

KJV

"...THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

I Timothy 3:15

THE BAPTIST PILLAR

Published by Bible Baptist Church
1203 4th St. Brandon, MB R7A 3J7
Vol. 6 No. 5 Sept./Oct. 1998

Independent

Missionary

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CANADA'S ONLY TRUE BAPTIST PAPER



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"THOSE IGNORANT BAPTISTS"

(From the Montreal Register.)

Taken from *The Baptist Reporter*, 1846

Some time since a friend of mine in the country was thus addressed by an influential Paedobaptist: "Those ignorant Baptists! Do you not know that no person well versed in the languages supports their views of baptism by immersion?" Now, sir, a statement so utterly false as this, requires to be exposed—a charge so unfounded, to be met and disproved.

The opinion of the Baptists as regards immersion, is supported:

I. By the concurrent testimony of the most ancient versions.

The Syriac and Latin versions of the second century, the Coptic of the third, the Ethiopic, and Gothic of the fourth, and the Armenian of the fifth, all employ words which signify *immersion*. Some, indeed, with a degree of recklessness and a want of thorough research, which speaks but little for their scholarship, have attempted to set this testimony aside, in defiance alike of Lexicons, and of the evidence afforded by the *rituals*, *commentaries*, and *practice* of those churches

for which these versions were made. Such persons, forsooth, know Coptic better than the Copts, and Syriac better than the members of the Syriac churches! Peculiarly modest, this.

II. By the testimony of the early church, as contained in its rituals, in its acts of councils, and in the writings of its distinguished members.

Its rituals. That of the Nestorians, made probably in the seventh century, gives the following directions: "They bring them (the children) to the priest, who, standing on the western side of the bap-

tistry, turns the face of the child to the east, and *dips* him in water." In the ritual of Severus, patriarch of Antioch, the following passages occur, "John mixed the waters of baptism, and Christ sanctified them, and descended that he might be baptized in them. Altitude and profundity imparted glory to him,"—"Who hast immersed thy head in the waters." The old Abyssinian ritual contains the following words, "And the priest shall take them and immerse them three times." The sacramentary of Gregory the Great directs that persons to be bap-

tized should be immersed. All the ancient Greek rituals require immersion. In the *Manuale ad usum Sarum*, published in England in the twenty-first year of Henry the eighth, is a direction to the priest to take the child and *dip* him in the water. In the *Smalcald articles*, drawn up by Luther, it is said, "Baptism is nothing else than the word of God with immersion in water."

Its acts of councils. The Apostolic Constitutions, probably written in the fourth century, declare that, "*immersion* denotes dying with Christ, *emersion* a resurrection with him." So also in sect. iv. of the fourth council of Toledo, it is said, "*Immersion* is like a descent to the grave, and *emersion* from the water as a resurrection." The decretals of Leo speak of a trine *immersion* as resembling the three day's burial, and the *emersion* from the waters as a resurrection."

Its writers. Tertullian, who died A.D. 220, speaking of the mode of baptism in Africa, tells us that a baptized person is "let down into the water, and dipped between the utterance of a few words." "I do not see," confesses Professor Stuart, "how any doubt can well remain, that in

THE FOUR CONDITIONS FOR SCRIPTURAL BAPTISM

By Dean Robinson

Baptism! The history of Baptists reveal that down through the centuries they were the hated people of their day. Their preachers and people were put in prison and many untold numbers were put to death. The world has never seen anything to compare with the suffering, the persecutions heaped upon Baptists. All this was because

of their stand on the doctrine of scriptural baptism! We believe in the Bible there is a pattern for scriptural baptism.

The Scripture shows clearly that Jesus delivered the ordinance of baptism to a specific body, His Church, to be administered to a specific class, disciples, in a specific act, immersion, to symbolize certain specific gospel truths,

(Four continued on page 6)

(Those continued on page 2)

Forget Not The Past

HOW A POPE GAVE IRELAND TO

ENGLAND!

Generations of Roman Catholic Irish have proclaimed loudly that the source of Ireland's woes is the presence of the English. The Emerald Isle, once famed as a "land of Saints and Scholars," has been drenched in blood, as inhuman fiends, posing as patriots, murder, maim, massacre, rebel and wage civil war, often with the blessing of the Roman Catholic clergy, in the supposed cause of Irish "freedom."

However, the suppressed facts of history are that when King Henry II of England landed with an army of 4,000 at Waterford in October 1171, he came at the Pope's behest, carrying as his authority the Papal Bull *Laudabiliter*, by which the Roman Pontiff claimed the right to bestow Ireland as a gift to the English King, on condition that he suppress the ancient Bible-believing Celtic or Culdee Church, and bring the island and its people into submission to Rome. We reproduce herewith, the Bull *Laudabiliter* by which Pope Adrian IV gave Ireland to England:

"Adrian, bishop, servant of the servants of God, to our well beloved son in Christ, the illustrious King of the English, greeting and Apostolic Benediction. Laudably and profitably does your Majesty contemplate spreading the glory of your name on earth and laying up for yourself the reward of eternal happiness in heaven, in that as becomes a Catholic Prince, you propose to enlarge the boundaries of the Church, to proclaim the truths of the Christian religion to a rude and ignorant people (the Irish), to root out the growth of vice from the field of the Lord; and the better to accomplish this purpose, you seek the counsel and goodwill of the Apostolic See. In pursuing your object, the loftier your aim and the greater your discretion, the more prosperous we are

assured with God's assistance will be the progress you will make: for undertakings commenced in the zeal of faith and the love of religion are ever wont to attain to a good end and issue. Verily, as your excellency doth acknowledge, there is no doubt that Ireland, and all the islands on which Christ the sun of righteousness has shone, and which have accepted the doctrines of the Christian faith, belong to the blessed Peter and the Holy Roman Church, wherefore the more pleased are we to plant in them the seed of faith acceptable to God, inasmuch as our conscience warns us that in their case a stricter account will hereafter be required of us.

