

The Holy Ghost: A Divine Person

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From *A Handbook of Revealed Theology*, 1883

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The divine personality of the Holy Ghost is one of the vital doctrines of revelation. The Church of God cannot maintain this great truth too vigorously or too devoutly.

On the Holy Spirit we are dependent for all our success in the extension of the Redeemer's kingdom, as well as for our personal holiness and comfort. The influences of the divine Spirit are the strength of the Church. How important then it must be that we should properly honour this blessed agent. Those who honour Him, He will honour.

I. WE SHALL LOOK FIRST AT THE EVIDENCES FURNISHED OF THE HOLY SPIRIT'S PERSONALITY.

1. And it is obvious that all that has been advanced in defence of the doctrine of the Trinity may be quoted here. That which proves the doctrine of the Trinity proves the personality of the Spirit. Baptism, distinctly in His name, proves His personal being; for it would be ridiculous to baptize a man in the name of the Father, and then in the name of a mere influence of the Father. The same argument applies to the presentation of a distinct prayer to the Holy Spirit in the apostolic benediction. It would be the height of absurdity to pray to a mere influence (II Cor. 13:14).

Again, at our Lord's baptism there was a distinct personal manifestation of the Holy Spirit, beside the manifestation of the Father and the Son (Matt. 3:16, 17). Moreover, there is a blasphemy of the Holy Spirit, distinguished from the blasphemy of the Son and of the Father (Matt. 12:31, 32). The Holy Spirit is another Comforter, distinct from the Son, who intercedes for His coming, as well as from the Father, who sends Him in answer to His Son's intercession (John 14:16). The Father has provided us salvation; the Son has redeemed us by His blood; and the Holy Spirit regenerates us by His grace. Thus we have ample evidence of the distinct personality of the Holy Spirit.

2. There is another important class of Scriptures in which all the attributes of an intelligent agent are ascribed to the Holy Spirit. He is possessed of mind. Hence we read, "The Lord" (the Father) knoweth what is the mind ("intent, or bent," Alford) of the Spirit, because He maketh intercession for (in) the saints according to the will of God" (Rom. 8:27). The Spirit is here represented as possessed of intelligence, as knowing the mind of God Himself, and able, consequently, to make it known to others. Mind or intelligence is ascribed to the Holy Spirit in many other passages. He is said to "search all things, even the deep things of God" (I Cor. 2:10); to foreknow and to foretell future events (John 16:13). He is possessed of will. "He divideth to every man severally as He will" (I Cor. 12:11). He is like the wind, which bloweth where it listeth (willeth)

(John 3: 8). He forbade Paul and Silas to preach in Asia or Bithynia (Acts 16:6, 7). If He be capable of volition or will, He must be a personal agent.

He has affections. Hence we read of "the love of the Spirit" (Rom. 15:30), that is, the love shed abroad in the soul by Him. But He who can thus move the heart must be Himself possessed of affections. Hence He regards some beings, qualities, and actions with complacency, others with displacency. "It seemed good to the Holy Ghost and to us to lay upon you no other burden than these necessary things" (Acts 15:28). But a mere attribute or influence can have no affections; it can have no consciousness of pleasure or displeasure. Complacency or displacency can only exist in a being possessed of intelligence.

Thus it appears from the word of God that the Holy Spirit has all the attributes of a personal agent. He has mind, volition, and affections, and therefore must be a person, for a mere influence can possess none of these. That which has mind or perception, volition or will, and affections, must be an intelligent entity. The proof of the personality of the Spirit is as complete as that of the personality of the Father. If the Holy Spirit be not a divine person, then there is no such being in existence as a personal God, and Pantheism is the only true religion.

3. And as He possesses all the properties, so He performs all the acts of a personal agent. Among the other actions ascribed to Him, He "searches the deep things of God" (I Cor. 2:10); "He hears" (John 16:13); "He witnesses" (Rom. 8:16); "He glorifies Christ" (John 16:14); "He testifies of Christ" (John 15:26); "He speaks" (John 16:13); "He reveals the things of Christ to His people" (John 16:14); "He convinces the world" (John 16:8); "He intercedes for the saints" (Rom. 8:26); "He taught the apostles" (John 14:26); "He brought the Saviour's sayings and doings to their recollection" (Idem); "He reveals future events" (John 16:13) —and so all through Holy Scripture.

Now these are actions which imply the possession of personality by him who performs them. They are obviously not the mere passive movements of an influence emanating from some other being; they are the performances of an intelligent agent, who acts freely and with sovereignty in all his gracious operations. The continual ascription of such performances to the Holy Spirit, and that, too, in the most sober and didactic passages, appears to us unanswerable evidence of His personality. A mere influence can neither see, hear, nor search, etc., etc.; and, therefore, the Holy Spirit cannot be a mere influence.

4. And again, The Holy Ghost is said to be influenced by the actions of other personal agents, as only a personal agent can be. For example: He is said to be "lied unto" (Acts 5:3), but this implies that He is capable of examining the truth or falsehood of testimony, and consequently possesses judgment. He is said to be "grieved" (Eph. 4:30); "vexed" (Isaiah 63:10); "tempted" (Acts 5:9); and "blasphemed" (Matt. 12:31, 32); which could not be affirmed, in any sense, of Him if He did not possess the power of judging of the qualities of actions as excellent or otherwise. Certain things are said to "seem good unto Him" (Acts 15:28), which proves His power of perceiving and appreciating their moral properties.

We are well aware that God cannot be grieved or vexed, in the sense in which such states of mind apply to us. Nor do we stay here to explain the manner in which they can be affirmed of the Spirit. All that we now refer to such passages for is to remind our readers that they imply personality.

5. And it is to be observed that He is not said to do these things unconsciously or unintelligently, as Jacob's heap of stones testified (Gen. 31:48). His witness is an intelligent one, for He searcheth all things, even the deep things of God. He speaks and testifies of what He has Himself known. His agency is a voluntary one, for "He divideth to every man severally as He will" (I Cor. 12:11). Thus the Redeemer described His mission: "When He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John 16:13).

