

From Our E-Mail

BY THE NUMBERS

THE BAPTIST PILLAR

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



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MODERNISM BETRAYED ME

Mar. 2000
I love this Baptist website, I really appreciate it, it is good to know I can look something up so quickly. It is good information. Well, keep up the good work.
B.P.

confess I treasure it very much. ...
M.R.
Bedford, UK

It has now been [over] 12 months since gun owners in Australia were forced to surrender 640,381 personal firearms to be destroyed, a program costing the government more than \$500 million dollars.

And now the results are in: Australia-wide, homicides are up 3.2 percent; Australia-wide assaults are up 8.6 percent; Australia-wide, armed robberies are up 44 percent (yes, 44 percent). In the state of Victoria: homicides with firearms are up 300 percent. Figures over the previous 25 years show a steady decrease in armed robbery with firearms (changed drastically in the past 12 months). There has been a drastic increase in break-ins and assaults of the elderly. Australian politicians are on the spot and at a loss to explain how no improvement in "safety" has been observed after such monumental effort and expense was successfully expended in "ridging society of guns."

Bet you won't see this data on the evening news or hear your government or members of the state Assembly disseminating this information. It's time to state it plainly: Guns in the hands of honest citizens save lives and property and, yes, gun-control laws only affect the law abiding citizens.

Take note, Californians and other Americans, before it's too late!

CAPT Dan Bridges, USCG

July 30/00
... I was researching the Church of Christ and my search engine found your site. Glad it did. From a brief look at your site I believe we are of like faith.

Aug. 9/00
Could you please send me a copy of the Baptist Pillar? I absolutely love your website and I want to let you know how much it has helped me understand issues about life. I will be able to help so many people with this information with all the correct bible verses to back it up. Thank you for your website. God bless! ...
L.B.
Barrie, ON, Canada

...
B.R.
Cameron, MO

Aug. 3/00
...many thanks for *the Baptist Pillar* you regularly send me. I find it always interesting and informing. I pass it on, even if I must

Aug. 12/00
I would like to get your publication *The Baptist Pillar*. ...
D.D.

.....
(Modernism Betrayed Me continued from page 4)
forgiven and "born again" with God's eternal life. What joy to learn that God did not require perfection of me! Only One is perfect, and that One gave me eternal life in spite of my imperfection, just as He will do for anyone who sees the need for Him as Saviour and trusts Him.

My husband also trusted in the Lord Jesus that day, and each day since then we have learned more of His love and peace! Christ made peace between God and man on the Cross; until mankind accepts it, there certainly will be no peace between men and between nations.

In the eleven years since my conversion, I have witnessed to my relatives and have seen several of them find spiritual life in Christ.

How wonderful that God offers life freely through faith in His Son. I am sure that all those who do trust Him will keep on discovering, throughout eternity, new and lovely facets to this jewel of salvation which Jesus has purchased for us. □
By Ruth Jarvis

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.

NOTICE:

Our e-mail address has changed. You will no longer be able to contact us at the old address after October 1st, 2000.

New e-mail: bkjv1611@escape.ca

Most people assume that all churches are a place to find and worship God. But I wonder how many men and women in this "Christian country" have sought God in a Modernistic church as I did and failed to find Him. My heart aches for these people, for I know the anguish of seeking God in a so-called Christian church, and being unable to find Him.

My spiritual frustration started when I was a girl in Sunday School. I saw that our class was much ado about nothing. The high-school girls who taught us knew little about the Bible, and class time was usually spent discussing clothes and boys.

I tried to find God by myself. One summer I spent many hours sitting on the porch reading my Bible. But I could not understand it, and there was no one to explain it to me. I grew bitter. By my late teens, I was trying to convince myself there was no God. When I met my husband-to-be, Parker Jarvis, he strengthened me in my philosophy. He had been well indoctrinated in atheism in university classes. After the first date, I remarked to my mother, "We agree on everything, even that there is no God." We were married a year later.

We decided we would not try to influence our children against religion, but encourage them to make up their own minds. Taking them to Sunday School drew us all into the social life of the small neighborhood church.

We enjoyed the dances held in the social room adjoining the sanctuary, and we helped stage the annual minstrel show to raise money for a new building. When young couples gathered frequently in each other's homes, no one raised an eyebrow at the liquor served.

My husband and I had been married eight years when our small manufacturing business failed. We lost thousands of dollars, and suddenly I no longer felt self-sufficient. I groped for something to lean on, and a book on healthy mental attitudes came our way. I got literature from the Unity School of Christianity and Mary Baker Eddy's book, *Science and Health*. We clung to this material like drowning victims, but then Parker threw up his hands at the hopeless confusion of ideas. Soon after, I also gave up the task of making sense out of it.

Our church was buff cling bigger quarters, and I began to look forward to finally having space for an adult Sunday School class. I inquired of the man who was to teach it what material would be used. He replied: "Some of the older people want to study the Bible, but we don't want to do that."

I was asked to teach the fifth-grade girls, and I told the minister that I could not as I knew nothing about the Bible. He assured me that was not necessary: So I taught for three years.

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Forget Not The Past

PERSECUTION OF THE WALDENSES IN FRANCE

Taken from "The Fox's Book of Martyrs," 1830 Edition

POPERY having brought various innovations into the church, and overspread the Christian world with darkness and superstition, some few, who plainly perceived the pernicious tendency of such errors, determined to show the light of the gospel in its real purity, and to disperse those clouds which artful priests had raised about it, in order to blind the people, and obscure its real brightness.

