

"... The church of the living God, the pillar and ground of the truth."
1 Timothy 3:15

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Canada's Only True Baptist Paper

THE THREE GREAT FOUNDATION PRINCIPLES

By Thomas Armitage

You all know, to begin with, that as a sect we have the unenviable distinction of being "everywhere spoken against;" for we are not honored in one place, and subjected to obloquy in another, the detraction is pretty evenly spread. Perhaps it does us no injury, as "a prophet has no honor in his own country," but that makes it no easier to bear; rather a little harder, because a Baptist prophet has none either there or anywhere else. This may be a true sign of prophethood; I do not deny that, but I do deny that we enjoy proscscription because we find that it is refreshing. Even this prejudice makes us the more anxious to be understood by others, as we understand ourselves. Well old, then, to these three, great foundation principles, namely:

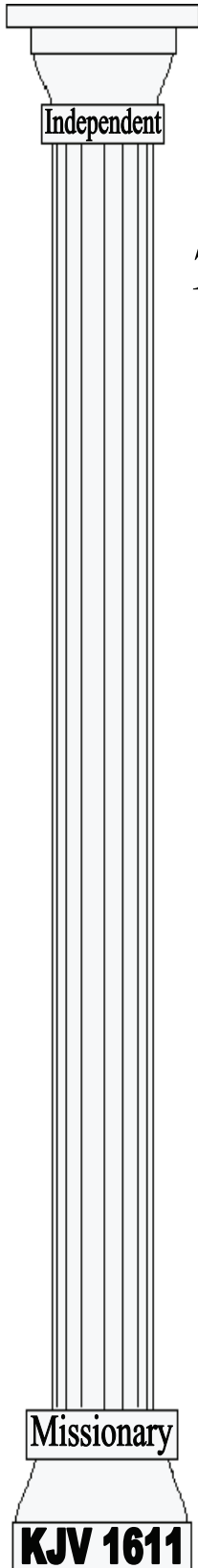
1. That the book called the Bible is given by the inspiration of God, and is the only rule of Christian faith and practice. The consequence is, that we have no creeds, nor catechisms, nor decretals, which bind us by their authority. We think a creed worth nothing, unless it is supported by Scriptural authority, and if the creed is founded on the Word of God, we do not see why we should not rest on that word which props up the creed; we prefer to go back directly to the foundation itself and rest there alone. If it is able to sustain us, we need nothing else, and if it is not, then we cannot rest upon a creed to support us when that creed has no support for itself. Some of our churches have what they call "Declarations," or "Articles of Faith," which are mere statements of what they think that the Bible teaches, but they are not put forth by any theological or ecclesiastical authority, and therefore do not bind the consciences of the churches. Some of our churches have no such "Articles" or "Declarations," because they find no need for them, and those who use them do not all use the same. Our churches hold that Jesus

Christ is the only Law-giver, and the only King in Zion; that his law is laid down in the Scriptures, and is perfect: and, therefore, they refuse to follow all forms of tradition and ecclesiastical ordinations whatever, bowing only to the behests of inspired precept, and the recorded practices of the apostolic churches, as their record is found in the Scriptures.

2. Baptists hold that God has given to every person the right to interpret the Scriptures for himself. As we cannot be Baptists without the Bible, we must know personally for ourselves, what order of obedience it requires at our hands. To give up one of these positions is to give up both. But do not mistake me here, as to what we mean by private judgment, as a divine right. We do not think that men are at liberty to think of the Bible or not, to obey it or not, just as they please. But we think that they are bound to use their judgment, and to govern it, by the facts and truths of the Bible. The liberty that we claim, is not to follow our own fancies, or predilections, in investigating the Bible, not merely to speculate upon it, and then diverge from its teachings if we choose to do so, because that would be criminal trifling. The right to investigate the truth does not carry with it the right to disobey it, or to doubt it, that would convert the doctrine into rebellion against its author, which is an evil, and cannot become a right. God allows every man to interpret the Bible for himself, in order that he may discover its facts and truths, and then honestly follow them in obedience. Hence, no church, or class of men in the church, can step in between the personal investigations of the man and the Bible, to interpret it for him by authority.

3. That a man is responsible to God, and to him only, for his faith and practice, so far as the infliction of any punishment for disobedience to God is con-

(Foundation Principles continued on page 5)



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MAXIMUS STONED TO DEATH AT EPHESUS IN 255

Taken from *Martyrs Mirror*

MAXIMUS, A PIOUS CHRISTIAN, AFTER MANY TORMENTS STONED TO DEATH, AT EPHESUS, ABOUT THE YEAR 255

It is stated that shortly after the death of Pionius and the preceding martyrs, there suffered a certain pious Christian, called Maximus, a citizen of Ephesus; concerning whom, we, in order to present the matter in the briefest, clearest and plainest manner, shall, (instead of the testimony of the fathers) copy the records themselves, which were approved by the Proconsul, and written by the clerk of the court. They read thus: "Maximus, a citizen of Ephesus, having been apprehended and brought before Optimus, the Proconsul of Asia, the latter asked him: What is thy name?"

"He answered: 'My name is Maximus.'