All efforts to explain away the ascription of personal attributes, actions, and emotions to the Holy Spirit, by instituting a comparison between such passages and those in which stones are said to bear witness, and the earth is called upon to hear, are mere quibbles. The Holy Spirit is always spoken of as a personal agent, and not merely in the language of poetry or metaphor; and the figurative application of personal qualities to inanimate objects can never invalidate the argument advanced in this chapter in vindication of the personality of the Divine *Paraclete*.

II. WE HAVE NOW TO PROVE THE GODHEAD OF THE HOLY GHOST.

Here, however, we shall not need to say much, for if the Spirit be a person, He must be a divine person:

1. He is repeatedly called "the Spirit of God," and "the Holy Spirit of God." If, then, He be a person, He must be a person in the Godhead (Rom. 15:19; Eph. 4:30).

2. He is called God. Peter charged Ananias with lying to the Holy Ghost; and added, "Thou hast not lied unto men, but unto God" (Acts 5:3, 4). Saints are the temples of God, because the Holy Spirit dwells in them (I Cor. 3:16). The diversities of gifts in saints are all produced by the same Spirit, and He is said to be "the same God who worketh all in all" (I Cor. 12:4, 6). He is emphatically, The Spirit of Jehovah, or The Jehovah Spirit.

3. He performs all the actions of God. He shares in all the divine works of the Father and the Son, while there are many operations of the Godhead which are specially ascribed to Him. He participated in the work of creation, and moved over the waters of primeval chaos (Gen. 1:2). He aids in the preservation of the world; renews the face of the earth; and gives to all creatures the breath of life (Psa. 104:30). In the Christian church He is the producer, the sustainer, and the perfecter of her spiritual vitality. The virtues and gifts of Christian men and women are the effects of His divine power and grace; for "All these worketh that one and the self-same Spirit, dividing to every man severally as He will" (I Cor. 12:11). He, by His omnipotence, imparts the noblest form of life, viz., the religious life in the soul, for "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3).

4. He is entitled to divine worship. In our baptism we perform an act of worship which is addressed equally to the Holy Spirit with the Son and the Father (Matt. 28:19). In the apostolic benediction, prayer is addressed to the Holy Spirit, as well as to the Father and the Son (II Cor. 13:14). He is the Lord the Spirit, to whom the Apostle prayed in these words, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (II Thess. 3:5); for "the love of God is (ever) shed abroad in our hearts by the Holy Ghost" (Rom. 5:5).

In the Book of the Revelation He is invoked in His manifold operations as the all-perfect Spirit, conjointly with the Father and the Word, thus: "Grace be unto you, and peace, from Him who is, and who was, and who is to come; and from the seven spirits which are before His throne; and from Jesus Christ" (Rev. 1:4, 5). Ezekiel's invocation of the wind to come and breathe upon the slain in the valley of vision" (Ezek. 37:9) was intended to symbolise that prayer to the Holy Ghost by which God's ancient Israel are to be gathered in.

For Jehovah Himself thus expounds it, "I will put my Spirit in you, and ye shall live" (Ezek. 37:14). Hence it is clear that it is scriptural to pray, not only for the Spirit, but to Him. He is to be worshipped conjointly with the Father and the Son. Saints are shrines or temples reared to the glory of this divine agent, who dwells in them as their tutelary Deity, and to whom all their powers are dedicated (I Cor. 3:16).

And surely it will not be inappropriate to refer in a system of theology to the experience of God's children in this matter. Personally, then, the writer can say that he never prays with such comfort and profit as when he is enabled to address his supplications intelligently to each of the persons in the adorable Triune Jehovah. From conversation with other Christians, he has found their experience to be like his own. It is related of the great Robert Hall, that the closet and its exercises were one means of confirming him in his faith in orthodox views. When he prayed to God as a Triune Jehovah, and addressed each person distinctly, he found liberty and enlargement of soul, to which in his less evangelical state of mind he had been an utter stranger. Our experience at the throne confirms the truthfulness of the orthodox view, that it is right to address prayer and supplication to Father, Son, and Holy Spirit.

5. The Holy Spirit is possessed of all divine perfections. He is an infinite Spirit. His very name is the Spirit, the Spirit of God, the Holy Spirit, the Holy Spirit of God. He is a pure, simple, indivisible Spirit. He is omnipresent, for His presence gives life to all animated things. Hence the inquiry, "Whither shall I flee from Thy Spirit?" (Ps. 139:7). Everywhere is He present as the life-giver and the life-preserver.

He is omniscient, for "the Spirit searcheth ALL things; yea, the DEEP things of God" (I Cor. 2:10); and He inspired both prophets and apostles to foretell future events. "He shall make known to you things to come" (John 16:13).

He is omnipotent. For all life is His creation, and all the gifts and graces of the Christian are the productions of His almighty power. "He worketh all in all" (I Cor. 12:4-6). "All these worketh that one and the self-same Spirit" (I Cor. 12:11). In the natural world the power of this beneficent agent is universally felt. "Thou sendest forth Thy Spirit; they are created, and Thou renewest the face of the earth" (Ps. 104:30).

He is infinitely wise. For He it is that giveth wisdom to the wise. The apostles were to trust to Him for guidance to teach them what to say and do in the most unexpected and trying circumstances. "When they deliver you up, take no thought how or what ye shall speak," etc., "for it is not ye who speak, but the Spirit of your Father who speaketh in you" (Matt. 10:9, 20). "He shall teach you all things" (John 14:26). "He will guide you into all truth" (John 16:13). And also with regard to all natural wisdom (Exod. 31: 2-4).

He is immaculately holy. Hence He is constantly called the Holy Spirit. He is infinitely pure in His own nature and in all His operations. Holiness is that attribute of His being by which He is specially designated.