The principal among these was Berengarius, who, about the year 1000, boldly preached gospel truths, according to their primitive purity. Many, from conviction, assented to his doctrine, and were, on that account, called Berengarians. To Berengarius succeeded Peter Bruis, who preached at Thoulouse, under the protection of an earl, named Hildephonsus; and the whole tenets of the reformers, with the reasons of their separation from the church of Rome, were published in a book written by Bruis, under the title of ANTICHRIST.

By the year of Christ 1140, the number of the reformed was very great, and the probability of its increasing alarmed the pope, who wrote to several princes to banish them from their dominions, and employed many learned men to write against their doctrines.

A.D. 1147, Henry of Thoulouse, being deemed their most eminent preacher, they were called Henericians; and as they would not admit of any proofs relative to religion, but what could be deduced from the Scriptures themselves, the popish party gave them the name of Apostolics. At length, Peter Waldo, or Valdo, a native of Lyons, eminent for his piety and learning, became a strenuous opposer of popery; and from him the reformed, at that time, received the appellation of Waldenses, or Waldoys.

Pope Alexander III being informed by the bishop of Lyons of these transactions, excommunicated Waldo and his adherents, and commanded the bishop to exterminate them, if possible, from the face of the earth; and hence began the papal persecutions against the Waldenses.

The proceedings of Waldo and the reformed occasioned the first rise of the Inquisitors; for pope Innocent III authorized certain monks as inquisitors, to inquire

for, and deliver over, the reformed to the secular power. The process was short, as an accusation was deemed adequate to guilt, and a candid trial was never granted.

The pope, finding that these cruel means had not the intended effect, sent several learned monks to preach against the Waldenses, and to endeavour to argue them out of their opinions. Among these monks was one Dominic, who appeared extremely zealous in the cause of popery. This Dominic instituted an order, which, from him, was called the order of Dominican friars; and the members of this order have ever since been the principal inquisitors in the various inquisitions in the world. The power of the inquisitors was unlimited; they proceeded against whom they pleased, without any consideration of age, sex, or rank. Let the accusers be ever so infamous, the accusation was deemed valid; and even anonymous informations, sent by letter, were thought sufficient evidence. To be rich was a crime equal to heresy; therefore many who had money were accused of heresy, or of being favourers of heretics, that they might be obliged to pay for their opinions. The dearest friends or nearest kindred could not, without danger, serve any one who was imprisoned on account of religion. To convey to those who were confined a little straw, or give them a cup of water, was called favouring of the heretics, and they were prosecuted accordingly. No lawyer dared to plead for his own brother, and their malice even extended beyond the grave; hence the bones of many were dug up and burnt, as examples to the living. If a man on his deathbed was accused of being a follower of Waldo, his estates were confiscated, and the heir to them defrauded of his inheritance; and some were sent to the Holy Land, while the Dominicans took possession of their houses and properties, and, when the owners returned, would often pretend not to know them. These persecutions were continued for several centuries under different popes and other great dignitaries of the catholic church.

Persecutions of the Albigenses

The Albigenses were a people of the reformed religion, who inhabited the country of Albi. They were condemned on the score of religion, in the council of Lateran, by order of pope Alexander III. Nevertheless, they increased so prodigiously, that many cities were inhabited by persons only of their persuasion, and several eminent noblemen embraced their doctrines. Among the latter were Raymond earl of Thoulouse, Raymond earl of Foix, the earl of Beziers, etc.

A friar, named Peter, having been murdered in the dominions of the earl of Thoulouse, the pope made the murder a pretence to persecute that nobleman and his

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The reformation of papistical error very early was projected in France; for in the third Century a learned man, named Almericus, six of his disciples, were ordered to be burnt at Paris, for asserting that God was no otherwise present in the sacramental bread than in any other bread; that it was idolatry to build altars or Shrines to saints; and that it was ridiculous to offer incense to them.

The martyrdom of Almericus and his pupils did not, however, prevent many from acknowledging the justness of his notions, and seeing the purity of the reformed religion, so that the faith of Christ continually increased, and in time not only spread itself over many parts of France, but diffused the light of the gospel over various other countries.

In the year 1524, at a town in France, called Melden, one John Clark set up a bill on the church door, wherein he called the pope Antichrist. For this offence he was repeatedly whipped, and then branded on the forehead. Going afterward to Metz, in Lorraine, he demolished some images, for which he had his right hand and nose cut off; and his arms and breasts torn with pincers. He sustained these cruelties with amazing fortitude, and was even sufficiently cool to sing the 115th psalm, which expressly forbids idolatry; after which he was thrown into the fire, and burnt to ashes.

Many persons of the reformed persuasion were, about this time, beaten, racked, scourged, and burnt to death, in several parts of France; but more particularly at Paris, Malda, and Limosin.

A native of Malda was burnt by a slow fire, for saying that mass was a plain denial of the death and passion of Christ. At Limosin, John de Cadurco, a clergyman of the reformed religion, was apprehended, degraded, and ordered to be burnt.

Francis Bribard, secretary to Cardinal de Pellay, for speaking in favour of the reformed, had his tongue cut out, and was then burnt, A.D. 1545. James Cobard a schoolmaster in the City of St. Michael, was burnt, A.D. 1545, for saying "That mass was useless and absurd;" and about the same time, fourteen men were burnt at Malda, their wives being compelled to stand by and behold the execution.

A. D. 1546, Peter Chapot brought a number of Bibles in the French tongue to France, and publicly sold them there; for which he was brought to trial, sentenced, and executed a few days afterward. Soon after a cripple of Meaux, a schoolmaster of Fera, named Stephen Polliot, and a man named John English, were burnt for the faith.

Monsieur Blondel, a rich jeweller, was, A. D. 1548, apprehended at Lyons, and sent to Paris; where he was burnt for the faith, by order of the court, A.D. 1549. Her-

bert, a youth of nineteen years of age, was committed to the flames at Dijon: as was Florent Venote, in the same year.

