensians met for prayer on the top of a lofty hill. As the Catholic army slowly approached, they lifted up their voices and cried, "O God of our fathers, hear us and deliver us." A French captain stood out from the enemy's line, and with shocking blasphemies told them that he would himself answer their prayers. Directly after this he fell dead, pierced by an arrow, whereupon the troop took to flight, the Waldensians pursuing them with heavy loss.

The Legate met with a total defeat in person. He had penetrated into the very heart of their mountain district, and was on the point of achieving his work of extermination, when a white cloud gathered upon the summits and rolled down into the valley, completely enveloping the Papal army and hiding the Waldensians from their view. A frightful panic ensued; they turned to fly, missiles of every kind were

hurled upon them, the whole army became a mob of fugitives trampling each other down, and pushing each other over the precipices.

The war lasted a year, and of all that mighty host few ever returned to tell the tale. One division of 700 men was cut off to a man; the ensign of the band crawled away and hid himself among the rocks, till, famished with hunger, he crept forth and begged on his knees for mercy. The Waldensians let him go, and bade him tell the Papal Legate what had befallen the rest, for otherwise the Pope would not be able to solve the mystery.

So ended the tragedy of 1487. It was not the worst but the least of what we have to tell. □

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allowing yourselves to be controlled by the mere opinions and ideas of men, just as if you were worldlings (living in the world), when you have Christ's own clear teachings to guide you, "in Whom dwelleth all the fulness of the Godhead bodily"? Paul's clear inference is, that if we allow man's teaching to influence us more than Christ's, this is positive proof that we are not genuine Christians.

Again John is our a witness that if we accept any teaching as true in preference to Christ's we are lost souls. In 2 John 9 we have a verse that condemns all Modernists. The Greek here reads, "Pas ho proagon kai me menon en to didache ton Christou theon ou echei." Literally this reads, "Everyone, the one advancing beyond (the teaching of Christ) and not remaining in the teaching of Christ, has not God." Here then is a clear statement that if we disbelieve or reject any plain teaching of Christ, we cannot know God; or in other words, we cannot be saved, for we can only come to God through the Lord Jesus. Christ tells us this plainly in John 14:6: "I am the Way, the Truth, and the Life no man cometh unto the Father, but by Me."

Christ Himself again witnesses to this same awful truth in John 8:25: "I speak to the world those things which I have heard of Him (God the Father), (45) And because I tell you the truth, ye believe Me not, (47) He that is of God heareth God's words (the words God had given Jesus to speak) : ye therefore hear them not, because ye are not of God." Here then is a plain declaration from Christ Himself that all who refuse to accept His teachings along any line are not saved; they are not of God.

Again Christ teaches us the same awful truth in John 10:26: "But ye believe not (My teachings), because ye are not of My sheep, as I said unto you. (27) My sheep hear My voice, and I know them, and they follow Me."

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Again Christ says (John 17:8): "For I have given unto them the words which Thou gavest Me." Note, Christ declares that God, the Father, gave Him every word He uttered.

In John 12:49 Christ says: "For I have not spoken of Myself ; but the Father which sent Me, He gave Me a commandment what I should say (eipo), and what I should speak (laleso). (50) . . . whatsoever I speak therefore, even as the Father said unto Me, so I speak." In English there is little difference between say and speak; but note well the difference in these two Greek words. The first word "eipo" is from "epos" a word, and so refers to the very words Christ uttered. The second word is "laleso," from "laleo" I chatter, and so refers to the subject matter of all Christ's conversations. Then Christ's claim here is, that the subject matter of every conversation, and His very words were given Him by God. This is why He is able to state in John 12:50, "Whatsoever I speak therefore, even as the Father said unto Me, so I speak."