He is immensely good. He is called the "good Spirit." "Thou gavest also Thy good Spirit to instruct them" (Neh. 9: 20). "Thy Spirit is good; lead me into the land of uprightness" (Ps. 143:10). He is the Spirit of Grace. "And hath done despite unto the Spirit of Grace" (Heb. 10:29). "I will pour upon the house of David the Spirit of grace" (Zech. 12:10).

He acts with divine sovereignty in the communication of His gifts. It is said that Paul and Silas were forbidden of Him to preach the Word in Asia (Acts 16:6), and that He suffered them not to visit Bithynia (Acts 16:7). It was He who in His sovereignty called Paul and Barnabas to labour among the heathen. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). In short, of the whole range of Christian gifts and graces it is said, "All these worketh that one and the self-same Spirit, dividing to every man severally as he will" (I Cor. 12:11).

He is unalterably true and faithful. Frequently and emphatically is He styled the Spirit of Truth. "The Spirit of Truth whom the world cannot receive" (John 14:17); and so in John 15:26, and 16:13, and I John 4:6. And even more, the Blessed Spirit is called truth itself. "It is the Spirit that beareth witness, because the Spirit is truth" (I John 5:6). He is the eternal truth.

He is infinitely blessed. Himself possessed of boundless resources, He delights to communicate life and joy to the creatures of his forming. The universe is full of indications that He is infinitely blessed Himself, and takes a godlike pleasure in, blessing others (Job 26:13).

He is the end for which creation exists. "He hath formed all things for Himself; yea, even the wicked for the day of evil" (Prov. 16:4, compared with Ps. 104:30).

The Holy Spirit is unchangeable. He is the faithful unchangeable Comforter who is to "abide with the Church for ever" (John 14:16). It was "the Spirit of God that came upon Balaam" (Num. 24:2), and of whose words this sublime sentiment was uttered: "God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Num. 23:19)

Thus the eternal Three in One, the Jehovah Elohim, the Trinity in Covenant, the God of our salvation, stands revealed before us. In this theme of God the Spirit, and the Father, and Christ, are hid all the treasures of knowledge and wisdom. It is a great mystery; one that overwhelms us with sacred awe. In its majestic presence it becomes us to worship and adore. We have no ground on which to reason against it, no data on which to rest our objections.

Of our own being we know but very little, and of God's being we know nothing, except what He has Himself taught in His works and word. So far, then, as our personal investigations go, our knowledge presents us with a vacuum as to any acquaintance with the mode of Jehovah's existence, whether it be a trinity or a unity, or both in one. Reason, indeed, suggests that there can be but one God, but it is utterly in the dark as to how that one God exists.

The only question with which we are concerned then is this: Has Jehovah condescended to give us any information on this sublime question? He has done so in His own word solely; for though nature testifies to the fact of His existence, it says nothing as to its mode. Those, then, who reject the doctrine of the Trinity must reject the Bible which teaches it.



The Government of God

From *The Pulpit Cyclopaedia*, 1851

"And at the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honored him that liveth for ever; whose dominion is an everlasting dominion, and his kingdom from generation to generation," &c. (Daniel 4:34, 35)

Our text is the language of Nebuchadnezzar after his restoration to soundness of mind. His affliction was happily sanctified to the good of his soul, and he learned to venerate the true and blessed God, and to give homage and praise to his glorious and exalted name. Both the words and sentiments of the text are striking, powerful, and instructive, and convey a truly sublime view of Deity to our minds. But we desire especially to regard them as presenting a lucid and comprehensive representation of the divine government. Our subject directs us:

I. TO THE SUPREMACY OF THE DIVINE GOVERNMENT. God the Most High exercises his unconstrained authority over the universe. His throne is exalted in the highest heavens, and his kingdom ruleth over all. He is the God of all the kingdoms of the earth. His kingdom is an everlasting kingdom, and his dominion from generation to generation. Men may possess authority and power, sway sceptres over vast empires. Angels may have power delegated to them. But all right and power is in the hand of the God of heaven and earth. As the creator of all and the sustainer of all—intimately acquainted with all—present everywhere by his ubiquity—having unwearying strength—an infinity of resources—who so fit for the supremacy of the universe now below all righteous contempt do idols appear when contrasted with the God of heaven and earth! Notice,

II. THE ETERNITY OF THE DIVINE GOVERNMENT. "Whose dominion is an everlasting dominion." How appropriate with the title given to Jehovah in the text, "That liveth for ever and ever." As such he existed before all things. His wisdom and might brought all things into being. With him is no mutability, so that he has ever stood in the same relationship to his works. Of his years there will be no end, so that he will reign forever and ever.

III. THE IRRESISTIBLE CHARACTER OF THE DIVINE GOVERNMENT. "He doeth according to his will, &c., and none can stay his hand." (v.35) His will is ever in harmony with justice, holiness, and benevolence. His will is his law, his indisputable law. His will cannot be effectually resisted. Angels may dispute it, and man may rebel against it, but in both cases inevitable discomfiture must be the result. How arrogant for created intelligences to arraign it—for created power to oppose it! Stubbornness, determination, or combination, can only lead to the ruin of those who exhibit them. The breath of his nostrils would consume them together. Notice,

IV. THE INFINITE EXTENT OF HIS GOVERNMENT. He executes his will in the "army of heaven." (v. 35) The host of angelic intelligences all obey him. His commandments in heaven are received with joy, and obeyed with alacrity and delight. His government extends to the whole earth, with all its inhabitants. None are without, or beyond the pale of his control. Every human being of every nation, color, people, and tongue, all classes and conditions are subject to him. He restrains the wrath of the wicked, and overruleth all the purposes and plots of the ungodly so as to secure the counsels of his will. Besides, the divine dominion is exercised over the material parts and elements of the universe. His government extends over all the inferior creatures. Everywhere he is present, and everywhere his power is exercised and his authority indisputably displayed.