In the year 1554, two men of the reformed religion, with the son and daughter of one of them, were apprehended and committed to the castle of Niverne. On examination, they confessed their faith, and were ordered for execution; being smeared with grease, brimstone, and gunpowder, they cried, "Salt on, salt on this sinful and rotten flesh!" Their tongues were then cut out, and they were afterward committed to the flames, which soon consumed them, by means of the combustible matter with which they were besmeared.

Editor's note: Many are confused concerning where the Waldenses came from, therefore, we include below a portion from the book entitled, "The Church That Jesus Built" by Roy Mason, Th. D.

The Waldenses

The close connection of the Waldenses with the peoples whom I have previously mentioned is recognized by historians. Jones says (History, Vol. 2, p. 4):

"When the popes issued their fulminations against them (the Albigenses) they expressly condemned them as Waldenses."

Some have tried to begin the Waldenses with Peter Waldo and to make of him the founder, but without success. Peter Waldo did not start the Waldenses, neither are they called after him, for he and the Waldenses have their name from the same origin. On this point Jones says (H., Vol. 2): "The words simply signify 'valleys,' inhabitants of valleys, and no more." Peter Waldo was so called because he was a 'valley man,' and he was only a leader of a people who had long existed. The Waldenses held the opinion that they were of ancient or truly apostolic. In regard to some historian's way of dealing with them, Jones remarks: "The very generic character of the Waldenses is overlooked by most writers respecting the widespread community to whom it applied . . . They were spread all over Europe for many centuries . . . Whatever local name they bore, the Catholics called them all Vaudois or Waldenses."

Of their origin, Vedder says (Short History, p. 122):

"The Waldenses, in their earlier history, appeared to be little else than Petrobrussians under a different name . . . The doctrines of the earlier Waldenses are substantially identical with those of the Petrobrussians, the persecutors of both being witnesses." □

fundamental flaw in the universe. These hindrances may be overcome, it is believed, by persuasion and education. Liberalism with its emphasis on the freedom and self-determination of man gave religious sanction to modern man's efforts to control his life by autonomous reason and improve conditions by relying on his own goodness. Progress was seen in the advance of political democracy, the movement for world peace, and efforts to end racial discrimination.

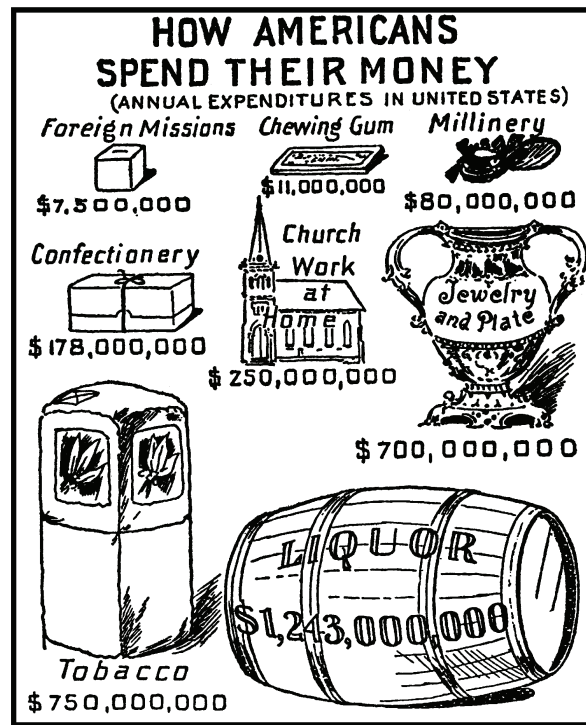
Traditional values and morals, along with any basic hope for the future, were really shattered by World War I. That even was so cataclysmic that it destroyed the faith that had been building throughout the 19th century in the inevitability of progress. After World War I it was no longer taken for granted that Western Civilization would survive, and many questioned whether a reliance on traditional values would enable it to do so. From the modernists perspective, one of the most basic assumptions of Western civilization was no longer credible - that is, that man could discern and solve every problem and thus control his world through reason. This thinking was further influenced strongly by Sigmund Freud's studies of the unconscious. He declared that it was really the unconscious and not reason that was master of human behavior.

By the 1930s some liberals moved much further to the left and turned to secular humanism (as reflected in their 1933 manifesto repudiating the existence of God, immortality, and the supernatural in general, and substituted faith in man and his capabilities.)

The destructive myth of Rousseaus' "the noble savage" was reconstituted in the revolutionary 1960s - that "if it feels good, do it" decade - and is still poisoning the minds and souls of Americans in the 1990s. Today's sixties-style idealists who are running the White House, as well as many of our most influential cultural institutions, think that a risk-free, problem-free society remains a goal worthy of striving for. Naturally, government is always the vehicle of choice on the road to this elusive utopia. This futile paradise chase, consequently, enables government to do anything and everything necessary to address all human needs - real or imagined. Thus, the U.S. government's role in human affairs - which was once well defined and strictly limited by our Constitution - now extends to every conceivable facet of life.

Deprived of a Christian view of the cosmos as orderly and purposeful, the modernists came to see it as fragmented, chaotic and without transcendent meaning. Modernism was characterized by skepticism and radical questioning of the value of society, of morality, of reason, of religion, even of life itself. After all, if God does not exist, all things are permitted. Without God there is no foundation on which one can base values or beliefs - thus anything goes and nothing matters. [John Pototsch-

WERE THE OLD DAYS REALLY GOOD OLD DAYS?



Copied from the book entitled, "Missions in the Sunday School," 1906

nik, "The Foundations of Cultural Death," *Lamplighter*, May 1994].