"Whereas, then well beloved son in Christ, you have expressed to us your desire to enter the island of Ireland in order to subject its people to law (Papal Cannon Law) and to root out from them the weeds of vice (the ancient Bible-believing Culdee faith) and your willingness to pay an annual tribute to the blessed Peter (the Pope) of one penny from every house, and to maintain the rights of the Churches of that land whole and inviolate. We therefore, meeting your pious and laudable desire with due favour; and according a gracious assent to your petition, do hereby declare our will and pleasure, that with a view to enlarging the boundaries of the Church, restraining the downward course of vice, correcting evil customs and planting virtue and for the increase of the Christian religion (Roman Catholicism) you shall enter that island and execute whatsoever may tend to the honor of God, and the welfare of the land; and also that the people shall receive you with honor and revere you as their Lord, provided always that the rights of the Church remain

(How a Pope continued on page 3)

(Those continued from page 1)

Tertullian's time the practice of the African church, to say the least, as to the mode of baptism, must have been that of trine immersion." Gregory of Nyssa, says, "Coming into the water...we hide ourselves in it;" and Basil speaks of three immersions. Thus, then, in Asia Minor, for there these two bishops lived during the fourth century, the custom was like our own. Chrysostom, on the third chapter of John, informs us of the manner in which baptism was administered in Constantinople during the same century. His words are, "We, as in a sepulchre, immersing our heads in water, the old man is buried, and sinking down, the whole is concealed at once; then, as we emerge, the new man rises again." Ambrose, archbishop of Milan at the same period, says, "Thou saidst, I believe, and thus wast immersed, that is, thou wast buried." Cyril of Jerusalem, and Jerome in Bethlehem, likewise gave the same testimony. Thus, then, as late as the fourth century, immersion was still customary in Europe, Asia Minor, and Africa. The Oriental and Greek churches have always practised dipping, as they yet do. Even as late as the year 850, W. Strabo speaks of immersion as being general. Nay, more, in the twelfth century Rupertus tells us that this was the custom in Germany; while the Episcopalian Wall confesses that, "in the times of Thomas Aquinas (thirteenth century) and Bonaventure, immersion was in Italy the most common way." Such, according to Fuller, was the practice of the English church from the beginning, —a statement borne out by the language of Tyndale, who, at the eve of the Reformation, speaks of it as the general practice; and by the autobiography of bishop Chappell, who states that he was immersed, as was the custom in the parish in which he was born. With respect to Scotland, we find the following language in the *Edinburgh Encyclopedia*, "In this country, however, sprinkling was never used in ordinary cases till after the Reformation."

Well may Augusti say that this mode is "a thing made

out;" and well may the upright and erudite Congregationalist Stuart, whose truthfulness contrasts most favourably with the blind zeal and incorrect statements of Dr. Miller, add, "So indeed all the writers who have thoroughly investigated this subject, conclude. I know of no one usage of ancient times, which seems to be more clearly or certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this."

III. By the testimony derived from the places in which baptism was anciently administered.

Clement of Rome speaks of a river, fountain, or the sea as suitable for the performance of this rite. Tertullian tells us that "it mattered not where a person was baptized, whether in the sea, or in standing or running water, in fountain, lake, or river." Subsequently, baptistries were built for immersion, large enough for ecclesiastical councils to be held in them, as indeed was sometimes the case. More recently still fonts were erected, that in them the subjects of baptism might be dipped. Hundreds of these fonts are yet in existence. The fathers, in speaking of the place of baptism, frequently call it "the bath." All these statements point to one result.

IV. By the testimony of the modern Greeks.

In an important Greek work, published 1757, the following statement occurs, "And again, the word baptism will not express any other thing besides dipping." Strong proof, this! The most able scholar among the modern Greeks, Dr. Cory, who dies 1834, in the "Synopsis of Orthodox Doctrine," published for the use of the schools in Athens, says that the baptized person is "plunged into the water." Indeed the members of the Greek church call those of the western churches "sprinkled christians," by way of ridicule. Pity that these Greeks had not the valuable assistance of one Canadian scholar. They might then perhaps better understand their own language.

V. By the testimony of the most celebrated scholars.

The Reformers Luther, Beza, and Calvin own that

(Those continued on page 8)

CHRISTIAN ROCK?

By Bro. David Sexton

We are living in a day when you can't tell what things are by their label or sign. We are facing something today called "Christian rock" or "Contemporary Christian music." It is the same music as rock 'n' roll, but with Christian words. Instead of glorifying Satan, drugs, sex, and rebellion, today's "Christian rock" seeks to glorify God, the Bible, love, and fellowship. The sad thing is that Christians and churches are playing and accepting this type of music.

I was alarmed the other day when I received a magazine entitled "Creation '97." This is supposed to be the nation's largest Christian festival. Inside the magazine were groups that looked worse, as far as appearance, than "hard rock" groups. Some were "Christian rock," "Christian alternative," and many others. I don't care what title you put on the label; if the music, not just the words, does not bring honor and glory to the name of Jesus, then it is wrong. Speaking at the festival was Anthony Campolo, a liberal himself, who said, "Being in the back room with many of these famous groups before they go on stage is absolutely frightening—the ego trips they are on and the language they use, to hear their hate for others—when showtime comes, however, they go out on stage with 'Hey, aren't we together in Jesus Christ and the love we share, etc.'" (*Christian News Encyclopedia*, Vol. 5).