OBSERVATIONS:

1. **The divine government is worthy of highest wonder and adoration.** How vast —how high—how perpetual—how infinite—how incomprehensible the idea of one universal pervading Spirit—observing all, diffused through, and governing all!
2. **It is a subject worthy of our frequent contemplation.** Much of God is seen in his works, and much in his boundless dominion. Here we may meditate until our minds are filled with the loftiest feelings of awe and admiration.
3. **It is a subject which should lead to fervent thanksgiving.** "The Lord reigneth, let the earth rejoice." (Ps. 97:1) How cheering that the world is not left to the contingencies of chance. Not left to the powerful control of some evil despot. Not left to the unrestrained reign and rage of the god of this world. That wicked men have not the sole reins of government. The great disposer of all events—the great governor of heaven, and earth, and hell, is Jehovah, the righteous, ever-blessed God.
4. **It shows us the importance of religion.** For what is religion, but our acquiescence in the will of God? Our conformity to his revealed will? This must tend to our dignity, security, and blessedness.
5. **The folly of rebelling against his authority.** Let the doom of fallen angels —the expulsion of our first parents—the judgments with which he has visited our world warn the incorrigible of the certainty of final and endless ruin. "Kiss the Son," &c. (Psalm 2:12)
6. **The certainty of God's universal dominion over our world.** By the power of his truth, by the might of his Spirit, he has destined our world to become the kingdom of Christ, and that he shall reign over all, and forever and ever.



God's Way Versus Man's Way _____

Norman H. Wells

From *The Church That Jesus Loved*, 1973 (Chapter 12)

Which Way Are We to Follow — Conventions, Associations and Fellowships, or God's Way, The Local Church?

I Samuel 8

The eighth chapter of I Samuel tells a very familiar story. From the time of their beginning until the time of be event recorded in this chapter, the Israelites had lived under a theocratic type government. The dictionary tells us that a theocracy is a government recognizing the immediate sovereignty of God. This was God's will for Israel. They were continually to look to Him as their King.

In this chapter a strange thing happens. Israel demands a king! Many reasons were advanced for this action. First, Samuel's two sons, Joel and Abiah, had proved a great disappointment to their father and to the nation. Samuel had made his two sons judges in Israel and they had corrupted the office. The people protested against this and because of the failure of Samuel's sons they wanted to reject God's form of government.

Secondly, the nations bordering on Israel now gave signs of renewed uprisings to threaten Israel. The people were fearful of the situation as it stood and they clamored for a strong king with a strong army. God's way didn't look strong enough for them.

Thirdly, they wanted to be like the nations around them. "That we also may be like all the nations," was their cry. (v. 20) They coveted the grandeur, pomp, regality and power of the surrounding nations.

These, then, were the excuses Israel gave for demanding a king. Bear them in mind. They claimed God's way had failed, that God's way wouldn't get the job done and it just wasn't fancy enough.

It seems obvious that Christians in general, and Baptists in particular, are still guilty of using the same old excuses for rejecting God's way. Seemingly no effort has been put forth even to invent new excuses.

Jesus Christ established the church and until He comes again. God has chosen to accomplish His work on earth through the churches. His program for evangelization, maintenance of the ordinances, teaching, benevolence, etc., were all entrusted to the churches. The New Testament will be searched in vain for any organization other than a local church to accomplish God's program. This, then, is God's way — God's will!

Man has never been satisfied with God's way! They have continually rejected the church and tried to build something better and, as has been said, they still use the same old tired excuses! See if they don't sound familiar. We will confine our remarks to Baptists.

Few Baptists have ever been satisfied with God's way through individual local churches. It just never seems to measure up to the world's standard of success. Individual local churches scattered all over the world with no organizational ties binding them together would seem, by man's standards, certain to fail. So rather than risk failure with God's way, most Baptists have tried to build something bigger and stronger than local churches. It is reasoned that individual Baptist churches would never get the job done —there must be some powerful, central government holding these churches together. God's plan can't work; it must be improved upon is the conclusion the majority reach!

Again, Baptists have reasoned, if we were all bound together in a real organization we would be so much stronger, so much better equipped to oppose the enemy. This excuse for rejecting God's way has been used over and over. It seems to make good sense according to man's reasoning. By organizing all the Baptist churches together, it is argued, a great force is presented, elaborate publications can be sent forth, missionary boards formed, great schools built, etc. Why, after a while we'll even become a force in politics! All of this sounds fine and the purpose is good, except this is not God's way. Regardless of how good the purpose is, it is a grievous wrong to reject God and His plan. It is a calamity to reject God's plan of salvation and is also a calamity to reject God's plan for service.

Again, the same bug that bit Israel has bitten Baptists. The majority of Baptists desire the pomp and grandeur of other religions. "That we also may be like all the denominations," is the cry heard today. Prosperity and popularity which the world will accept has become the goal of many. The world's standards are met in order that Baptists might be accepted with the same favor as other denominations.

It is not too difficult to see that the same reasons Israel used for rejecting God's way and demanding a king are the same reasons that Baptists now use for rejecting God's way through local churches, and demanding conventions, associations, fellowships and other means of binding Baptist churches together under one central authority. The amazing thing is that this is so obvious, and yet is so vigorously denied! It would be amusing, if it were not so tragic, to listen to one organized group of Baptists condemn another organized group for being organized!

Is all this important? Does it make any difference how the job is done? Notice the expression in verse 7 where God speaks, "they have rejected me." For Israel to demand an earthly king was to reject God! For local Baptist churches to bind themselves together in unscriptural organization is to reject God! Christ is the Head of each local church, but headquarters are changed in large organizations of churches.

Through Samuel, God warned Israel concerning an earthly king. In verses 11 through 18 conditions under such a king are described. The king would ride in great pomp and dignity in a chariot. There would be chariots and horsemen which would ride in great style before the king. The king's organization would be highly organized, captains over thousands and captains over hundreds. The king's organization would be extremely costly with heavy taxes and conscription!