"The Proconsul asked: 'What is thy estate?' which meant, whether he was free-born, or a servant.

"Maximus said: 'I belong to myself, and am free-born. Nevertheless, I am a servant of Christ, and manage my own affairs.'

"The Proconsul said: 'Art thou a Christian?'

"Maximus replied: 'Notwithstanding I am a sinner, I am nevertheless a servant of Christ.'

"The Proconsul questioned: 'Knowest thou not the decrees of the invincible Princes, which have now been brought hither?'

"Maximus asked back: 'What are they?'

"The Proconsul answered: 'That all the Christians are to forsake their superstitions, acknowledge the only true Prince, to whose power all things are subject, and worship his gods.'

"Maximus said: 'Yea, I have heard the unjust decree of this Prince or Emperor, and hence have come, openly to declare myself against it.'

"The Proconsul spoke: 'Then sacrifice to the gods.'

"Maximus said: 'I sacrifice to none, except to God; and I rejoice that from my childhood's days I have offered myself only to God.'

"The Proconsul again said: 'Sacrifice, lest I cause thee to be tormented in divers manners.'

"Maximus said: 'This is just what I have always longed for: to be deprived of this temporal and frail life, and thereby attain life eternal.'

"The Proconsul then commanded his soldiers to beat Maximus with sticks. While he was being beaten, the Proconsul said to him: 'Sacrifice, Maximus, that you may be released from these torments.'

"Maximus said: 'These torments, which I gladly and willingly receive for the name of my Lord Jesus Christ, are no torments at all; but if I apostatize from Christ, I must expect the real and everlasting torments.'

"The Proconsul therefore had him suspended on the torture-

stake, and dreadfully tormented; and said to him: 'See, now, where thou hast come to by thy folly; sacrifice, therefore, that thou mayest save thy life.'

"Maximus replied: 'If I sacrifice not, I shall save my life; but if I do, I shall lose it. For neither thy sticks, hooks, claws, pincers, nor thy fire hurt me; nor do I feel any pain through it, because the grace of Christ abides in me.'

"Then the proconsul pronounced the sentence of death, which was as follows: 'I command, that Maximus be stoned to death, as an example and terror to other Christians; because he would not submit to the laws, and sacrifice to the great Diana of Ephesus.' Acta Proconsularia." Thus far extend the words which the clerk of the court himself wrote.

The Christian who copied these records, adds the following: "And presently this faithful champion of Christ was taken away by the servants of Satan, brought without the city walls, and stoned. While he was being led away, and stoned, he thanked God with all his heart, who had made him worthy to overcome the devil in the conflict; and thus committed his soul into the hands of his Lord Jesus Christ."

Thus this pious witness of Jesus laid down his life amidst a volley of stones, for the honor of his Saviour, and thus was registered among the holy and steadfast martyrs. □

ENGLISH BAPTIST MARTYRS

Cook, 1887

DEFOE, Delaune, and other illustrious men suffered during the reign of the Stuarts for being Baptists. Thomas Delaune, a man of great ability as his works clearly show, was imprisoned. Daniel Defoe, the author of "Robinson Crusoe" was a man of eminence, and in sentiment a Baptist. He was born in London in the year 1661, and is the author of a number of books both of prose and poetry. His "Robinson Crusoe" was by no means the ablest of his literary productions. One of his works, published in 1702, is entitled: "The shortest way with Dissenters." It is written in an ironical style, and attacks with severe sarcasm those who persecuted others for conscience' sake. This book the House of Commons declared to be a seditious libel. The author was sentenced by the court to be fined, imprisoned and pilloried. He bore this punishment with meekness and cheerfulness, knowing that it is only crime, and not the prison or the scaffold that causes shame, and remained in prison two years. In the reign of Queen Ann, he was again imprisoned for writing another book of the same character.

Defoe was a man of a very superior natural abilities, possessing a vivid imagination along with a sound judgment. He was a vigorous writer and he wielded his pen in defense of the Baptists and in advocacy of human liberty, and for this he suffered. □

THE FAMILY, KINGDOM AND CHURCH OF GOD DIFFERENTIATED

Taken from *The Church that Jesus Built*,

Chapter 3

By Roy Mason

When one sets forth the Baptist claim to perpetuity and attempts to demonstrate that Baptist churches alone can claim Jesus for Founder and Head, there are always those who immediately jump to the conclusion that Baptists claim that none are saved but Baptists. They get the idea that Baptists deny them a place in the kingdom and family of God. Such is by no means true. Far be it from any true Baptist to claim that one must be a Baptist in order to be saved. Indeed, they believe just the reverse, for according to their view one must be saved before he can be a Baptist. And as for the kingdom and family of God, true Baptists are members of both before they ever become members of a Baptist church. If not, they are not fit to belong to the church, for they are yet unsaved. The things that I have said in former chapters concerning the church have nothing to do with anyone's membership in God's family or kingdom, for the church, family, and kingdom are three separate and distinct things. Because of the confusion that reigns in so many minds on this point, I have thought it worth while to devote an entire chapter to a discussion of the differences between these three.