The present generation has become the inheritors of the belief that there will never be a unified field of knowledge encompassing the physical universe and the spiritual. They have been encouraged to take a leap of faith while believing the new creed that the only faculty for making judgments they have is their inner senses. Rejecting the revelation of God, the intelligent man has no standard, no basis in truth, from which to make intelligent moral and religious discriminations. Tolerance has become the only way of dealing with conflicting, even contradictory worldviews. Each is viewed as being equally valid and as a matter of mere private opinion. The "all is permitted" attitude really reflects a widespread loss of values, a moral and intellectual impotence which breeds pseudomoralisms for any sort of gratification people pursue. □

WHY DO WE NOT PROSPER?

No thinking christian can reflect on the aspect of the primitive church, and that of christian churches generally at the present day, without being constrained to acknowledge that a vast difference is observable.

It must be acknowledged that there is not now that rapid multiplication of members by which the primitive church was characterized; believers are not now added to the church so frequently, or in such great numbers, as they were in primitive times. *Then*, "the Lord added to the church daily such as should be saved"—*then*, multitudes were simultaneously awakened and convicted, and cried out in the self-abasement of contrition, "What shall we do?" But alas! how very seldom do we hear this exclamation now. What an astonishment would it be to us, if, in a congregation of five or six hundred, fifty or a hundred should start up, and in the keen of conviction exclaim, "What must we do to be saved?" We should be overwhelmed with wonder! We are so accustomed to see week after week pass by without witnessing the conversion of souls to God, that we do not even expect that success, which, according to the word of God, we ought to expect.

It is true there are some pleasing instances of success. We have read of the rapid conversion of the South Sea Islanders, through the instrumentality of the beloved John Williams and his coadjutors. We have heard of William Knibb and his devoted band going forth among the negroes of Jamaica, proclaiming the glad tidings of salvation, waving the banner of the cross, wielding the sword of the Spirit, and numbering up their converts by thousands. But these successes, so far from being, as they ought to be, specimens of what is being achieved by the instrumentality of the churches of Christ generally, only remind us more powerfully of our own barrenness; and bring out in more striking contrast that apathy and deadness, under whose withering influence exertion is checked, the efficacy of prayer is paralyzed, the Spirit is grieved, and our fellow-men pass into eternity carrying to the bar of Omnipotence the appalling testimony, "No man cared for my soul."

Now, there must be some cause of that vast difference which is found between the increase of the primitive church and the increase at the present day. And it behoves us, as men surrounded with thousands of our fellow travelers to the same eternity—as servants of the living God, called to be witnesses for God—as disciples of Jesus, set by him to be the lights of the world, to point to men the path of life—as christians professing to believe that the religion of the gospel alone can save immortal souls from hell—it behoves us seriously, searchingly, and faithfully, to inquire into the cause of that state of things under which the influence exerted is but just sufficient to keep up the number of our members,

instead of going forth in the strength of the Lord, conquering and to conquer, and rapidly enrolling our fellow-men under the banner of the cross.

Let us prove our own-selves, let us know our own-selves; and if the conviction should be forced upon us that the cause is in us, let us beware of resisting the conviction—let us cherish it—let us yield to it—that we may be led to the adoption of such means, as, by the divine blessing, may conduct to a better state of things.

The extension of religion depends upon the influence of the Holy Spirit, and the instrumentality of men—the power of God, and the exertions of men. Hence christians are said to be "co-workers with God." This fact is clearly apparent in the writings of the apostles. "I have planted," said Paul, "Apollos watered, God gave the increase." "The weapons of our warfare are mighty through God."—Now, if religion does not extend, if the work of conversion lingers, the cause must be either in God or ourselves. The grand instrument of conversion—the gospel—is the same now as it ever has been, "the word of the Lord abideth for ever; and this is the word which, by the gospel, is preached unto you." The gospel is the same, and the essential elements of human character upon which this gospel is to act, are always and everywhere the same. Why then is success so small, why are conversions so few? Has not God sworn by himself that he has no pleasure in the death of any man? Has not Christ made an atonement for human guilt? Has not God commanded that, upon the basis of that atonement, an offer of salvation should be made to every creature? Would it not then be an impeachment of his consistency, of his sincerity, to refer to Him the cause why more than twenty millions of immortal souls are every year passing to their eternal doom without the knowledge of a Saviour? We cannot adopt such a conclusion without manifest irreverence towards the great, the good, the holy God. "Let God be true, but every man a liar." But some will refer to the divine sovereignty, and say that God is a Sovereign, he acts as he pleases, he acts how he pleases, when he pleases, and by whom he pleases. We do not for a moment question the supremacy of God. He sits on the circle of the heavens, sways his sceptre over the whole moral universe, and "worketh all things according to the counsel of his own will." But he does not effect the purposes of the gospel dispensation by arbitrary acts of power, unconnected with human instrumentality. Every intelligent christian knows, or ought to know, that God has *made arrangements* for the extension of religion in his infinite wisdom and goodness, he has laid down a *plan of operations*: that plan is exactly adapted to the wants of the world; and we know that he does not revoke or relinquish what he has once

(Why Do We Not Prosper continued on page 8)

(Modernism Betrayed Me continued from page 1)

The life of Jesus was studied from the Sunday School lessons published by the parent organization of our church, but in this particular lesson series Jesus was presented only as a good man who came to show us how we ought to live. Mahatma Gandhi and Albert Schweitzer were upheld as glowing examples of men of faith, but there was no emphasis on saving faith in the Lord Jesus Christ.

Often I would ask our minister about passages in the Bible that bothered me. He usually answered, "You almost have to understand Greek and Hebrew and the customs of those days to be able to understand that."