Can anyone fail to see how this picture not only fits what was going to happen to Israel under a king but also what happens to Baptists under organizational rule of denominations, conventions, associations, fellowships, etc.? Saul, riding in all his pomp and glory, is a fitting picture of the convention, association or fellowship president! The Big Wheel!

"Captains over thousands, and captains over fifties" — state presidents, field secretaries, board chairman, etc. — the picture is too clear not to fit!

Costly! Is there anything more costly or more demanding upon the churches than the support of the machine? Every year a greater percentage of the money given is needed to run the machine and less gets to the work!

It is well to note that for a while there was great success under Israel's kings. Under David and Solomon the nation reached great heights. It is also well to note that nearly every Baptist organization of churches that has ever existed started out well! Great things are accomplished—for a while Israel did fine as long as David was on the throne. It continued to do well under Solomon, but when these two passed on the trouble began. So it has ever been with Baptist machines. Strong men with strong personalities will bind Baptists together and flourish for a while, but with their passing, lesser men cannot fight over the remains!

After the temporary success in Israel, the decline and decay began. They made treaties and intermarried with the pagan nations around them. Idolatry again reared its ugly head. Compromise and cowardice was on every hand. Israel lost its purpose! They divided and died! Israel has never come back. Her glory will only be restored when she again accepts her rightful King!!

Temporary success nearly always comes in the attempt to organize Baptists. Just like Israel of old, however, decay and decline almost immediately. When Baptists become successful in their organizations, success itself demands compromise: treaties, compromise and intermingling with all other religions. Compromise becomes a necessity. It produces a complicated method, a compromised message and a corrupted mission! They lose their purpose! They divide and die! They never come back!

Almost without exception every organized group of Baptists will recognize the truth of what has been said thus far. However, most of them will prefer to remain blind to the fact that what has happened to others is also happening them!

When will we learn that huge, ecclesiastical machines are man's way and glorify man, and that the simple organization of a local church is God's way and glorifies God?

As editor of this paper and author of this article I would like to digress from my usual procedure and interject a personal word or two. For several years now, through this paper and my pulpit, I have been humbly trying to show the error and danger of Baptists organizing themselves into conventions, associations, fellowships, etc. The response in the majority has been favorable! There have been some, well, not so favorable! Not one single time has anyone from any organization even attempted to deny the truth we have published concerning this error! Those who have vigorously protested, however, almost without exception, made the same accusation. They seem to think that machine Baptists with their missionary boards are the only ones getting missionaries on the field and that true, independent Baptist churches are not getting the job done. I submit the following truths:

One of the biggest of these organizations requires over 300 churches to get one missionary on the field. Another organization, new and aggressive though it be, still takes over 100 of their churches to get one missionary on the field. Hundreds of unsung and unheralded, independent Baptist churches all over this country are easily beating that kind of record and many others would equal it!

Again, over and over, I have heard it stated that it doesn't matter how you do it as long as you get the job done. God has a plan of salvation and it makes a difference whether we follow that plan.

God had a plan for the ark and Noah was expected to follow. God's plan for Moses the second time was to speak to the rock and water would be supplied. It made a difference when Moses disobeyed. It made a difference when Israel did not follow God's plan and possess all of Canaan. It made a difference in Israel when Achan did not follow God's plan.

The whole book of Leviticus is given to God's plan of worship for Israel to follow. It made a difference how they came. God gave the plan and method for handling the ark and men lost their lives by failing to follow God's plan. It made a difference. God gave minute instructions for building the temple and tabernacle. It made a difference.

Jesus Christ carried out in minute detail God's plan of redemption. It made a difference. Christ established the church to carry out God's plan for this age, and it makes a difference whether we follow this plan or substitute another.

Our humble prayer is that God will touch hearts with the kind of conviction that will cause Baptists to return to Bible methods.



Man Needs a Saviour

J. M. Pendleton

From *Christian Doctrines: A Compendium of Theology*, 1878

Adam, though created holy, did not remain in that state, but by voluntary transgression fell therefrom, bringing ruin on himself and his posterity. His sinful nature is propagated by ordinary generation; and the propagation had an early beginning, for it is said of Adam that he "begat a son in his own likeness, after his image." (Gen. 5:3) This declaration is especially worthy of notice in view of the fact that "God created man in his own image." (Gen. 1:27)

Had Adam remained in his state of innocence, no doubt his children would have been born as he was created, namely, in the moral image of God. But he sinned, and humanity, becoming poisoned in its source, has only transmitted poisonous streams through all generations. Paul, assuming as true the universal corruption of human nature, refers to "the children of disobedience," and says, as we have seen, that himself and the members of the church of Ephesus had formerly a place among them: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. 2:3)

Children of wrath are children of sin, and if we are by nature children of wrath, we are by nature children of sin. Man's wretched condition as a sinner, and his con-sequent need of a Saviour, are also clearly taught in the following portion of Scripture:

"For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways: and the way of peace have they not known. There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Rom. 3:9-19)

This is a very severe indictment of the human race, for it includes Jews and Gentiles, the two divisions of the race, and declares all guilty before God. Every mouth is stopped in view of the just sentence of condemnation pronounced by the law. This is what is usually called the moral law, the only law whose jurisdiction extends to "all the world." It is manifest that the foregoing scripture teaches man's condemnation and his depravity. He is condemned because he has transgressed the law of God, and the justice of the sentence of condemnation is not undeniable that his "mouth is stopped;" that is, he can give no reason why the sentence should not be executed.

As to man's depravity, it is clearly seen in his not seeking after God. He does not seek after God, because he does not love him; and not to love God is the essence of depravity. When the throat is declared to be an open sepulchre the repulsive corruption of the heart is indicated. An open sepulchre sends forth from a putrefying corpse the most offensive effluvia.