While considering how best to present my ideas for this chapter, in reading what others had written along this line, I came across an old tract published some years ago by H. B. Taylor, editor of *News and Truths*. The tract is such a clear, concise statement concerning the differences between the kingdom of God, the family of God, and the church of God, that I can do no better than to quote it. I make only a few changes such as to adapt it to the present use. I invite the reader to ponder very carefully the distinctions made and to verify them from the Scriptures.

1. THE FAMILY OF GOD. "The Family of God includes all of the children of God in heaven and on earth. In Ephesians 3:15, Paul speaks of the 'whole family in heaven and on earth.' This family includes all believers. 'Ye are all the children of God by faith in Christ Jesus.' Gal. 3:26. All believers are God's children. Since Old Testament saints were saved by faith in Christ (Acts 10:43, Rom. 4:16, etc.), they are all members of God's family.

God's family is bigger than the kingdom of God or the church of God, for it now contains all of the saved from Abel to the last man who believed, whether in heaven or on earth. God has only one family. All believers are children and heirs of God.

2. THE KINGDOM OF GOD. "The Kingdom of God includes all of the saved on earth at any given time. In Matthew 13 the kingdom is used to include all professors. But the kingdom as used in John 3:3-5, Matthew 16:19; 11:11, Luke 16:16, Romans 14:17, Col. 1:13, John 18:36, etc., is composed of all the born again on earth. This is not the kingdom of Daniel 2:44, Luke 19:11-27, Acts 1:6, etc. Those passages refer to the millennium. That kingdom is yet future. What is sometimes called the spiritual kingdom is composed only of those who have been born again, who have been translated out of darkness into the kingdom of His dear Son. In John 3:3-5 the Master said, Except a man be born anew he can neither see nor enter the Kingdom of God. In Luke 18:16 and Mark 10:13-15 the Master shows very clearly that the kingdom is composed of only such as have received Him, whether children or adults.

"The family of God includes all of the saved of all the ages, whether in heaven or on earth; the kingdom of God includes that part of the family of God who are on earth now."

3. THE CHURCH OF GOD. "The church of God is never used of any institution, except of an assembly or congregation of baptized believers in some given locality. E.g., the church of God at Corinth." 1 Cor. 1:2.

The local individual church is the only kind of church God has on this earth today. There is only one family of God, composed of all the redeemed of all the ages in heaven and on earth. There is only one kingdom of God, composed of all the born again on the earth now. There are thousands of churches of God on earth. Every individual Baptist church is a church of God. No others are. When a man is born again he is born into God's family. He is in the family of God forever. The relationship does not change. Whether in heaven or on earth he is in God's family. When he is born again he also enters God's kingdom. This relationship is for life. When he dies he passes out of the kingdom of God on earth and enters 'His heavenly kingdom' (2 Tim. 4:18). After he has been born again he is not yet in a church of God but is now a scriptural subject for admission into a church of God. 'The Lord added to the church daily the saved' (Acts 2:47). Church membership was not something a man got with salvation, but a subsequent blessing he got after salvation by being added to the church. Baptism is not essential to admission into either the family of God or the kingdom of God; but baptism is essential to admission into a church of God. Men are born anew into the family of God and into the kingdom of God; but they are baptized into a church of God (1 Cor. 12:13). The 'one body' referred to by Paul in 1 Cor. 12:13 was the church of God at Corinth. Note in 1 Cor. 12:27 he says, 'Ye are the body of Christ and members in particular.' That local church at Corinth was the body of Christ at Corinth. The members of the church at Corinth belonged to only 'one body' of Christ. That body of Christ probably did not contain all the saved at Corinth (1 Cor. 1:2) and none of the saved anywhere else except at Corinth. Since they belonged to only 'one body' and that was the local church at Corinth, Christ has no other kind of a church or body except a local church. If they had belonged to a local church at Corinth, which Paul said was a body of Christ, and then to the kind of church that some believe in, composed of all the saved everywhere, they would have belonged to two churches or bodies of Christ—one local and visible, the other universal and invisible. The New Testament shows nothing of any such confusion as that. God is not the author of any such confusion. Jesus Christ has only one kind of church or body on this earth, and that is the local assembly the organized body of baptized believers in any given community. The church which Paul called 'the house of God' was a local church. The church which Paul said was the 'pillar and ground of the truth' was a local church. The church to which the Lord Jesus promised perpetuity (Matt. 16:8) was a local church, for He never spoke of any other kind. The meaning of the word ecclesia permits of no other kind. On that we will let others more competent than the writer speak.

Prof. Royal, of Wake Forest College, North Carolina, who taught Prof. A. T. Robertson, of the Louisville Seminar, and Prof. C. B. Williams, Greek, when asked if he knew of an instance in

(*Church that Jesus Built continued on page 8*)

GIVING THAT WHICH YOU DON'T HAVE!

by Evangelist Don Edwards

Many people think God honors His promises along other lines but that it doesn't pay to do right in the matter of Christian giving. Let me ask you — Do you really believe the promises of God? Are God's promises really true? DO YOU REALLY BELIEVE THE BIBLE? I Kings 8:56 says:

"Blessed be the Lord that has given rest unto His people, Israel, according to all that He promised. There has not failed one word of all of His GOOD PROMISES WHICH HE HAS PROMISED."