Now all Modernists tell us that Christ was wrong when He declared that Moses wrote the Pentateuch; that Jonah was really swallowed by a great fish; that Daniel was a prophet; that man was created as man from the very beginning, etc. Well, if Christ is wrong, then God the Father is the false teacher and not the Lord Jesus, for Christ declares in John 12:50, "Whatsoever (ha) I speak therefore, even as the Father said unto Me, so I speak." Let the Modernists produce any Greek scholar who would have the audacity to say that this pronoun "ha" (whatsoever) does not here include everything Christ taught while on earth. No real Greek scholar would even attempt to deny this. We know our conclusion is correct because *God said to Moses* (Deut. 18:18): "I will raise them up a prophet (Christ) from among their brethren, like unto thee (Moses), and will put My words in His mouth: and He shall speak unto them all that I shall command. (19) And it shall come to pass, that whosoever will not hearken unto My words which He (Christ) shall speak in My name, I will require it of him." We know for a certainty that this great prophecy refers to Christ, for Peter so quotes it in Acts 3:22, 23.

Since the Heavenly Father only used Christ as His very own mouthpiece, no wonder He cried out at the transfiguration scene (Matt. 17:5), "This is My beloved Son in Whom I am well pleased; hear ye Him." As we ponder these words of our Heavenly Father, had we not better decide with Paul (Rom. 3:4) to, "Let Christ be true, and every man a liar?"

Just here some earnest soul asks: But how can

we be positive that the New Testament does record the exact teachings of the Lord Jesus? Christ explains this in John 14:26: "But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again He says (John 16:13): "Howbeit when He the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. (14) He shall glorify Me: for He shall receive of Mine, and shall shew it unto you." The Lord Jesus here promises that when He went away the Holy Ghost would come, and make it His business to see that the disciples recorded His exact sayings. He would bring everything to their remembrance that Christ had said, and shew them exactly what the Saviour meant to teach. Now it is for us to believe the Lord Jesus, and conclude that the Holy Spirit has done His work, and done it well, just as thoroughly as Christ did His redeeming work.

(3) *A third reason why we ought to accept Christ as our highest and final authority is because He is to be our Judge after death, and His recorded words will be the final court of appeal in settling our eternal destiny.* In John 5:22 Christ declares: "For the Father judgeth no man, but hath committed all judgment to the Son: (why?) (23) That all men should honor the Son, even as they honor the Father." Do the Modernists so honor Him?

Then John 12:48 informs us that Christ's words will settle our eternal destiny: "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." Reader, since this is so, had we not better believe His words in preference to the Modernists?

(4) *Again Christ ought to be our highest and final authority, because He came from God, and is very God.*

(a) *Christ claimed to have come down from above.* He says in John 3:13: "And no man hath ascended up to heaven, but He that came down from (ek-out of) heaven, even the Son of man which is in heaven (ho on en to ourano-the one being in heaven)." Here Christ makes the stupendous claim that He came forth out of heaven, and yet while here on earth He was at the same time in heaven (the one being in heaven). This is a clear claim to deity. Again Christ says (John 6:38): "For I came down from heaven (ek tou ouranou-out of heaven) not to do Mine own will, but the will of Him that sent Me." In John 6: 51, He says: "I am the living bread which

came down from heaven." Again He declares (John 8:42): "I proceeded forth and came from God: neither came I of Myself, but He sent Me." Christ here positively asserts that He lived in heaven before He came down to earth. In John 8:58 the Master asserts that He lived before Abraham: "Verily, verily, I say unto you, Before Abraham was, I am." Now, in Ex. 3:14 God tells Moses to say to Pharaoh, "I AM hath sent me unto you." Then when Christ calls Himself, "I am" (John 8:58) He not only claims to have lived before Abraham, but He makes Himself one with God the Father.

Paul assures us that Christ came down to this earth out of heaven, for he says (1 Cor. 15:47), "...the second man is the Lord from heaven (ex ouranou-out of heaven)."