What, then, must be the state of man's heart when his throat, which gives vent to what is in his heart, is "an open sepulchre"? When the tongue uses deceit, it is because the heart is deceitful; when the poison of asps is under the lips, there is always poison in the heart; when the mouth is full of cursing and bitterness, the cursing and bitterness are first in the heart; and when the feet are swift to shed blood, it is the heart whose murderous impulses give swiftness to the movements of the feet.

The heart is the seat of depravity. What says Jesus the great Teacher?—"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man." (Mark 7:21-23) What a corrupt, polluted thing the natural heart is! How imperative the necessity of a new heart if man is to be saved! Salvation must have an indispensable connection with a change of heart.

Now, to show that man needs a Saviour, it is only necessary to show that he cannot by anything he can do remove the obstacle out of the way of his salvation. These obstacles may be termed legal and moral. The former are embraced in condemnation, and the latter are comprehended in depravity. These topics require distinct and earnest discussion:

1. Condemnation. I use this term to denote man's just exposure to the curse of the divine law. The wrath of God abides on him. The curse of the law is a righteous curse, and the wrath of God is righteous wrath. This will be seen if we consider that "the law is holy, and the commandment holy, and just, and good." (Rom. 7:12) It must, then, be a transcript of the moral excellence of the divine character.

All that is meant by holiness, justice, and goodness belongs to the law, and it is therefore a perfect law. It is scarcely necessary to say that it has a penalty, for this is characteristic of all law. Divested of penalty, law would become mere advice, which might be taken or rejected at pleasure. If penalty belongs to law, the better the law, the severer should its penalty be. The reason is, the better the law, the stronger the motives to obedience and the greater the guilt of disobedience.

It follows, therefore, that the very perfection of God's law requires that there shall be embodied in its penalty a righteous severity, of which all our conceptions are probably very inadequate. If penalty as well as precept is a part of God's law, then both are "holy, and just, and good." That is, we are not at liberty to apply these epithets to the precept and withhold them from the penalty. They are as applicable to the one as to the other. If the "holy, and just, and good" precepts of the law are transgressed, the transgressor exposes himself to the "holy, and just, and good" penalty of the law. The penalty, being a righteous one, should be executed, unless something can be done to render its remission consistent with righteousness. Can man do this? If so, it must be accomplished by what he does or by what he suffers, or by a combination of doing and suffering.

As to doing, it is clear that nothing can be done by man in the way of atoning for his sins, unless he is able to do more than the divine law requires, so that the superfluous obedience of the present and the future may make up for the failures of the past. But is superfluous obedience a possible thing? Obviously not; for "the first and great commandment" of the law says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." (Mark 12:30) If all the strength that man possesses is to be expended in the love and service of God, it is manifest that he can do no more than this. All is all. His obedience must be continuous, filling up the measure of every moment.

If for the present moment and every future moment of his life his obedience is perfect, he only meets the obligations of duty—does nothing more; and what does Jesus say?—"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17:10) This passage at once and for ever explodes the idea of a sinner saving himself by his own merit. There can be no merit on the part of a sinful man, unless he can do more than his duty, which is impossible. Suppose man, however, to do all his duty from this hour to his dying hour, still the government of God holds him justly chargeable with all the sins of his past life.

What is to be done with them? What disposal is to be made of them? Man cannot dispose of them at all, for he can do nothing with them. He cannot change the past, nor can he bring God under obligation to change it. He is under the penalty of the divine law, and can do nothing that will so honor the law as to justify the remission of its penalty. Release from condemnation by man's works is plainly impossible. "By the deeds of the law there shall no flesh be justified in his sight." (Rom. 3:20)

What, then, is to be said of suffering? If man cannot save himself by doing, can he save himself by suffering? It is needless to speak of the sufferings of this world, for they are a very small part of the penalty of the law. Eternal death is the truly awful part of the penalty. "This we have seen in what was said of the fearful words, "In the day that thou eatest thereof thou shalt surely die." (Gen. 2:17) The same truth is taught in Rom. 6:23: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

There can be no consistent interpretation of this passage which does not make the life and the death equal in duration, for the death is in direct contrast with the eternal life. Now, if the penalty of the law involves the eternal death of the sinner, and if eternal death involves eternal suffering, then it is clearly true that man by suffering cannot release himself from the condemnation which rests on him. The suffering will be commensurate with eternity, and we can form no idea of anything which outreaches eternity. How, then, can the suffering of a creature make it either proper or possible to remit the penalty of the law when the exhaustion of the penalty requires eternal suffering?

We may surely conclude that man, neither by doing nor suffering, can save himself from condemnation. If the doing by itself is insufficient, and if the suffering by itself is insufficient, it needs no argument to show that the doing and the suffering combined are insufficient. It follows that the legal obstacles in the way of man's salvation cannot be removed by man. He rests under the condemnation of the law, and there he must remain forever if there is for him no deliverance but self-deliverance. How sad is man's state! He is justly condemned, and utterly helpless in his condemnation. The thunders of the divine law roll over his head and strike terror to his soul, but he can do nothing to silence those thunders. He must hear them forever, unless salvation shall come from a source outside of himself. This is the only ground of hope.

2. Depravity. It has been said that in depravity are comprehended the moral obstacles in the way of man's salvation. Man, in his natural state, is the enemy of God. I use the term in its widest sense, as embracing the whole human race. We have seen that, according to the inspired utterances of Paul, Jews and Gentiles were involved in the miseries of a common apostasy. His argument is that the Gentiles, though less favored than the Jews, had sufficient knowledge of God and of their relation to him to leave them without excuse for their idolatry.

More than this: their idolatry was not the cause, but the effect, of their depravity. For the sake of illustration, it may be said that depravity was the moral disease under which they were laboring, while idolatry was but a symptom of the disease. To the Jews, with their superior advantages, Jesus said, "Ye are of your father the devil," and "I know you, that ye have not the love of God in you." (John 8:44; 6:42) In all ages and in all climes the carnal mind has been "enmity against God."