Not one word has failed. DOES THIS MEAN THE BIBLE IS TRUE WHEN IT SAYS IN ACTS 20:35, "It is more blessed to give than to receive?" Without a doubt all the promises are true. Yet, if I could have each of you before me in a congregation and ask you to raise your hands if you believe the promises of God most all of you would raise your hands, and then leave the auditorium the same old infidel when it comes to the promises on giving of your material means.

If the promises on giving are not true, then neither are the other promises. If the promises on giving are not true, then God CAN'T save a sinner. If the promises on giving are not true, then there is NO Heaven or Eternal Life. If the promises on giving are not true, then Jesus is NOT coming again. You see neighbor, ALL of God's promises are true or none of them are true.

An infidel is a person who does not believe the Word of God. Therefore if you have been born again you must accept all of the word — and must accept the fact that all of God's promises are true. Not only are all the promises true, but "There has not failed ONE WORD of all of His Good promises." Not even one word of any promise has ever failed. The promises of God are as eternal as God Himself — thus none of them can ever fail.

Does God honor his promises when it comes to giving? I believe the Word of God will bear me out when it comes to this matter of giving — even giving that which we do not have to give.

DID JESUS TELL PETER A LIE?

In Mark chapter 10 and verses 28-30 we find those words.

"Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

Did Jesus mean what he told Peter and those other men who were standing there?

Peter had just seen the rich young ruler turn his back on the Saviour and walk away. I am sure as the Rich Young Ruler walked away from Jesus because of his love for money Peter could not help thinking of that little fishing business he had left to follow Jesus.

I am sure Peter was thinking of his wife and children back home and the warm fire and a bed to lay in at night while he

thought of his wife beside him and his children close by. I am sure Peter loved his family but as the rich young ruler walked away he could not help but say to the Saviour, "Lo, we have left all, and have followed thee." So in effect Peter was saying the rich young ruler has everything and he turned you down, we left all to follow you, now, what are we going to get out of it?

Jesus said I'll see that you receive a hundred fold. Now was Jesus telling the truth? Someone will say, well preacher, that means spiritual blessings. Isn't it strange how those who don't give are always talking about the spiritual blessings, Neighbour, if you don't know how to give you wouldn't know a spiritual blessing if it knocked you down on the way by. Jesus said he would receive "An hundred fold NOW in this time." A hundred fold.

If it doesn't pay both spiritually and materially, then Jesus told Peter and those other disciples a lie. God's integrity is at stake. He said a hundred fold NOW in this time and I believe just that. If space would permit I could go on and on concerning this hundred fold blessing.

Since Mary and I have been traveling these past years we now have hundreds of homes where we can stay — hundreds of fathers and mothers — hundreds of brothers and sisters — and hundreds of sons and daughters. What we gave up to serve the Lord is nothing but junk compared to what He has given us in every area of our life.

GOD'S INTEGRITY IS AT STAKE. It pays materially to do right in the matter of giving because Jesus said it does.

WHAT MEASURE DO YOU USE?

In Luke Chapter 6 verses 36-38 we find these words. "Be ye therefore merciful, as your Father also is merciful." And everybody says Amen! "Judge not, and ye shall not be judged." And everybody says Amen! "Condemn not, and ye shall not be condemned." And everybody says Amen! "Forgive, and ye shall be forgiven." And everybody says Amen! "Give, and it shall be given unto you." And everybody says OH ME! All the preacher ever talks about is money.

There are a lot of people who run from church to church trying to find some place where the preacher never says anything about money. There are two ways that a preacher can get in trouble in a hurry. One is to preach on money and the other is to preach against tobacco. The reason is because most men sit on their pocketbooks and carry their cigarettes over their heart.

Jesus said, "Give, and it shall be given unto you." — all the amens stop — people say keep your hands off my pocket book. But wait a minute — you quit the Lord too soon. Let's see what He said in the rest of the passage.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

What's that again? Why, that sounds like material blessings. Jesus says it pays materially for you to give to Him. Someone says I don't believe that! Then maybe that's the reason you are so poor!

I lived in Oklahoma City for the first 27 years of my life.

(Giving continued on page 7)

(Foundation Principles continued from page 1)