It is time for youth workers and parents to wake up. Satan is trying to deceive us into thinking that because it has the word Christian on the label everything is fine. My Bible still say "Abstain from all appearance (or forms) of evil." (I Thess. 5:22). Romans 12:2 says, "And be not conformed to this world...." It is time that we take a stand for God and righteousness. You are either on the Lord's side or Satan's side. On which side are you? Let's get back to the music that brings honor and glory to our Saviour, Jesus Christ.

Voice in the Wilderness

QUOTABLES

If a single line of Scripture can be produced to prove that the present system of things is to be marked by gradual improvement, religiously, politically, morally, or socially, then by all means be hopeful.... But where is such a clause to be found? Simply nowhere. The testimony of the Bible from cover to cover; the distinct teaching of Holy Scriptures, from beginning to end; the voices of the prophets and Apostles in unbroken harmony, all without a single divergent note, go to prove, with a force and clearness perfectly unanswerable, that the present condition of things, so far from gradually improving, will rapidly grow worse...."

C.H. Macintosh,



Sodomy was a criminal offense as common law and forbidden by the laws of the original thirteen states when they ratified the Bill of Rights. In 1868, when the Fourteenth Amendment was ratified, all but 5 of the 37 States in the Union had criminal sodomy laws. In fact, until 1961, all 50 States outlawed sodomy, and today, 24 States and the District of Columbia continue to provide criminal penalties for sodomy performed in private and between consenting adults...Against this background, to claim that a right to engage in such conduct is 'deeply rooted in this Nation's history and tradition' or 'implicit in the concept of ordered liberty' is, at best, facetious."

Supreme Court Justice Byron White



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.

(How a Pope continued from page 2)

whole and inviolate and saving to the blessed Peter and the Holy Roman Church the annual tribute of one penny for every house. If then you should carry your project into effect, let it be to your care to instruct that people in good ways of life...that the Church there may be adorned, that the Christian religion (Roman Catholicism) may take root and grow...that you may deserve at God's hands the fullness of an everlasting reward and may obtain on earth a name renowned throughout the ages."

After King Henry's victorious conquest of Ireland, and reception of congratulatory mail from Pope Adrian's successor, Alexander III, one of his first acts was to call the Council of Cashel in 1172 at which the ancient Celtic Church of Ireland was brought under the yoke of Roman bondage.

As for the Papal insults that the Irish, after the preaching of Patrick up to the 12th century, were a rude, ignorant, uncivilized people—had not the missionaries of Patrick's Celtic Church brought the uncorrupted Gospel to many parts of the British Isles and the Continent of Europe during this time? Could a savage people produce the Book of Kells, and preserve the Christian faith in their communities even under Viking attack, while Papal Rome was sunk in the depths of vice and superstition?

It was only after the Reformation, when Great Britain became a Protestant country that the Papacy changed its policy and began to pose as the champion of so-called Irish "freedom"! Today, the Irish Roman Catholic terrorists loudly demand that the British Protestants of Ulster, "Break the British connection" and boldly declare that: "Ireland unfree will never be at peace." The real truth is that Ireland will only enjoy peace and liberty when the chains of Roman Catholicism are broken by the pure gospel of Christ, and the blight of priestcraft and Popery are banished from the Island forever!

Voice In the Wilderness

IS GAMBLING ENTERTAINMENT OR A SIN?

One of our visitors at church asked about gambling, since a Lutheran pastor wrote that he considered playing the lottery once a week to be "entertainment" and therefore, with only a dollar at stake, harmless.

Gambling is a sin because it is based upon gaining from another's loss, in other words, a sophisticated form of stealing.

Gambling is also sinful because it is fueled by coveting, which violates the Ten Commandments. Our confessions state: "For although you go your way as if you had done no one any wrong, you have nevertheless injured your neighbor; and if it is not called stealing and cheating, yet it is called coveting your neighbor's property, that is, aiming at possession of it..." Luther, Large Catechism, Concordia Triglotta, p. 669.

If you think that the lottery is not based upon getting something for nothing, then watch the ads on TV, which fuel coveting by promising millions of dollars in return for a "small investment."

One must be blind to ignore the cases of mothers and fathers who fail to clothe and feed their children because income has been diverted for the "big win" at the racetrack, lottery, or card game. Can we happily spend money taken from these children?

Nor should we cloak sin with Pharisical limits and say, "It's only one dollar a week." Those who buy lottery tickets are buying the ads which seduce people who cannot afford to gamble. If I steal only one dollar from my neighbor, is it not a theft because of the small sum involved? One dollar a week adds up. C.F.W. Walther used to teach that stealing a penny is a sin, just as much as stealing a fortune.

The lotteries, riverboat gambling, and Indian reservation casinos have all

(Gambling continued on page 8)



CANADIAN NEWS



Mothers Feel Guilty

A social historian by the name of Stephanie Coontz says, "Having two parents work out of the home is nothing unusual. The stay-at-home parent is a recent development. In fact its a very aberrant way for organizing childrearing. Throughout most of history the family shared breadwinning as well as childrearing."

This kind of talk is stemming as the result of working mothers feeling guilty for leaving their children behind in day-cares. It is like one of the mother in N.B. said, "When your a mom you feel guilty over everything."

These mothers are starting to get some relief by the so-called professional researchers that are saying, "Working parents spend only 23 minutes less a week with their children than stay-at-home couples." But this still doesn't explain why the "family" is in such a mess.