Whether man is totally depraved has often been the subject of theological discussion. In discussing any question, the first thing to be done is to ascertain the precise meaning of the terms in which it is expressed. If by "total depravity" it is meant that man is as bad as he can be, the doctrine receives no human illustration; for the Bible represents wicked men as becoming "worse and worse." Nor can we suppose that fallen angels, and the chief of them, Satan himself, are as bad as they can be. They are, doubtless, in a state of progressive moral deterioration—growing worse and worse as in character they become less and less like God. "Total depravity" in this sense of the phrase has no exemplification on earth or in hell.

The correct meaning of "total depravity" is entire destitution of holiness. Man is totally depraved in the sense that there is in his heart no love to God. We see in many unregenerate persons an exhibition of amiable qualities and social virtues which renders them desirable neighbors and useful citizens, but there is in them no spark of holiness. The influence of many things that they say and do may be beneficial to society, and even to the world at large, but they do nothing with a view to the glory of God. They are not prompted by the high and holy motive which the Bible recognizes and approves. The reason is they do not love God, and therefore care not for his glory. Who can ask for a stronger argument to prove man's total depravity, than the fact that he is totally destitute of love to God, and, consequently, totally destitute of holiness?

The depravity of man shows itself everywhere on the face of the wide earth. In civilized and in savage climes—where intelligence triumphs and where ignorance reigns—where despotism forges its fetters and where all men are free—"from the rising of the sun to the going down of the same"—man is a depraved creature. He may leave the land of his birth, sail across the sea, and wander over foreign realms, but wherever he goes or wherever he stays he has within him a sinful and a corrupt heart.

Now, the question is as to the counteraction and the removal of this depravity, which has alienated man from God. Will man himself start some counteracting process? He does not wish his depravity counteracted. He will make no effort to remove his moral corruption, for he does not desire its removal. He is satisfied with the state of his heart, and lives according to its inclinations. He is the voluntary slave of sin, and is therefore pleased with the slavery. Here, too, we may see that if man could save himself from condemnation—a thing, as we have seen, impossible—he would, under the impulses of his depravity, sin again and fall once more into condemnation. In short, if he could remove the legal barriers out of the way of his salvation, the existence of moral barriers would render certain the creation of other legal barriers.

Such is the powerful dominion of depravity over the heart of man, that it can never be broken by influences originating within the heart itself. They must come from without if they come at all. Man, being not only a sinner, but in love with sin, does not wish to be holy. He cannot desire holiness while he takes pleasure in sin; and even if he had all the "ability" that has ever been claimed for him, it is morally certain that he would not exercise it.

It is as unreasonable as it is unscriptural to expect sinful creatures to act in opposition to the prevailing inclinations of their hearts. Hence I argue that man cannot remove the moral obstacles out of the way of his salvation. They are as incapable of removal by human agency as are the legal obstacles already considered. Truly, man is in a state of ruin, from which he is utterly powerless to save himself. Self-help is impossible. We know what self-ruin means, but we shall never know what self-salvation is.

In view of the considerations now presented, it is as clear - as the sun in heaven that man needs a Saviour.

This is his great need. All other necessities are trivial as compared with the necessity of salvation. Man needs a Saviour to do for him what he cannot do for himself. He is in moral darkness, and needs spiritual illumination; he is in a condemned state, and needs justification; he is the captive of Satan, and needs deliverance; he has a depraved heart, and needs regeneration.

The heading of this article—"Man Needs a Saviour"— would only torment him before the time if there were no Saviour. Indeed, it would be the refinement of cruelty to remind man of his urgent, perishing need, without telling him how that need can be supplied. There is a Saviour. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." (I Tim. 1:15) It is my business to call attention to the person and work of the Lord Jesus, showing that he is the very Saviour that man needs, the "only-begotten Son," whom God gave "that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)



Balthazar Hubmeyer and His Wife

J. Newton Brown

From *Memorials of Baptist Martyrs*, 1854

In the time of Zwingli lived the famous Balthazar Hubmeyer of Friedburgh a learned and eloquent man, who while yet among the Catholics, had been called a Doctor of the Holy Scriptures.

He was first a reader and preacher at Ingoldstadt, and afterwards removed to Regensburg, where he preached with great power. By the illuminations of the Holy Spirit, he was so convinced of the abominations of Popery, and that following the counsel of God, he separated himself from it. He afterwards rejected, with other errors, their self-invented infant baptism, and taught with all possible zeal the baptism of believers according to the command of Christ. But the dark world could not bear the light of the holy gospel, and the testimony thus given to their false faith and evil works; therefore Hubmeyer, with many others, was hated and persecuted by the world.

After many trials, banishments, and imprisonments, he removed to Niclasburg, in Moravia, and was there, together with his wife, apprehended, and taken to Vienna, in Austria, where, after various trials, and long imprisonment, endured with great steadfastness, he was burned to ashes, and his wife drowned; both thus confirming by their deaths, the faith they had received from God.

Some interesting particulars of the life and death of this excellent man may be given. He was one of the earliest coadjutors and intimate friends of Zwingli. He was born in Friedburg, near Augsburg, in Bavaria, not later than the year 1480, and thence often called Friedburgher, or, in its Latinized form, Pacimontanus. By the Cardinal de Sandoval, in his "Index of Prohibited Books," he is ranked by name with Luther, Zwingli, Calvin, Schwenckfeld, standing fourth on the list as a principal leader in the Reformation.

Beneath the shadow of the beautiful minster of the High school of Friedburg, Hubmeyer acquired, under the renowned controversialist and theologian, Eck, his knowledge of the ancient tongues. His first intention was to become a physician, but he soon exchanged medicine for theology. Barely supplied with the means of subsistence, he was for a time compelled to suspend his studies, and assume the office of schoolmaster at Schaffhausen. The friendships he there formed were continued to a later period of his life, especially with an eminent physician of the name of Adelphus.