cerned. Right here we deny the right of the civil magistrate, or the State, either to prescribe a form of religion for us, or to punish us for not following any religion they may prescribe. This we call soul-liberty, a freedom which we have obtained at a great price; the rack, the dungeon, the “bloody tenet,” the stake and the gibbet. Baptists have ever resisted the right of the State to establish the church by law, to tolerate the conformists of that church, and put its nonconformists under pains and penalties—or to interfere with the free exercise of a man’s religion, be it what it may. We may regret that all men are not Christians, and wish that they were, and we may wish that they held Christian principles as we hold them, but we have no right to enforce our doctrines by law, and others have no right to force their doctrines upon us by human statute. We hold that if a man chooses to be a Mohammedan, a Jew, a Pagan, a Roman Catholic, a Protestant or an Infidel, he has a right to be that, so far as the civil law is concerned. Therefore, all persecution for the maintenance of this or that religion is radically wrong. And where Baptists have founded a State, or been the most numerous in a State, there has never been an act of persecution inflicted. The State of Rhode Island was founded by Baptists 240 years ago, and in that State no man has yet been persecuted for his religion by the civil power. And the same liberty which we claim for ourselves, we are bound to claim for others, for if their rights can be taken away, ours may be also. When a Baptist shall rob one man of soul-liberty, by statute, penalty and sword, he will cease to be a Baptist for that reason Baptists have even sealed this great doctrine of soul-liberty with their blood. Their bones are bleaching everywhere in the Alpine valleys, amongst the eternal snows; their ashes have flitted over the pavements of Smithfield. on the winds for centuries. The sighs and sobbings of Baptist sufferers haunt the “coal hole” of Lambeth Palace, and the dungeons in Lollard’s Tower to this day. In the long list of martyrs Arnold of Bresica, the star of Italy, Jerome of Prague, the most accomplished man of his day, and Hubmeyer of Ratisbon, sealed this doctrine with their blood. And then there followed them men in humbler walks, the good Hans of Overdam, the beautiful young Dositie of Leeuwarden, and Richard Woodman, the sturdy yeoman; all these shed their blood as its witness. Baptist women also have sent up their shrill cry of martyrdom, till the blood of humanity has curdled at the heart. One sharp shriek after another comes, rending the air of the ages, from these brides of Christ, Maria of Monjou, Ann Askew, from the nobility of the British realm, Elizabeth Gaunt, a mother in Christian charity, and Joan Boucher, the heroine of Canterbury. Out of their very ashes, which crumbled at the stake, joint by joint and limb by limb, God has raised up modern Baptists, as from the dead, to re-assert the doctrine of soul-liberty.

You will readily see that out of these three great principles, spring up:

1. The doctrine of church independency. Hence, the Baptist denomination is not a church, but a body of churches. That is to say, each church or congregation is entirely independent of each other church or congregation, in all that relates to its government. Every separate Baptist church chooses its own minister and other officers, receives and dismisses its own members, makes its own rules and regulations, and is sovereign in its self-control throughout. Baptists have no legislative, judicial, nor executive body, known as a convocation, conference, council or synod. A body of churches voluntarily organize themselves into an association, but

simply for fraternal and missionary purposes. Associations have no power over the churches, each church governing itself on democratic principles, and being as free from outside interference as so many private families, in this or any other city. The next result of these principles is:

2. A regenerated church membership. No person can become a member of a Baptist church, till he professes to have found the remission of his sins, by faith in the merits of our Lord Jesus Christ. Many fall into the mistake that, in some way or other, we are sacramentarians; that is, that we associate the moral renovation of the soul with baptism and the Lord’s Supper. This is a sad mistake. We believe that man cannot be “born from above, or made a new creature,” excepting by the sovereign influence of the Holy Spirit on the heart, leading the sinner to accept the benefits of Christ’s atonement, by faith, to the free justification of his soul. Then, when he is regenerated, or as the word means, generated again, we accept him as a fit subject for baptism. In that act, he professes his faith in Christ as his present Saviour. So far from baptizing a man, in order that his soul may be regenerated thereby, we administer it to him because he is already regenerated by the Spirit of God. We say to him, “You have no right to baptism till you are ‘born again,’ till you have a new heart, and are made a temple of the Holy Spirit. All the waters on the globe, and all the religious services that may be used in connection with water, cannot cleanse your soul of one stain or blot which sin has left. But now that you are regenerated from above, it is your duty to be baptized, and your privilege to be baptized, and by that act to declare that you are already a renewed man. And because you are now ‘dead indeed unto sin, and alive unto righteousness,’ you ‘must be buried with Christ in baptism:’ just as Christ was first buried in the waters of the Jordan, and then in the tomb of Joseph; that like as he was raised again by the glory of the father, even so should ye walk in newness of life.” This is the doctrine of baptism as Paul preaches it in the sixth chapter of Romans, and this is the reason that we immerse men, because when men are “buried,” they are covered in the tomb. This is what we understand by burying a believer “with Christ in baptism.” You will see therefore, that we must

3. Reject infant baptism. An infant, we think, cannot be brought to the Lord’s baptism, any more properly than it can be brought to the Lord’s supper. It cannot discern the import of the Lord’s baptism, any more than it can discern the Lord’s body, therefore, it cannot show forth the significancy of one, any more than it can the significancy of the other. It is a subject for neither ordinance. On this point the *North British Review* exactly expresses our views when it says: “Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament. The recognized baptism of the ancient church was that of adults.” But we do not rest there, on this subject. Professor Lange, of Jena, who is not a Baptist, expresses our views more fully, when he says: “Would the Protestant church fulfill and attain to its final destiny, the baptism of infants must of necessity be abolished.” Now this learned man thinks that infant baptism should be abolished, if Protestantism would reach its “final destiny.” But he does not give us his reasons for thinking so. Our own views on the same subject are these: It seems to us that infant baptism is in conflict with the great doctrine of the atonement of Christ. We believe that if an infant dies, it is saved by the virtue of Christ’s blood-shedding, and not by a few drops of water, nor an ocean full. It looks to us,