Free Heroin

As the result of rising "injection drug problems" in B.C., an officer in Vancouver has proposed the idea of controlled heroin distribution to help stabilize addicts along with better treatment programs.

Fortunately this idea has under gone fire by key RCMP drug officers. This idea would be the same as putting a fire out with gasoline.

Who Says T.V. is Harmless?!

Have you ever heard of the movie "Point Break"? It is a movie where clean-cut, surfer types rob banks wearing masks, carrying walkie-talkies and toting high-powered weapons.

Well a Winnipeg man, Benjamin Moore, 24, and his brother, Donovan, 26, patterned their robberies after this movie. The brothers made off with a total of \$24,080 after robbing four banks and

credit unions with sawed-off shotguns.

Yet T.V. makes it look exciting.

Lesbian Teacher Wants Academic Freedom!

A grade 8 teacher at Westdale Junior High School (M.B.) asked her supervisor for permission to tell her students that she is a lesbian. Her request was denied by the school division saying that it was "inappropriate for a teacher in the course of teaching students to discuss intimate details of her personal life."

This teacher has filed a grievance, claiming her human rights have been violated and her academic freedom of expression squelched.

The teacher's lawyer said, "We argued it was an unreasonable rule, her intent was to use the information as a teaching tool within the context of the existing health

curriculum. She wanted to use it to show she was a role model."

Discipline Has Evolved

Psychologist Otto Weininger says to parents that they should stop using the tactic of telling a misbehaving child to "go to your room." He says sending children away from you when they are in the grips of powerful emotions gives them the message they are undeserving of your love.

He also says, "We've evolved to a point where people understand hitting and slapping and other physical punishment is not ok. All that pointed out to kids was that you were stronger and bigger and can beat them."

[In his statement he is alluding to the proper way of biblical discipline as "physical punishment."]



AND INTERNATIONAL



Gambling a Deadly Menace

Even the liberal U. Methodist Church in 1996 added an anti-gambling statement to its Social Principles: "Gambling is a menace to society, deadly to the best interests of moral, social, economic, and spiritual life, and destructive of good government." The poorest families have the most gambling-related problems (8/1 *World*). A Miss. State University study found that poor gamblers lost about 10 percent of their income to gambling but richer ones lost only about 1 percent.

gives veto power over everything to Sudan's Islamic government (8/1 *World*). The project director for Franklin Graham's Samaritan's Purse, Ken Isaacs, said it cannot take Bibles in with its privately-funded food and medicine. He said, "We as an evangelical organization cannot work with the UN because they will not let us take Bibles in." Frontline Fellowship's Peter Hammond said, "The UN is not against religion, it is just against Christianity."

CC

Schuller Meets With Cho and Pope

Dr. Robert Schuller joined David Yongi Cho in Sicily's first Church Growth conference in March, visiting Pope John Paul Hen route. Korean Cho pastors the world's largest church. The 9/19/94 *Christian News* called Cho "a charismatic and occultist who rejects historic

Christianity." It was "the fourth time Schuller and the Pope had met, hand-to-hand, heart-to-heart at the Vatican." (5/6/98 *Foundation*). The Pope expressed interest in how their churches could work together in the Vatican's preparation for the Year 2000 Jubilee celebrations.

CC

Catholic Shroud a Hoax

TBN chief Paul Crouch said he believes the Shroud of Turin is "the actual burial cloth of Jesus Christ." (7/98 *PTL*). But scientists from Cambridge and Oxford have called it a fake and dated it around 1350 A.D. Bandaging was the Jewish custom for burial in Jesus' day (10/15/88 *CC*). John 19:40 says Jesus' body was "wound" in linen clothes (plural). John 20:7 says his head was covered with a napkin, not a shroud. A

7/20 *Christian News* article calls the shroud "an elaborate fake."

CC

Biblical Separation

"Separation from disobedient brethren is not 'secondary separation,' it is Biblical separation. Failure to separate from disobedient brethren is not love, it is disobedience." (Rev. E.D. Hettinger, 7/98 *Perilous Times*) In the battle for truth, it is traitorous to forge alliances with the enemies of truth. Those who aid and abet God's enemies do His cause great harm. We must separate from, warn, and exhort (in love) such disorderly and disobedient brethren (II Thes. 3:6, 14-15).

CC

UN Opposes Christianity

Christian relief workers charge that United Nations efforts are prolonging war and famine in Sudan. They say they have to register with and get permission for everything they do from the UN. It then

PK's James Ryle Pulls Out of Vineyard

Pastor James Ryle withdrew his prominent church

(Boulder Valley Vineyard) from the Association of Vineyard Churches last May (8/98 *Charisma*). He told AVC president Todd Hunter: "The Vineyard as it now exists is not the same as what we aligned our church with in 1984." The AVC changed its structure after founder John Wimber died last year. Ryle, co-founder of Promise Keepers with Bill McCartney (and is the latter's pastor), said his congregation has been renamed Vinelife Community Church. Ryle, McCartney, Promise Keepers, and Vineyard are all very ecumenical. CC

National ID Card?

A New York Times article says the Clinton Administration is quietly laying plans to assign every American a "unique health identifier," a computer code that could be used to create a national data base that would

track every citizen's complete medical history. A privacy consultant (8/3 *USN&WR*) is concerned that a health ID would become a national ID overnight. CC

Pro-Homosexual New Evangelicals?