His sermons seldom touched on the Bible, but he did say that the Old Testament was a very interesting collection of myths, perhaps originally based on some event, but much embellished in the retelling. His explanation of the Red Sea parting for the Israelites was that they found a swampy place to cross where the Egyptian chariots would bog down.

As youth leaders, my husband and I were given the denominational material to use in preparing programs. One session was entitled, "Christian Youth Meet a Communist." It presented Communism in an idealistic fashion, with few complimentary words about Christianity.

Hoping to learn something about the Bible, my husband and I joined a study group started by the pastor. But they didn't study the Bible. The material was rather nebulous, but it was very intellectual, and the attendance was good.

About the fourth session, which my husband could not attend, the pastor led the discussion into the subject of war. He stated that if Russia should invade our country, we should lay down our arms and behave in a Christian manner. When someone protested about the killing that the Russians would do, he said, "They'll get tired of killing by and by."

In this group of twenty or so couples, many of them intelligent professional people, not a person raised his voice in defense of our country's freedom and the need to protect it.

I couldn't endure any more, and as I rose to leave, I said: "I assume that if a murderer broke into your home some night, you would not raise one finger in defense of your family. You would quietly watch him kill your wife and son, telling yourself all the while, 'He'll get tired of killing pretty soon.'"

This experience shook me utterly, for I saw that everything I had put faith in was tottering. The Bible became my only hope.

I hunted through it to find what God required of me so that I might know Him intimately. Often I would beg Him to reveal Himself to me in a way as real as the strong floor under me.

One day I read, "Be ye therefore perfect, even as

your Father which is in heaven is perfect" (Matt. 5:48). So this was what God wanted of me. I knew I was fairly good already, and it would not take much more to make me perfect!

I buckled down and started policing myself—words, thoughts and deeds. This intense drive went on for months. If it had not been for my children, perhaps I would have convinced myself that I had attained perfection, but they humbled me. Who can always be as patient and as wise with them as one should be? Night after night I reviewed the events of the day and cried because I had failed again to be perfect.

Finally, an idea dawned. I would just take an hour at a time. Surely I could be perfect one hour, and then the next hour. I set the buzzer on my stove to ring every hour to remind me. When this, too, failed, I was at the end of myself and ready to give up hope of ever knowing God personally.

At a meeting my husband and I attended, the speaker was the attorney for the Ohio Un-American Activities Committee. During the question period following, a fine looking, white-haired gentleman in the audience made some well-documented remarks about the part churches were playing to change our form of government.

We wondered if he might be the Rev. William E. Ashbrook, known to be a pastor actively opposing socialistic influences in the churches.

So intrigued were we that I phoned the next morning and talked with Pastor Ashbrook. I found that he was indeed the man we'd seen at the meeting. I asked him if he would come over and explain to us what he believed. He came with his Bible, and we were amazed at the ease and confidence with which he used it. So delighted were we to find someone who could answer from the Bible our accumulated questions that it was midnight before we let him go. As I went to sleep that night, hope welled in me that all he had told us was true.

With the light of morning, however, I wondered if the peace I had glimpsed the night before was only an illusion. It was too good to be true. As soon as possible, I sat down with a Bible and reread the verses of the night before.

My heart grew lighter and lighter as I read. I found that, with the simple key he showed us, I could grasp the meaning of passage after passage which had always puzzled me. My heart sang, "O God, it's true, it's true!"

What was this simple key? It was the place of beginning with God—the place where a sinful human heart meets the holy God. The pastor used the third chapter of John in this way.

Jesus told Nicodemus, "Ye must be born again." As we are born physically, so we must be born spiritually. We must recognize that sin causes spiritual death, but that Jesus took the penalty of these sins upon Himself at the Cross. Whoever believes on Him as his Saviour is

(Modernism Betrayed Me continued on page 12)

—think of that blessed Saviour who wept tears of agony over perishing souls—who sweat drops of blood while carrying our sorrows—who poured out his soul unto death to save a dying world—think of Him, and remember that the prosperity of HIS cause, the honour of HIS character, the glory of HIS name is concerned. In the mean time, allow us to urge upon you the observance of these five particulars:—1. Carefully avoid everything in your conversation and conduct that would cause the way of truth to be evil spoken of—2. Do all you can to promote brotherly love among yourselves—3. Be ready in earnest in endeavouring to bring souls to Christ—4. Pray frequently, fervently, and believingly, for the outpouring of the Spirit—5. Exercise strong, unwavering faith in the power and faithfulness of God. LABOUR, as if everything depended upon your efforts, and PRAY, as if everything depended upon God. □

Taken from *The Baptist Reporter*, 1851

WHERE ARE WE HEADED?

A Few Historical Facts About Gun Control

1. The Soviet Union established gun control in 1929 to 1953, 20 million political dissidents, unable to defend themselves, were rounded up and exterminated.
2. Turkey established gun control in 1911. From 1915 to 1917, 1.5 million Armenians, unable to defend themselves, were rounded up and exterminated.
3. Germany established gun control in 1938. From 1939 to 1945, 13 million Jews, Gypsies, homosexuals, mentally ill people, and other "mongrelized peoples," unable to defend themselves, were rounded up and exterminated.
4. China established gun control in 1935. From 1948 to 1952, 20 million political dissidents, unable to defend themselves, were rounded up and exterminated.
5. Guatemala established gun control in 1964. From 1964 to 1981, 100,000 Mayan Indians, unable to defend themselves, were rounded up and exterminated.
6. Cambodia established gun control in 1956. From 1975 to 1977, 1 million "educated people," unable to defend themselves, were rounded up and exterminated.

TOTAL VICTIMS: 56 MILLION!!!!

(Attempts to Adapt Religious Ideas continued from page 6)
man personage.