therefore, to be laying a great stress on water in salvation, to be christening the child in death, as well as to foster superstition; as if the death of Jesus were not enough to save it, whereas in heaven, the ransomed babe will sing glory, and ascribe salvation “unto him who has washed us in his blood,” and not to him who christened us. Then we think that infant baptism is a great evil and should be “abolished,” because, if the christened child lives, his christening has introduced him into the visible church, and thereby corrupted the gospel simplicity of the church relation. The whole of the State churches of Europe are made up of persons who were christened as infants. No wonder that they are corrupt churches. When infant baptism makes all the population members of the church, that act blots out all lines of distinction between a converted church, and an unconverted world. But in those churches which are not established by law, but who still think that “the church is composed of believers and their baptized children,” infant baptism corrupts the church relation. They do not pretend that the christening so renewed the child’s moral nature as to make him a saint. But they do claim that it introduced him into the church. Yet, he is not under church obligations and discipline, and he does not share church privileges, such as the Lord’s supper. So that infant baptism, as we see it, corrupts the church by introducing another sort of members into its fellowship, beside those who are converted to Christ. Then we hold that the christening of a child inflicts a serious injury upon him. It leaves the impression upon him, as he grows up, that in some way, he cannot tell how, he is sealed in a covenant to Christ, as other children are not; whereas, he finds himself just as wicked as other children. And then, if he ever wishes to make a profession of religion himself, it robs him of the right to that religious freedom, by which he can follow his own convictions of personal duty in baptism, without violating the covenant which his parents made for him, by repudiating their act of infant baptism. These principles lead us to put forth the ordinances, baptism and the Lord’s supper,

4. Just where the Lord Jesus left them. There is no point on which we are more grievously misrepresented, and on which we are more severely spoken against, than that of the supper. Scarcely any form of denunciation against us, on this subject, seems to be thought too severe, even by otherwise lovely Christian people. And we are sure that these same persons would treat us very differently if we could get them to listen long enough to our views to understand us. At any rate, they would respect both our integrity and self-consistency in the matter, whether they adopted our views or not. What are our views on this point?

1. The same as those of all regenerated churches, namely : that the supper is to be received only by those who have been converted and baptized. This is exactly our ground in common with them. But, what they call baptism, we call a substitute for it, unless it be the burial of a believer upon his own confession of faith.

2. We hold that the eternal salvation of a man depends no more on the supper than on baptism. Bread and wine, taken in the supper, can bring no blessing to the soul that water in baptism fails to bring, and neither of them has anything to do with the bestowment of special grace from God. They are both of equal authority, both of equal solemnity, both of equal benefit, both symbolical acts, and nothing more. The first preaches Christ’s burial and resurrection, the second “shows” his death till he comes. As we obey him in submitting to the first, so we preach

him in partaking of the second. They are monuments of Christ’s great work, but not renovators of the soul. Only the blood of the Lamb, and the Holy Spirit, can do that, and neither of the ordinances has anything to do with it, they are both for other purposes. The thief on the cross was saved without either baptism or the supper.

3. We hold that regeneration is the test of Christian character, and that that proves the unity of the real people of God, and not a place together at the Lord’s table. No man could do a Baptist greater injustice, than to say that he unchristianizes all those with whom he cannot sit down at the table. A true Baptist believes that thousands and millions of his brethren, who belong to other churches, are holy in heart and life, nay, may be better than he is, in that respect. But he finds nothing in the Scriptures making a common seat at the table either a proof of love amongst brethren, or a test of Christian character. There have been thousands, from the days of Judas Iscariot down, who have taken a seat at the table, without either love to Christ or his people, or the possession of Christian character. If I believed that the supper was intended to be a test of Christian fellowship between regenerated men, then I would go to the table with any converted man, whether he had been baptized or not. But I believe nothing of the sort. So far from it, I neither regard it as a duty or privilege to sit down at the supper table with any other Baptist church, but that under whose watch-care I live. If we held the Lord’s table to be what other Christian brethren who are not Baptists seem to regard it, we should practice what they do in regard to its observance, but we do not believe as they do about the question. As we understand the matter, we neither Christianize those that we sit down with, nor unchristianize those that we do not sit down with; but we simply preach Christ’s death by a symbolical act, as a church, just as an individual would preach Christ verbally. Christian unity is shown when believers come to the “unity of the faith,” not the table. When they are baptized into “one body;” and called in “one hope of their calling,” by regeneration, which adopts them into the family of God, or as Paul puts it, when they become members of Christ, “of his flesh, and of his bones,” and not when they sit side by side, and partake of bread from a harvest field, and wine from a vineyard. That is a very easy way of showing your love to each other. Two strangers may sit side by side, at the table, who never saw each other before, and never pass a word to each other, and will never meet again on earth. But what love have they shown to each other? That is a very cheap sort of love, I think. But the Christian love that the Bible talks about, as the test of Christian character and fellowship, is, according to James, to feed and clothe, “a destitute brother or sister;” according to Paul, “to distribute to the necessities of saints, and in honor to prefer one another,” for the strong to “bear the infirmity of the weak,” “to bear each other’s burdens,” and so fulfill the law of Christ, to “pray for each other,” “to forgive each other,” “to edify each other,” “to weep with them that weep, and rejoice with them that rejoice” in a word, to “do good of every sort to them who are of the household of faith.” John puts the test even higher than that, when he claims that we “ought to lay down our lives for the brethren,” if need be. When a man can push these divine truths aside, and measure his love to Christians by his willingness to take a sip of wine and a morsel of bread with them, it seems to be worth his while to ask on his knees, whether it is setting up Christ’s standard of discipleship and fellowship, or his own.