The pro-homosexual Evangelicals Concerned headed by Ralph Blair holds annual summer retreats. Its Spring '98 *Record* states: "Since 1980, gay and lesbian Christians from around the country have gathered...to share in fellowship and to deepen evangelical discipleship. Over the years our keynoters have included Rosalind Rinker...Peggy Campolo, Nancy Hardesty, Letha Scanzoni, Virginia Mollenkott, Lewis Smedes, Mel White, Ken Medema...and other evangelicals." CC

The Compromisers are

the 'Bad Guys'
The "fundamentalists" of our day who insist on fraternizing in ministry with New Evangelicals try to excuse such disobedience with an unscriptural "degree" system of separation. Their disobedience causes a serious breach of fellowship with historic biblical fundamentalists who they then blame for the breach. But responsibility for the evil schism among these brethren rests upon those who ignore or disobey separation commands. Compromisers are the ones who break the fellowship and lack love. If they loved their fundamentalist brethren, they would abide in the light (1Jn. 2:10, 1:7). Their compromise with ecumenicals and New Evangelicals demonstrates a lack of love for fundamentalists who by God's grace cannot tolerate evil and sacrifice truth for unity, and

sadly must withdraw from the compromising brethren who have already broken the fellowship. But even though they are "bad guys," they are not our enemies (2 Thes. 3:6, 14-15). CC

Toleration

"There is a toleration which is treachery. There is a peace which issues in paralysis. There are hours when the church must say NO to those who should ask communion with her, in the doing of her work, upon the basis of compromise. Such standing aloof may produce ostracism and persecution, but it will maintain power and influence.... The Church today has destroyed her own influence by compromise." - G. Campbell Morgan CC

POPISH BAPTISMS ON THE SLY

Baptist Reporter, 1858

Our readers have heard of the sly way in which Romish missionaries make converts to papacy among the Chinese and other pagan nations. Under various pretences they will get access to the infants and little children, and having marked them with a sign of the cross with a finger wetted from a phial of holy water, which they carry about them for the purpose, and having silently repeated the usual words, they put them down as converts. So they say themselves, and they glory in the fact. Lately they have been playing similar tricks nearer home. Here is a strange tale!

The Geneva correspondent of *The Record* says, "Your readers are no doubt aware of the recent repetition at Bologna of the priestly act of kidnapping a Hebrew child to transform him into a Christian. But here a new mode of sending Jewish children to heaven was lately essayed by a priest. According to the prevailing custom among the middle classes in this country, a Jewess gave her newly-born infant to a nurse to be brought up. The

nurse, at the confessional, revealed her sin of nursing an infidel child, and asked for counsel and consolation. The reverend father, instead of calming her troubled conscience and assuaging her fears, aggravated her grief still more by expatiating on her sin. "What shall I do then?" asked the terrified penitent, "Shall I baptize the child?" "No," replied the holy man; "Alas! We are in infidel Piedmont, and such a baptism will not rescue the child from its infidel parents, and he will be brought up as a blasphemer of Christ and the saints, which would make things worse." "What then shall I do? Is there no remedy, father?" "Yes, my child, there is one," was the rejoinder. Here the confessor advised her to starve the child for some days: and when on the point of death to send for him and he would baptize it. Thus the body would be restored to the Jews, but the soul would be saved. The conscience-stricken blind bigot did as her ghastly father advised her. The child was reduced to the last extremity, and the priest was sent for to pour on it the blessed

regenerating water. But ere he came the moans and throes of the child awakened the woman's feelings in the nurse, and she sent for the parents. They came a little before the priest, and the child was saved. The nurse confessed her guilt, and the priest will be brought before the tribunal."

"WHO SAYS THE ANABAPTISTS WERE NOT BAPTIST?"

Often when we as Baptist tell our history to those who are liberal or mockers, they say, "Anabaptists were not Baptist." The following is a statement taken out of *The Baptist Reporter*, 1846, "...for at that time, 1536, every baptist was an outlaw, as such, in every state in Europe. No where could they claim civil protection. Everywhere they were called 'Anabaptist.'"

A PARADOX?

A real Christian is an odd number, anyway. He feels supreme love for One whom he has never seen; talks familiarly every day to Someone he cannot see; expects to go to heaven on the virtue of Another; empties himself in order to be full; admits he is wrong so he can be declared right; goes down in order to get up; is strongest when he is weak; richest when he is poorest and happiest when he feels the worst.

He dies so he can live; forsakes in order to have; gives away so he can keep; sees the invisible; hears the inaudible; and knows that which passeth understanding. A.W. Tozer

DO IT ON YOUR OWN

When you were born your parents brought you to church... When you were married, your beloved brought you to church...When you die, your friends will bring you to church... Why not try coming to church on your own

A VOICE FROM HELL

"Oh, why am I here in this place of unrest
When others have entered the land of the blest?
God's way of salvation was preached unto men;
I heard it and heard it, again and again.

Why did I not listen and turn from my sin
And open my heart and let Jesus come in?
For vain earthly pleasures my soul did I sell--
The way I had chosen has brought me to hell.

I wish I were dreaming, but ah, it is true.
The way to be saved I had heard and I knew;
My time on the earth, oh, so quickly fled by,
How little I thought of the day I would die.

When God's Holy Spirit was pleading with me,
I hardened my heart and I turned from His plea.
The way that was sinful, the path that was wide,
I chose and I walked till the time that I died.

Eternally now, I must dwell in this place.
If I from my memory could but erase
The thoughts of my past which are haunting me so.
Oh, where is a refuge to which I can go?

This torture and suffering, how long can I stand?
For Satan and devils this only was planned.
God's refuge is Jesus, the One that I spurned;
He offered salvation, but from Him I turned.

My brothers and sisters I wish I could warn.
Far better 'twould be if I had not been born.
The price I must pay is too horrid to tell--
My life without God led directly to Hell."