Liberals welcomed the finding of science and readily accommodated to the challenge of Darwinism. Evolution vindicated divine immanence, since this explained how God had slowly built the universe through natural law. God revealed himself, they believe, through a evolutionary process, as the Israelites began with backward, bloodthirsty ideas and gradually came to understand that the righteous God could be served only by those who are just, merciful, and humble. Redemption is seen as the gradual transformation of man from a primitive state to that of obedient sonship to God. Just like the physical realm, culture and religion had evolved, and there was no fundamental antagonism between the kingdoms of faith and natural law.

Students of comparative religion have suggested that the religions of mankind evolved from lower stages to ever higher stages, the highest of all being monotheism. They propose that Israelite religion began as animism, the belief that every natural object is inhabited by a supernatural spirit. After animism the idea developed in Israel that some spirits were more powerful than others and deserved to be called 'gods.' Eventually the most powerful of all became preeminent above the others, and the people believed in his supreme authority and worshiped him alone. Finally, Israel became willing to admit that the lesser gods had no existence whatever. [Walter A. Elwell, ed, *Evangelical Dictionary of Theology*]

Liberalism portrayed Christianity as the syncretistic religion of the ancient Near East, denying its distinctiveness and the authority of the biblical canon. Christianity was merely one among many religions, all of which were relative to their time and circumstance, and thus it had no claim to finality.

Another manifestation of modernism was "primitivism" as taught by Jean Rousseau. He proposed that primitive man, "the noble savage," was superior to civilized man. "If man is good by nature, it follows that he stays like that as long as nothing foreign to him corrupts him." It was this kind of thinking that prompted an artists like Paul Gauguin to desert his family and go to Tahiti in search of purity and freedom. It was the ideas of Rousseau that formed the basis for the French Revolution. Karl Marx, too, believed that we could achieve "heaven on Earth," once the corruptive influences of capitalism could be dismantled.

The major source of liberal religious ideas in the United States was Unitarianism. It modified the doctrines of divine sovereignty, human sin, and biblical revelation. Liberal theologians concerned themselves with building the kingdom of God and promoting the applied liberalism known as the social gospel. This emphasized the need to modify the corrupt society that in turn was corrupting man. Sin or evil is seen as imperfection, ignorance, maladjustment, and immaturity, not the

(Why Do We Not Prosper continued from page 3)

announced as his established rule of operation. "He is a rock; his work is perfect." "The counsel of the Lord standeth for ever; the thought of his heart to all generations." Having announced his purpose and prescribed the means to be employed, if that purpose is not accomplished, the failure is not to be referred to the will or sovereignty of God, but to those on whom devolves the obligation of carrying out his plans, and employing the means for the accomplishment of his designs.

Here then we come to the only alternative: if the cause is not in God, it must be in ourselves. We know that this view of the subject is deeply humbling and self-abasing; and may be unwelcome to all, and resisted by some: our pride of heart and self-complacency rise up against it. But whatever reproach and self-condemnation it may reflect upon our character; whatever may be the blame in which it involves us, we must examine it. Even the *suspicion* that we have been unfaithful in using the means which God has put under our control, ought to awaken us to self-examination. But it is not a mere suspicion, it is a fact, that we have not aspired to the just standard of our duty as "lights of the world"—that we have not aspired to the true dignity of our calling as "witnesses for God"—that we have not faithfully complied with the Divine arrangement, and fulfilled the indispensable conditions of Divine wisdom and goodness.

Have we reason to believe that a more faithful use of the means which God has placed in our hands will be followed by greater prosperity and more extensive success? We answer, Yes! unhesitatingly, Yes! The *right* use of the appropriate means will secure the appointed end. The means which God has enjoined for the promotion, and revival, and extension of religion, doubtless have a natural tendency to effect this object, otherwise He would not have enjoined them. And if the facts in connexion with this subject could be known, it perhaps would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with as great certainty and uniformity as in temporal ones: if not more so. This very fact was urged by the Apostle Paul on the christians at Corinth as a stimulus to exertion. "Therefore, my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch, as ye know that your labour is not in vain in the Lord."

There is an abundance of facts to support the position, that a faithful and zealous use of the appointed means will be followed by great prosperity and extensive success. Look at Whitefield. It is probable that more than 20,000 souls were turned from darkness to light through his instrumentality. Scores, and frequently hundreds, were converted under a single sermon. But we can refer to more recent times. Look at the success of the Baptist Mission in Jamaica. There were, in 1840, twenty-six

baptist missionaries in Jamaica. And what was the number baptized in connection with these twenty-six missionaries and their churches in one year? In the year 1840 these faithful and zealous men baptized and added to the church 4684 souls. Yes, 4684 in one year! William Knibb, the pious and zealous leader of the faithful band, stated at a public meeting in London, that he, with his own right hand, had thus given admission to thousands into the church of God. Happy men! How resplendently will they shine forth in the kingdom of their Father! For "they that turn many to righteousness shall shine as the stars for ever." How rapturous was the shout, how ecstatic the welcome, how deafening the plaudit, when the indefatigable KNIBB entered through the gates into the heavenly city! And how did the acclamations of the blood-washed throng resound through the mansions of glory, when the King of kings placed on his head the immortal crown, and proclaimed his approbation—"Well done good and faithful servant!" Multitudes of cases might be mentioned in which the happiest results have followed the zealous, active, employment of appropriate means for the revival and extension of religion. God has not left himself without witness of his faithfulness. And if we have not, it is "because we ask not, or because we ask amiss." Let us arise and help forward the work, and the God of heaven he will prosper us. "Let Zion arise and put on her strength, and the Lord will appear in his glory, he will roll away the reproach of his people; then shall the righteousness of Zion go forth as brightness, and the salvation thereof as a lamp that burneth," and "the earth shall be filled with the glory of the Lord."