These are the views that Baptists hold. What is there in all

this to justify men in speaking against us everywhere? I put that question to you in candor. I am happy to say to you, that there are some men who do not speak against us, and they are not Baptists. John Locke ought to know what he was talking about, when he said, "The Baptists were from the beginning, the firm advocates of absolute liberty, just and true liberty, equal and impartial liberty." Sir James McIntosh says, "The Baptists suffered more than any other, under Charles II, because they professed the principles of religious liberty." Jeremy Taylor says, "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." Our own Washington used words just as affectionate; and in August 1789, at the request of the Baptists, he recommended to Congress that amendment to the Constitution which says that "Congress shall make no law respecting the establishment of religion, or prohibiting the exercise thereof." Bancroft, our great historian, and Judge Story, our great jurist, speak of us in the same manner. I can assure you that we never blush, when we remember that Milton and Bunyan, Sir Harry Vane and John Hampden, and Roger Williams, were all Baptist laymen. Nor when we think that John Gill and Andrew Fuller, Adoniram Judson and William Carey, Robert Hall and Charles Spurgeon, Horatio Hackett and Thomas Conant, were Baptist missionaries, scholars and ministers. And as to other denominations, I only wish that we used the Bible more in public worship, as Episcopalians do; that we had as learned a ministry as our Presbyterian brethren have—as much pathos and zeal as our Methodist brethren—as much simplicity as the Society of Friends, and as much self-sacrifice as the Roman Catholics, and a good deal more heart-felt religion than either we or they have at present. God knows I love them all, and if they would stop scolding us, and pray for us twice where they speak unkindly of us once, they would be happier and we should be better. God bless them all, I say. Amen. □



(Giving continued from page 4)

Oklahoma City is just on the edge of the wheat fields. You can take a bushel basket and fill it with wheat. Then you can shake it a little and the wheat will settle into the bottom of the basket. You can then pour in more wheat and press it down with your hands a little. This will make more room in the basket for more wheat so you pour in more and then, you can get up into that basket and walk around and jump on it a little and you will have room for more wheat. This is what the Lord is talking about here in the 28th verse of Luke 6. Read the verse again very carefully.

Now when a Christian gets into financial trouble — or needs a financial blessing — what is the first thing he does? Well, he should pray. So a Christian needs a financial blessing and prays. "Lord I need a material blessing. Lord I need some money. Things have been hard. I didn't get that raise like I thought I would and the rent is due, the car payment is due and the kids need their teeth fixed and Lord, I sure do need a material blessing — Lord, I need some money."

The Lord says, "Well, I promised to bless you and I will, so here it is." The Christian looks, and says, "No Lord, I need a barrel full, not a thimble full." The Lord says, "Remember I promised to use the same measure on you that you used on me; so here is the thimble full." "For with the same measure that ye mete it shall be measured to you again." That is why some of you are so poor — you don't use the right measure on the Lord. Listen, I believe it is possible for a man who is living for God to give his

way to prosperity. I believe many of you reading this message can make your salary for next year if you will do right in this matter of giving.

Someone says, "Well, I know brother so-and-so and the Lord hasn't blessed him in a material way." Hey, Mr. Treasurer bring me the record. Let's see how much Brother so-and-so gives in proportion to what he makes. All of God's promises are true — not one WORD has failed. If brother so-and-so hasn't been blessed, then that means Brother so-and-so hasn't done right. All of God's promises are true!

YOU GET - BY GIVING

In Proverbs 11:24-25 we find these words:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself."

Now, if that doesn't make a believer out of you in this matter of giving I don't believe anything would move you. That scripture sure doesn't need any explanation if you have been saved.

BELOVED, IT PAYS MATERIALLY TO DO RIGHT IN THE MATTER OF GIVING.

THE FAITH PROMISE PLAN

First of all let's look at what the Faith Promise Plan is not. (1) It is not a pledge. (2) It is not something that someone will come to you to collect. (3) It is not something you sit down and figure out how much you can give. (4) It is not taking away from what you are already giving to the church — (tithes and offerings).

Second we look at what the Faith Promise Plan is. (1) It is between God and you. (2) It is waiting upon God to tell you how much He wants you to give for reaching the world for Christ. (3) You must trust Him to supply it. (4) You and the missionary become partners in Faith. You trust the Lord by faith to meet the promise for the missionary endeavor.