*Oh, soul without Christ, will these words be your cry?
God's Word so declares it that all men must die.
From hell and its terrors, Oh, flee while you may!
So, come to the Saviour; He'll save you today!*

Oscar C. Eliason



DOES SATAN REALLY EXIST?

Historic Baptists believe in the literal reality and actual personality of Satan (Job 1:6-12; 2:1-7; Matt. 4:1-11; etc.). In other words, they believe that the one referred to in the Bible as the devil or Satan is a real person, though they certainly do not perceive him as the caricatured red figure with horns, a long tail, and a pitchfork.

The Bible reveals that Satan is as much a person as the Lord Jesus Christ or any other character named in God's Word. Satan is referred to as a real person in seven different Old Testament books. He is referred to as a real person by every New Testament writer in 19 New Testament books. He is referred to as a real

person some 15 times by the Lord Jesus Christ. Therefore, to deny the literal reality and actual personality of Satan is to deny the Holy Scriptures and to call the Lord Jesus Christ either a liar or an ignoramus!

Religious liberals do not believe in the literal reality and actual personality of Satan. Instead, they believe that the term "Satan" is used in the Bible only as a symbol of evil or sin, not as the name or title of a real person. According to their perverted opinion (an opinion that is held by three out of every four clergymen in America), the devil or Satan is not at all a real person, but only an

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a death, burial, and resurrection. It takes four things to constitute a scriptural baptism: scriptural authority, a scriptural subject, a scriptural method and a scriptural purpose. Scriptural baptism is the bastion of separation today. When a church lets up on one of these four points, it will eventually become ecumenical. When ones decides he can eliminate this element, or that element of baptism and still have all that is necessary for baptism, one soon decides that none of it is necessary. Just this thing is happening to many churches today.

If it makes no difference about the authority, it makes no difference about the subject, it makes no difference about the act, and if it makes no difference about the act, it makes no difference about the design.

Scriptural Subject

Let's first consider a scriptural subject. In Mat.3:1-6, the Word of God tells us that John the Baptist preached a message of repentance "for the kingdom of heaven is at hand." As a result, those in Jerusalem, in all Judea and all the region round about Jordan came out to meet John in the wilderness to be baptized of him in the Jordan river, confessing their sins. Those who were baptized first repented and confessed their sins. So only a child of God, one that is saved, born again, can be scripturally baptized.

As an example of a baptism where we can find all four conditions for a scriptural baptism, we can look at the baptism of Jesus in Mat. 3:13-17. Jesus was never lost, therefore He did not need to be saved. But He came to John in accord with the divine purpose of God through the ages to "fulfil all righteousness," and to set an example for all who would become His disciples. This is a case of believer's baptism. According to Mk. 16:16 one must first believe, put his faith and trust in Christ, and then be baptized. In Acts 2:41 those who received the Word were baptized. Acts 8:12 says that people who believed on the things that Philip preached

were baptized. Also the Ethiopian eunuch had to first believe and then be baptized (Acts 8:35-37). According to Acts 10:43-48 as Peter was preaching, believing in Christ was the prerequisite and then baptism followed. In Acts 16:13-15 Lydia, the seller of purple, heard the Word of the Lord; then her heart was opened; then she "attended", believed the things she heard and last of all, she was baptized. Then in Acts 16:30-34 the Phillippian jailer was told to "believe on the Lord Jesus Christ, and thou shalt be saved and thy house." That same night after he was saved, he was baptized. So we can firmly conclude from the Scriptures that baptism is for believers only! As Dr. J.R. Graves stated: "We put the blood in every case before water. We do not teach that baptism is essential to salvation, but that salvation is essential to baptism." All others teach through the water to the blood. Baptist teach through the blood to the water.

Scriptural Method

Now for the scriptural method. Immersion in water can be the only correct method. As an example our Lord Jesus, according to Mat. 3:16, "went up straightway out of the water." That should be sufficient proof for anyone to want to follow Jesus in the correct method of baptism. But yet there is more. In Jn. 3:22-23, John was baptizing in Aenon because there was "much water" there. The word "baptism" comes from a Greek word "baptizo" meaning to dip, immerse, plunge. In Rom. 6:4 it says we are "buried with him by baptism" (see also Col. 2:12). When one is dead, he is buried and placed under the ground. So it is with baptism. It pictures our death, burial, and resurrection. Therefore, one must be completely immersed. Philip and the Ethiopian eunuch in Acts 8:39 "came up out of the water." Before one can come up and out he must first go in and under!

Scriptural Purpose

Next, let's consider the

scriptural purpose. Here, if nowhere else, Baptists stand absolutely alone. The foot of no other denomination in Christendom rests on this plank. "Blood before the water - the altar before the laver." This principle eliminates not only all infant baptism and membership, but locates the adult's remission of sins in the fountain of blood instead of the fountain of water. It is not possible that the water of baptism should take away sins. There is no intrinsic merit in the water. The blood of Jesus Christ, God's Son, alone can cleanse us from sin!

Why was Christ baptized? To show forth in all its fullness the righteousness of God. So it is with every baptism. There is a purpose, and that purpose is to show forth a certain body of truth which not only the property of the believer, but the property also of the body into which the believer is baptized. J.R. Graves said, "Christian baptism is a specific act to be administered by a specific body to persons professing specific qualifications for the profession of specific truths." One that is baptized not only is required to have faith, but is baptized into a faith, into the church. Baptism puts people into the New Testament Church. "And the same day there were added unto them about three thousand souls" (Acts 2:41). And so the baptism was not so much to show forth the faith of the believer as to show forth the doctrines, beliefs, and practices of the body performing the baptism.