Now because of this fact that Christ had lived from all eternity, and had come down to earth out of heaven, John 3:31 asserts: "He (Christ) that cometh from above is above all: he that is of the earth (all Modernists) is earthly and speaketh of the earth (is no authority on heavenly matters, or matters after death:) He that cometh from heaven (Christ) is above all."

(b) *Because Christ came from above and lived from all eternity, He claimed a knowledge of God which no Modernist possesses.*

In Matt. 11:27, He says: "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and he to whom the Son will reveal Him." Again Christ says (John 10:15): "As the Father knoweth Me, even so know I the Father." He knew God just as thoroughly as God knew Him. This then is a clear claim to deity.

(c) *But Christ not only claims to have come from above, and to have known God as no other man ever knew Him, but He also asserts His own deity.*

All Modernists deny this. They praise Christ as the best man who ever lived; as the greatest spiritual teacher of the ages, the one to whom God gave the greatest amount of divine enlightenment; as the one who ought to be our highest and noblest ideal, and our example, but only a man. They all say with Fosdick "Nobody should go to Jesus, to the manger and the cross, to find the omnipotence which swings Orion and the Pleiades." (*The Presbyterian*, June 5, 1924.) Loofs speaks for all German Modernists, when he says: "All learned Protestant theologians of Germany, even if they do not do so with the same emphasis, really admit unanimously that the orthodox Christology does not do sufficient justice to the truly human life of Jesus, and that the orthodox doctrine of two natures in Christ cannot be retained." (*What Is the Truth About Jesus*, p. 202.)

In other words all the outstanding Modernists deny the deity of Christ.

Does Christ claim to be very God?

In John 8:19 the Saviour says: "Ye neither know Me, nor My Father; if ye had known Me, ye should have known My Father also." His claim here is that He is the Messiah of the Old Testament, the anointed one (the Christ) spoken of by Isaiah (9:6): "Unto us a child is born, unto us a Son is given, . . . : and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting rather." Had they known Him, the Messiah of Isaiah 9:6, they would have known God the Father, because He Himself was The Mighty God, The Everlasting Father. This passage clearly teaches us also that all who deny the deity of Christ do so because they do not really know God the Father. In other words they are not saved. Again Christ declares (John 14:9), "Philip, he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? (11) Believe Me that I am in the Father, and the Father in Me." What did Christ mean when He said: "He that hath seen Me hath seen the Father"? He meant that He was very God in the flesh. See John 1:1, 14. Again the Lord says (John 10:15): "As the Father knoweth Me, even so know I the Father." Here Christ claims equality with God the Father. In John 16:15, Christ asserts, "All things that the Father hath are Mine." This reads, "Panta (all things) hosa (just as many as) echei (has- Pres. tense) ho pater (the Father) ema (mine) estin (are)." Literally translated Christ here declares, "All things, just as many things as God the Father has right now, are Mine right now." In other words He really says: "At this very moment I possess every single characteristic of God the Father." He is therefore either very God, or else He is the rankest impostor the world has ever known, and ought not to be even called a good man.

Modernist, you admit that Christ was the best man the world ever knew, the wisest and most spiritual of all teachers, the one who ought to be our highest ideal. Then when He claims to be very God you must believe Him, or charge Him with being self-deluded. Was He self-deluded? Listen to Paul (Col. 2:9): "For in Him (Christ) dwelleth all the fulness of the Godhead bodily (somatikos-in His physical body)." Again Paul says (Titus 2:13; 3:4): "*The great God and our Saviour, Jesus Christ.*" Listen also to Paul when he says regarding Christ (Rom. 9:5): "Ho (the one) on (being) epi panton (above all) theos (God.) eulogetos (blessed) eis tous aionas (unto the ages)." Literally this reads, "*The One being God over all, blessed forever.*" Again Paul declares (1 Cor. 1:24) that, "Christ is the power of God and the wisdom of God." Now if Christ is

"wisdom personified" (the wisdom of God), and is "God over all," why should He not be our highest and final authority? See also 1 Tim. 6:15 where Paul calls Christ: "The blessed and only Potentate, the King of kings, and Lord of lords."