It will be perceived that we have spoken of the subject of human instrumentality in general terms, as well as of divine power, without adverting to any particulars: this has been done designedly; our object being to bring the general subject before you. But enough has been said to furnish us at least with cause for serious self examination. And now, WE POINTEDLY APPEAL TO EVERY MEMBER OF THE BAPTIST DENOMINATION—in the name of Him who has said that he "will have all men to be saved, and come unto the knowledge of the truth"—in the name of that blessed Saviour whose servants we profess to be, and who "by the grace of God tasted death for every man"—in the name of perishing souls, whom we may be instrumental in snatching as brands from the eternal burning—Friends, Brothers, Sisters, we ask, we intreat you to give this subject your serious and prayerful attention. Oh remember the momentous consequences that are involved in it. Christian parents, think of your children, and remember that their eternal welfare is concerned—Christian children, think of your unconverted parents, and remember that the ever-lasting happiness of your father or mother is concerned—Christians, think of your ungodly neighbours, and remember that their eternal interests are concerned

THE NIV CHALLENGE

The first 5 people to answer these questions using their NIV will receive \$50.00 from *The Baptist Pillar*. This is not gambling, contest rules may be found at the bottom of this. You must use the NIV and you must get the verses right.

READY.

INSTRUCTIONS: Using the New International Version, answer the following questions. Do not rely on your memory. You must take the answer from the verse (not from footnotes but from the text).

- Fill in the missing words in Matthew 5:44. "Love your enemies, _____ them that curse you, _____ to them that hate you, and pray for them that _____ and persecute you."
- According to Matthew 17:21, what two things are required to cast out this type of demon?
- According to Matthew 18:11, why did Jesus come to earth?
- According to Matthew 27:2, what was Pilate's first name?
- In Matthew 27:35, when the wicked soldiers parted His garments, they were fulfilling the words of the prophet. Copy what the prophet said in Matthew 27:35 from the NIV.
- In Mark 3:15, Jesus gave the apostles power to cast out demons and to _____?
- According to Mark 7:16, what does a man need to be able to hear?
- According to Luke 7:28, what was John? (teacher, prophet, carpenter, etc.) What is his title or last name?
- In Luke 9:55, what did the disciples not know?
- In Luke 9:56, what did the Son of man not come to do? And, what did He come to do?
- In Luke 22:14, how many apostles were with Jesus?
- According to Luke 23:38, in what three languages was the superscription written?
- In Luke 24:42, what did they give Jesus to eat with His fish?

14. John 3:13 is a very important verse, proving the deity of Christ. As Jesus spoke, where was the Son of man?

15. What happened each year as told in John 5:47

16. In John 7:50, what time of day did Nicodemus come to Jesus?

17. In Acts 8:37, what is the one requirement for baptism?

18. What did Saul ask Jesus in Acts 9:67?

19. Write the name of the man mentioned in Acts 15:34.

20. Study Acts 24:6-8. What would the Jew have done with Paul? What did the chief captain command?

21. Copy Romans 16:24 word for word from the NIV.

22. First Timothy 3:16 is perhaps the greatest verse in the New Testament concerning the deity of Christ. In this verse, who was manifested in the flesh?

23. In the second part of First Peter 4:14, how do [they] speak of Christ? And, what do Christians do?

24. Who are the three Persons of the Trinity in First John 5:7?

25. Revelation 1:11 is another very important verse that proves the deity of Christ. In this verse Jesus said, "I am the A _____ and O _____, the _____ and the _____."

CONTEST RULES:

You will not be able to answer any of these question from the NIV.

No purchase necessary. Void where prohibited.

Please don't beat on us for this. We only mean to point out the FACT that there is a difference between versions. And, if a difference then one must be right and the other wrong. You decide which is right and which is wrong and stop halting between two (or more) opinions.

We have given you facts and have not stated any opinion. We have not set ourselves up as an authority. The Word of God is The Authority and our prayer is that He will make up for our lack.

In Christ,
The Baptist Pillar

News

Children in Thailand

According to one U.S. professor, some 800,000 children are prostitutes in Thailand—including 200,000 below age twelve. About 90 percent of kids who quit school end up in the sex trade.

AIDS Orphans

By the end of this year, some 10.4 million sub-Saharan African children under age 15 will have lost their mothers or both parents to AIDS, according to *Newsweek*. Kenya has 350,000 AIDS orphans. The number of AIDS orphans in sub-Saharan Africa may double by the year 2010. Some 2.2 million people in the region died from AIDS in 1998.

Homeschool Fear

President Clinton alarmed home schoolers during his two-day, four-city "school reform tour" in May. He recommended federal authority to monitor home school achievement "to get the home schoolers organized."

"If you're going to [home school]," he added, "your children have to prove that they're learning on a regular basis, and if they don't prove that they're learning, then they have to go into a school—either into a parochial or private school or a public school."

National Liberty Journal, 6/00

AIDS Plague in Africa

Sub-Saharan Africa faces the worst AIDS plague on the planet. South Africa is one of the worst-hit countries. Some 4.2 million South Africans are living with AIDS, and the overall HIV-infection rate has jumped to nearly 20 percent, from 13 percent in 1998. Recent studies on the spread of HIV among young people show that infection rates are far higher among teenage girls than among boys, in part because of physiology and also because the girls often have sex with older men. About half of all 15-year-olds in the worst-hit countries will die of the disease. AIDS already has left over 12 million orphans. In Luanshya, Zambia, a missionary recently had 200 teenage schoolgirls tested for HIV. All but four were HIV-positive.