Baptism is a picture, type, figure and symbol of our salvation. I Pet. 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." It is a picture showing forth the gospel; the death, burial, and resurrection of Jesus Christ, and signifies that the one baptized is dead to the old life of sin and risen to a new life in Christ Jesus (Rom. 6:4). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become

new" (II Cor. 5:17). When Jesus was baptized, God the Father said, "This is my beloved Son, in whom I am well pleased" (Mat. 3:17). He was baptized to fulfill all righteousness. Therefore He left us an example to follow. When we follow that example we please the heavenly Father. Scriptural baptism is obedience to the Scriptures, "Then they that gladly received the Word were baptized." (Acts 2:41). Scriptural baptism pleases the Lord, because it recognizes the authority of the church. Baptism can only be administered on the authority of a New Testament Church, and that authority comes directly from the Lord Jesus Christ. God had given John the Baptist the authority to baptize. Therefore when Jesus was baptized by him, He showed Himself submitting to that authority. In Mat. 28:18 we're told to teach all nations, baptizing them, and teaching them to observe all things. This authority was given to the Church, not to an individual. Also this verse declares the truth of the Trinity: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So in summary, Scriptural baptism pictures and proclaims the death, burial, and resurrection of Christ; pictures and proclaims the death of our old life to sin, the burial therein, and the resurrection to walk in newness of life; pictures and proclaims our faith in the Triune God; and it pictures and proclaims our putting on of Christ (Gal. 3:26-27). Baptists do not bury the living sinner to kill him to sin. But they bury those already dead to sin. For devotion to this principle, i.e., baptizing with a scriptural purpose, you may trace our people back by their track of blood illumined by their fires of martyrdom.

Scriptural Administrator

Last, but certainly not the least, we should consider the scriptural administrator. John 3:22 reads: "After these things came Jesus and His disciples into the land of Judea and there he tarried with them and baptized." John 4:2 reads, "Jesus Himself baptized not,

but his disciples." These two passages emphasize how Jesus committed the ordinances of baptism to His disciples, giving them the authority to baptize. The very fact that He gave this authority to His disciples, infers that those who were not His disciples did not have the authority, and if they did not have the authority of Christ, how could they baptize? The whole question of scriptural baptism is a question of authority. Nowhere in the Scriptures do we find a single place where anyone was baptized by anyone who did not have his authority from Christ Himself, or the church which He built. Scriptural baptism must not only be administered by one who has divine authority, but unless that authority has been specially given, as in the case of John the Baptist, that authority must reside in a scriptural church. According to John 1:6, John the Baptist was a man sent from God and he at the time had the authority from God to baptize: "...but he that sent me to baptize with water.." (John 1:33). Since John the Baptist got his authority from God and his baptism was heaven-sent and heaven-ordained, Jesus Christ walked 60 miles from Galilee to Jordan to get to John to be baptized. Again Jesus emphasized the importance of a scriptural administrator when He asked the chief priests and elders the question, "The baptism of John whence was it, from heaven, or from men?" According to Acts 1:21-22, Jesus and all the 12 disciples were baptized by John. In Mat. 28:19, the Great Commission was given to the church which He had built and they were given the command and authority to baptize.

In Acts 6:5, Philip was one of the seven men chosen to help the disciples in Jerusalem. Again we see him in Acts 8:12 where he preached in Samaria and baptized the converts. Also he baptized the Ethiopian eunuch in Acts 8:38. Did he have the authority to do so? In Acts 21:8 he was called an evangelist, so we can say he was definitely a preacher. Also he was a member of the

church in Jerusalem. In Acts 8:26, 29, he had orders, authority from the Holy Spirit to preach the gospel. In Acts 8:4 he was one of those that were scattered abroad preaching the Word. So Philip did have the proper authority from a scriptural church to baptize. Again we have another example in Acts 10. Here we see where Peter baptized Cornelius. Did he have the proper authority? Yes he did because he was one of the apostles that had their authority directly from Jesus to baptize. He also was a member of the church in Jerusalem. In Acts 11:12 we see that Peter was under the guidance of the Holy Spirit and he also had with him 6 brethren from the church at Jerusalem. Peter asked these same men in Acts 10:47 if anything should hinder him from baptizing Cornelius and his household. So if he had been wrong in doing this, these 6 men would have spoken up and disapproved of such a thing. But the point is that Peter had the proper authority from the church. According to Paul, the authority to baptize was given to the church. In I Cor. 11:2 Paul tells the church at Corinth, "Now I praise you, brethren, that ye remember me in all things and keep the ordinances, as I delivered them to you."

We affirm that this question of authority must be settled before we can have a clear definition of scriptural baptism. Baptism must be administered by the proper authority before it is baptism. All the facts of Scripture show, and these facts are attested by the facts of history, that Christ set up a visible church, committed to it the ordinances; that this church has come down through the ages and that it was a Baptist church. Scriptural baptism stands as an impassable barrier and an unbridgeable gap between sound Baptist churches and the Ecumenical movement. Baptism does not hinge upon whether the person is satisfied with it, but the question is, is the Lord satisfied with it? Does it meet the teaching of the Scriptures? May God help us to do as Jude 3 says, "...ye should earnestly contend for the faith

DRESSES VS. PANTS

The following is from *What in the World Should I Wear?*
By Mrs. Cathy Curie:

A friend of mine told me that her decision to restrict her wardrobe to dresses and skirts came as a result of a ladies' class. All the arguments and reasons that could be given were unheeded until the lady who was speaking said, "let me just demonstrate something to you." She asked the ladies in the audience to close their eyes momentarily. She held up a large picture of a woman in an attractive, [modest] feminine skirt and blouse. She asked the ladies to open their eyes. Then she inquired, "What is the primary focal point to this picture? Where did your eyes first fall naturally?" The audience agreed that their eyes were first drawn to the face of the woman in the picture.