No wonder Jude calls Christ (Jude 25), "*The only wise God, our Saviour.*" John agrees with Paul and Jude, for he says (1 John 5 20): "And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true (God The Father), and we are in Him that is true, even in His Son Jesus Christ. (Note, both God the Father and Christ are here designated, 'Him that is true.') *This (Christ) is the true God and eternal life.*"

Reader, since Christ is "the wisdom of God," "the true God" and "the only wise God" (Jude 25) had we not better accept His teachings as our highest and final authority?

(d) *Having come from heaven, and being very God, no wonder Christ claims to be "The witness of God's truth to men."*

In John 14:6, He says: "I am the way, the truth (truth personified) and the life: no man cometh unto the Father, but by Me." He says also in John 18: 37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice." Reader, are you of the truth? are you saved? If so then your highest and final authority on every religious question will be the teaching of the Lord Jesus.

(5) *Now we have given four tremendous reasons why Christ's teachings should be our highest and final authority wherever He has declared Himself:*

(1) Because He is truth personified, and came to this world on purpose to witness to God's truth.

(2) Because He claims that the subject matter of every conversation during His active ministry on earth, and the very words of all these conversations, were given Him by God the Father.

(3) Because He is to be our judge after death, and the court of final appeal in settling our eternal destiny will be Christ's words.

(4) Because He came down from heaven, and is very God, the promised Messiah of the Old Testament as predicted in Isa. 9:6.

Now lastly, we ought to accept Christ's teachings as our highest and final authority, because, if we do not we are lost souls, and cannot spend eternity with our blessed Lord. We must assuredly prove this assertion.

John is our witness. In John 8:24, Christ says "...if ye believe not that I am He, ye shall die in your sins." This means (see context) that if we refuse to believe that Christ was the Messiah of the Old

Testament as prophesied by Isaiah, we must all die unsaved, and miss heaven. Listen to Isaiah 9:6: "Unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Now when Christ declared to the Jews, "...if ye believe not that I am He, ye shall die in your sins (unsaved)," He assuredly meant that if they refused to accept Him as their Messiah, the Almighty God of Isaiah 9:6, they could not possibly enter heaven. Has this teaching of Christ's been abrogated? Never.

Matthew is our witness (Matt. 10:33): "But whosoever, shall deny Me before men (deny that I am the Messiah of the Old Testament and therefore refuse to serve Me), him will I also deny before My Father which is in heaven."

Again Mark is our witness (Mark 8:33): "Whosoever therefore shall be ashamed of Me and of My words (prefer the teaching of Modernists) in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when He cometh in the glory of His Father with the Holy Angels."

Again Luke is our witness (Luke 9:26): "For whosoever shall be ashamed of Me and My words (My teachings), of him shall the Son of Man be ashamed, when He shall come in His own glory and in His Father's and of the Holy Angels."

Then Peter is our witness. In Acts 3:22, Peter says: "For Moses truly said unto the fathers, A prophet (Christ) shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. (23) And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people." From these words it is very evident that no one can possibly have saving faith in the Lord Jesus Christ, who refuses to accept His teachings as God's very own.

Paul also is our witness to this same great truth, for he says (Col. 2:8): "Beware lest any man spoil (make a prey of) you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (9) For in Him (Christ) dwelleth all the fulness of the Godhead bodily: (10) And ye are complete in Him (we need no other authority). (20) Wherefore if ye be dead with Christ from the rudiments of the world (as all real Christians must be: see Gal. 2:19, 20), why, as though living in the world, are ye subject to ordinances?" The word "subject to ordinances" is "dogmatizesthe," the Passive of "dogmatizo"—I lay down an opinion or maxim. Then what Paul really says is: If ye are true Christians (dead with Christ), why are you

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