Web Pornography

With the easy access to the Internet today, almost every family in America is becoming vulnerable to pornography. The Nua Internet survey reports that more than half of all the activity on the web right now involves pornography.

AFA Journal, 6/00

ATTEMPTS TO ADAPT RELIGIOUS IDEAS TO MODERN CULTURE AND MODES OF THINKING

Liberalism or sometimes called Modernism is a major shift in theological thinking which occurred in the late nineteenth century. Liberals insist that the world has changed since the time Christianity was founded so that biblical terminology and creeds are incomprehensible to people today. Although most would start from the orthodoxy of Jesus Christ as the revelation of a savior God, they try to rethink and communicate the faith in terms which can be understood today.

It rejects religious belief based on authority alone, rather insists that beliefs must pass the tests of reason and experience. They point to the fact that the Bible is the work of writers who were limited by their times, it is neither supernatural nor an infallible record of divine revelation, and thus does not possess absolute authority. It sees God as present and dwelling within the world, not apart from or elevated above the world as a transcendent being. Liberalism also manifests a humanistic optimism. Society is moving toward the realization of the kingdom of God, which will be an ethical state of human perfection.

Theological liberalism originated in Germany in the late nineteenth century where most of the major theologians had studied. Many of them had come to accept the principles of higher criticism and Darwinism. Kant's ethical idealism and rejection of all transcendental reasoning about religion had the effect of limiting knowledge and opening the way for faith. Schleiermacher introduced the idea of religion as a condition of the heart whose essence is feeling. This made Christian doctrine independent of philosophical systems and faith a matter of individual experience of dependence upon God. Hegel went off in another direction with his absolute idealism, as this emphasized the existence of a rational structure in the world apart from the individual minds of its inhabitants. The main contributions of Hegelian idealism were support for the idea of divine immanence and the fostering of historical and biblical criticism.

Higher criticism questioned the authorship and dating of much of the biblical literature and rejected the traditional understanding of the Scriptures as divinely revealed oracles. The life of Jesus was studied with the intent of stripping off the dogmatic formulations of the church and getting back to the concrete, historical hu-

(Attempts to Adapt Religious Ideas Continued on page 9)

EXPOSING PSYCHO-BABBLE

TOP TEN AMERICANS THAT MIGHT HAVE BEEN PUT ON RITALIN

10. George Washington was sent home from school because he couldn't sit still in math class.

9. Benjamin Franklin found it great fun to give a mild electrical shock to house guests with his leyden jar.

8. Thomas Edison was sent home to his mother after only two months of schooling, the teachers stated that he was unable to concentrate.

7. Wilbur Wright kept taking his mothers sewing machine apart.

6. Orville Wright always helped.

5. Henry Clay talked to chickens.

4. Henry Ford had so much trouble in traditional school that once successful he set out to create a school for boys where they could touch everything.

3. Robert Fulton neglected his lessons in order to work on machinery, this practice landed him a rap on the knuckles as his teacher insisted "I will make you do something."

2. James Fenimore Cooper's love of freedom and roving disposition got him expelled from Yale.

1. Abraham Lincoln tried to convince his mother that his brother had walked on the ceiling by holding him upside down so that he could leave muddy footprints on it.

(Forget Not the Past continued from page 2)

subjects. To effect this, he sent persons throughout all Europe, in order to raise forces to act coercively against the Albigenses, and promised paradise to all that would come to this war, which he termed a Holy War, and bear arms for forty days. The same indulgences were likewise held out to all who entered themselves for the purpose as to such as engaged in crusades to the Holy Land. The brave earl defended Thoulouse and other places with the most heroic bravery and various success against the pope's legates and Simon earl of Montfort, a bigoted catholic nobleman. Unable to subdue the earl of Thoulouse openly, the king of France, and queen mother, and three archbishops, raised another formidable army, and had the art to persuade the earl of Thoulouse to come to a conference, when he was treacherously seized upon, made a prisoner, forced to appear

Now I sit me down in school,
where praying is against the rule
For this great nation under God,
finds mention of Him very odd.
If Scripture now the class recites,
It violates the Bill of Rights.
And anytime my head I bow,
becomes a federal matter now.
Our hair can be purple, orange or green,
that's no offense, it's the freedom scene.
The law is specific, the law is precise,
Prayers spoken aloud are a serious vice.
For praying in a public hall,
might offend someone with no faith at all.
In silence, alone, we must meditate,
God's name is prohibited by the State.
We're allowed to cuss and dress like freaks,
And pierce our noses, tongues and cheeks.
They've outlawed guns; but FIRST the Bible,
To quote the Good Book makes me liable.
We can elect a pregnant Senior Queen,
And the unwed daddy, our Senior King.
It's "inappropriate" to teach right from wrong,
We're taught that such "judgements" do not belong.
We can get our condoms and birth controls,
Study witchcraft, vampires and totem poles.
But the Ten Commandments are not allowed,
No Word of God must reach this crowd.
It's scary here I must confess,
When chaos reigns, the school's a mess.
So, Lord, this silent plea I make:
Should I be shot, MY SOUL PLEASE TAKE.

bare-footed and bare-headed before his enemies, and compelled to subscribe an abject recantation. This was followed by a severe persecution against the Albigenses; and express orders, that the laity should not be permitted to read the sacred Scriptures. In the year 1620 also the persecution against the Albigenses was very severe. In 1648 a heavy persecution raged throughout Lithuania and Poland. The cruelty of the Cossacks was so excessive, that the Tartars themselves were ashamed of their barbarities. Among others who suffered, was the Rev. Adrian Chalinski, who was roasted alive by a slow fire, and whose sufferings and mode of death may depict the horrors which the professors of Christianity have endured from the enemies of the Redeemer.

(Forget Not the Past continued on page 11)