She once again asked the ladies to close their eyes. When they opened their eyes they were looking at a large poster of a woman in a sport shirt and blue jeans. She asked, "Now, be honest with yourselves, and tell me where your eyes first fell naturally when you looked at this picture?" Many of the ladies in the crowd were surprised to find that most people's eyes first focused upon the hips and crotch area that were so vividly emphasized before they ever noticed the woman's face.

If this happened in a crowd of ladies, how much more would it be true of men?



(Does Satan continued from page 6)
impersonal evil force present and operating in the world.

Any system of religious belief that denies the literal reality and actual personality of Satan is radically unchristian and unbiblical in nature and clearly under the dominion of the very devil whom it denies. True Christians should not be in any way affiliated with such a system, but should seek to win people out of that system to the Lord Jesus Christ and to God's Holy Word.

Our Baptist Heritage

(Those continued from page 2)

immersion was the practice of the primitive church. Luther's own words are, "I would have those that are to be baptized, to be altogether dipped into the water, as the word doth sound, and the mystery doth signify." Milton, Seldon, and Johnson all confess the same. Seldon says, "In England, of late years, I ever thought the parson baptized his own fingers rather than the child." The testimony of Bentley and Porson, the two most celebrated Greek scholars England ever produced, maybe cited in our favour. The former in his discourse on Free Thinking, defines baptism "dipping." The latter affirms that *Bapto* signifies "total immersion," and candidly confesses, "the Baptists have the advantage of us." Dr. Campbell's language is to the same effect, Dr. Chalmers, in his Lectures on Romans, states that "the original meaning of the word baptism is immersion." Allow me now to refer to the evidence afforded by German critics, who do not themselves practice immersion, and who are confessedly the masters of the world in matters of philology.

Schleusner, Bretschneider, and Wahl, the celebrated New Testament Lexicographers, limit baptism as a religious ordinance to immersion; while Rost and Passow, in their admirable classic Greek Lexicons, give information as much in our favour.

Bingham, Augusti, Winer, and Rheinwald, the most celebrated authors on Christian Antiquities, affirm that baptism was originally administered by dipping. Augusti expressly states that "the word baptism, according to etymology and usage, signifies to immerse, submerge," etc., and that "the choice of the expression betrays an age in which the custom of sprinkling had not been introduced."

Neander, Gieseler, and Guerike, confessedly the most learned church historians alive, all add their testimony to the foregoing. Neander says, "There can be no doubt whatever, that in the primitive times it (baptism) was performed by immersion." Even the Episcopalian historian Waddington has moral courage enough to avow the same thing.

The latest and best commentators are clear upon this point. Tholuck, on Romans vi. 4, says that "the candidate in the primitive church was immersed in water, and raised out of it again," and declares from the Professor's chair in Berlin, that "*baptism always means immersion in the New Testament.*" Olshausen affirms the same in his commentary. Hahn, the celebrated editor of the Hebrew Bible and Greek New Testament, asserts that baptism takes place "through the immersion of the whole man." Knapp and a host of other equally learned men, state the same. Even the Episcopalian Bloomfield says, "I agree with Koppe and Rosenmuller, that there is reason to regret it (immersion) should have been abandoned in most christian churches."

Indeed, to use Professor Sears' own language, "the reasoning adopted in this country by the abettors of sprinkling, is openly ridiculed in the German universities."

Now Sir, in view of all that has been said, what are we to think of our Canadian critic?

If we in this matter are "ignorant baptists," the translators of the most valuable ancient versions of the Bible were ignorant, the most learned fathers of the church knew not the meaning of their own language, or the mode in which they administered their own rites, the most professed scholars of the present day are a set of ignoramuses! Alas! What a conclusion of the whole matter. Were it not better and safer, and more just, to regard our learned friend as being ignorant of "what he affirmeth?"

It is a source of consolation to us to know, that while we are suffering under the charge of ignorance at the *ipse dixit* of a pedant, there are some who, with the Bishop of Kentucky, believe "that God in his Providence has permitted the rise of the baptist denomination, in order to restore, in America at least, the long lost primitive mode of immersion."

One of those "Ignorant Baptist."



(Gambling continued from page 3)
attracted crime without benefiting the community. (An Atlantic City resident told me that legal gambling increased crime without raising wages.) The Word of God warns us against the mentality behind the "big win" which will solve all our problems.

Proverbs 21:25-26 (KJV)
"The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not."

God will not let the righteous go hungry or his children begging for bread (Psalm 37), but Donald Trump's casinos and the state lotteries will. Ironic fact: Trump had to beg the courts to protect him from bankruptcy, caused by his casinos in Atlantic City. Also, many "legal" gambling operations have been penetrated and subverted by organized crime.

If Lutherans go to church every week and play the lottery, are they not pronouncing their blessing upon all gambling? Paul warned us not to tempt others with our behavior, even if we can justify it. (I Cor. 8:11)

Gambling, like all other sins, will lead us away from Christ by hardening our hearts. We are forgiven through his death on the cross. The Word not only reveals the will of God but also gives us the power to obey it, first showing us our true condition then offering us the forgiveness and comfort of the Gospel.

Those who are still tempted to play the lottery should remember what professional gamblers call their clients: suckers.

Voice in the Wilderness

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