The FAITH PROMISE plan is a Bible plan. It is one of the Lord's ways of increasing our faith in Him. It is the best way to send missionaries. It is the best way to teach God's people to trust Him for all their needs. It is a plan that God has honored in hundreds of churches across America.

A STORY OF FAITH GIVING IN THE BIBLE

In I Kings, chapter 17, verses 8-16 we find a most unusual story. The Word of the Lord came to Elijah and told him to get up and go to Zarephath because the Lord had commanded a widow there to feed and take care of him. The Lord had just been feeding Elijah at the brook Cherith by sending ravens with food. When the Lord spoke to him he didn't have any better sense than to do what the Lord commanded him to do. When Elijah came to the gate of the city the widow woman was gathering sticks for a fire. Elijah asked her to get him a drink of water. As she started to get him the water, Elijah said, how about bringing me something to eat? This is what she said:

"And she said, As the Lord thy God, liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress

it for me and my son, that we may eat it, and die.”

What do you think Elijah says? He said you make me a little cake first. Now doesn't that sound just like a Baptist Preacher? My, she wasn't like most Baptists today. Most Baptists today refuse to do what the preacher tells them to do (Hebrews 13:17). They think they are smarter than God's man. Can you imagine that old preacher telling that poor little woman such a thing? Why, he was saying, you take the food out of your child's mouth and your own mouth, and give it to me to eat.

Well, I tell you, that little old widow woman did just exactly what the man of God told her to do. Some of you wouldn't have such a hard time if you would do the same thing. Churches would be better off if they would take their hands off God's man and follow his leadership. God's man, in God's place, at God's appointed time, gets the job done.

This little old widow woman went into the house and made the cake and brought it to that man of God. Afterwards she went back to that meal barrel and oil cruse. The meal barrel and oil cruse that were supposed to be empty. Did she die? What did she find? Notice in verses 14 through 16.

“For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah; and she, and he, and her house, did eat for many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.”

Now, tell me it doesn't pay materially to do right in this matter of giving! We need to put God first in this matter of giving if it takes the food out of our children's mouth; if it takes the clothes off our back; if it takes the roof off of our heads; put God first and it will pay in Dollars and Cents — and all of your needs will be met — as well as spiritual blessings.

If any church does right in the matter of giving, the Lord may pour out millions of dollars through that congregation. Notice in 2 Corinthians 9:6-7:

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.”

Do you believe “It is more blessed to give than to receive.” I BELIEVE THE WORD SO STRONG THAT MANY TIMES I HAVE BEEN WILLING TO GIVE THAT WHICH I DID NOT HAVE TO GIVE. How much can you trust God for this year? I mean how much is the Lord able to give you over your regular tithes and offerings to be used in His work? How big is your faith? HOW BIG IS YOUR GOD? IT PAYS TO SERVE JESUS!!!! ☐



“The popular teaching that all of the saved compose the church of Christ is a man-made theory without Bible proof.”

“We recognize every saved person as a brother or sister, but not every one as a member of a gospel church.”

J. T. Moore, in *Why I Am A Baptist*

(Church that Jesus Built continued from page 3)

classic Greek where ecclesia was ever used of a class of “unassembled or unassembling persons” said: “I do not know of any such passage in classic Greek.” With this statement agree Professors Burton, of Chicago University, Stifler of Crozer, Strong of Rochester and many other scholars. Joseph Cross (Episcopalian), in a book of sermons entitled “Coals from the Altar,” says: “We hear much of the invisible church as contradistinguished from the church visible. Of an invisible church in this world, I know nothing, the Word of God says nothing; nor can anything of the kind exist, except in the brain of a heretic. The church is a body; but what sort of a body is that which can neither be seen nor identified? A body is an organism occupying space and having a definite locality. A mere aggregation is not a body; there must be organization as well. A heap of heads, hands, feet and other members would not make a body; they must be united in a system, each in its proper place and all pervaded by a common life. So a collection of stones, brick and timbers would not be a house; the material must be built together, in an artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree: the several parts must be developed according to the laws of nature from the same seed and nourished from the same vital sap.” Exactly so.

The limbs of a body scattered on a battlefield are not a body. The material of a house in the woods or quarries is not a house. These members and this material must be put in place before you have either a body or house. So the saved are not a church unless brought together and organized or built into a body or house of God. There is not and cannot be such an institution as a universal, invisible church on this earth, composed of all the saved, because the material has never been brought together and built into a house or body.

When the Lord Jesus and Paul spoke of the baptized believers of a larger territory than a local church they always said churches. There was no confusion in their speaking, though there is much confusion in modern thinking upon this question.

Once more we try to make the distinction clear. The family of God is composed of all the saved in heaven and on earth. Old Testament saints and babies who died in infancy are in God's family. They are not now nor were they ever in the Kingdom or in any church of God.

All believers on the earth at any time since the days of John the Baptist (Luke 16:16) compose the kingdom of God. There are no infants in it. All true believers, whether Catholic, Protestant, Baptist, or non-church members on earth are in the kingdom; for if true believers they have been born anew. Only baptized believers or Baptists are members of the churches of Christ. ☐



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.

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