In 1511, he graduated at Friedburg, and in the following year, on account of his erudition and eloquence, became professor of Divinity and principal preacher in the Maria Kirk at Ingoldstadt, a fortified city in Bavaria, by the appointment of that ancient university. For three years and five months he continued his eloquent and instructive labors, and by his earnest and powerful preaching revived the decayed spirit of Catholicism.

His fame reached Regensburg, the modern Ratisbon, and one of the most ancient cities of Germany. Early in 1516, he removed to that city. The inhabitants flocked to the grand but gloomy cathedral to hear his denunciations of the vices of the times, and the soft blue colored light which fell upon the waving mass, from windows richly painted, helped to increase the superstitious awe and enthusiasm which his eloquence inspired.

The Jews were the especial objects of his denunciations. He treated on the evils of Judaism, but particularly on the damage received by the entire German nation from the Jewish usury. The enraged senate sought from the emperor an edict of banishment against them, and on the last day of February the Jews were driven from the city, their goods plundered, and their synagogue with other buildings leveled to the ground.

In its stead arose a chapel dedicated to Maria Formosa, and before the door was set up a wonder-working stone statue of the Virgin! Pilgrimages were made to it. Its fame spread on every side. The chronicler hints that the clergy were not sparing of incantations and magical arts to attract the vulgar that they might be enriched by the liberality of the congregated multitudes.

Laborers engaged at their work, when they saw the long lines of people pass by—woodmen, tailors, and maidens—to the Virgin's fane, would shoulder their axes and reaping hooks, hasten to join the devout procession, and wildly cast themselves at the feet of the goddess of Regensburg.

To this infatuation Hubmeyer contributed, until the noise of Luther's strife with Tetzel, and of Zwingli's bold proclamation of the gospel at Ensisidlin, awoke his suspicions, and led him to see the errors of that church which he had so zealously served.

While yet a Romish priest, Hubmeyer had sought to revive the ancient spirit of religion, to render the services of his church more intelligible, and to awaken the lost devotion of the common people. He appears to have gladly hailed the dawn of better days. His course, as a reformer, was begun by translating the gospels and epistles into the German tongue, and he read the mass in the language of the common people. He next altered the canon of the mass, and celebrated it under both the forms of bread and wine. He now taught the true doctrine concerning it, that Christ was not bodily present in the bread, and that after the consecration it continued to be bread.

His hearers, to whom for two years he had preached, were directed to reverence the blessed Virgin and the saints no more, and the use of the "Ave Maria" was abolished. Fasts were set aside, and permission given to eat meats without distinction. He laid aside the chalice and the robes worn at mass, and sold the sacred utensils. He clothed himself in a coat made of a black camlet priest's cloak. He lifted up his voice against images in churches, broke some into pieces and burnt them, and called their worship idolatry. It was at a later period that he rejected the baptism of infants.

Thus changed in opinion, he left Regensburg, and for a time abode at Schaffhausen. About the year 1519, he received the appointment of preacher at Waldshut. There he investigated with diligence the Holy Scriptures, and led many of the people to abandon the superstitions of Rome. He also formed an intimacy with Erasmus, who then resided at Basle. In a letter to his friend, the physician, John Adelphus, of Schaffhausen, June 23, 1522, he testifies of this learned man, that he spoke boldly but wrote timidly.

Meanwhile, Hubmeyer's return to Regensburg was longed for by many of his former hearers, and in 1522, he returned for a year to minister among them as a teacher of the doctrines of the Reformation. In March, 1523, he ventured to Waldshut, and in May, visited Zwingli at Zurich, with whom he enjoyed much Christian intercourse. His mind was at this time unsettled on the subject of infant baptism, and it formed one of the topics of their conversation. Zwingli and Oecolampadius were in a similar state of doubtful opinion.

To carry on the great work of the Reformation, Hubmeyer preached the gospel, and with amazing success, in St. Gall. As the church could not hold the crowds who assembled to hear him, he preached on the place in the open air. He there contracted a friendship with the eminent Dr. Joachim Von Watt, afterwards burgomaster of St. Gall, who, at a later period, offered him a refuge from the persecutions he endured.

It was at the second great disputation, held in October of this year, that Hubmeyer appeared side by side with Zwingli and Leo Jude, as the maintainer of the word of God against the priests of Rome. The assembly was convened in the large hall of the town house of Zurich, in the presence of the members of the great council. Three hundred and fifty priests, chiefly from the cantons of Schaffhausen and St. Gall, were there, with more than nine hundred spectators.

Joachim Von Watt and two others were named presidents of the assembly. The subject of the first day's discussion was the worship of images—a question then of pressing interest. But a few weeks before, a citizen of Zurich animated with zeal had ventured to dash into pieces a crucifix that was held in high estimation at Stadelhofen. The publication of a small pamphlet by Louis Hetzer, had deepened the feeling of intense hatred towards the use of images. In this tract, Hetzer adduced the condemnation pronounced in Scripture against idolatry, and its approval of the iconoclastic zeal of Hezekiah.

Hubmeyer, on the first day, appears to have spoken but once, and then briefly. He spoke of the Christian's duty by command of God to assist his brother if he should have fallen into error, and if possible, to enlighten him upon those mistakes and idolatrous abuses which, in the course of centuries, had disfigured the church. In all the disputed matters the clear word of God, contained in both testaments, which God has himself sanctified, is the sole judge. That word must be made known. It testifies of Christ.

Holy Scripture alone is the true light and lamp, by which every human argument and darkness must be illumined. Christ hath himself taught us to take in hand the lamp of his saving word, that when the Bridegroom cometh we may enter with him to the wedding. By this alone can errors relating to images and the mass be destroyed, and what is built thereon will last forever, for the Word of God is immortal. Thus he proclaimed the supremacy of God's Word, and none was found to answer him.

The second day's disputation was on the subject of the sacrifice of the mass. It was opened by Zwingli and Leo Jude, who met with but few and feeble opponents among the assembled priests. After a pause, Hubmeyer arose. He referred to the decision of the preceding day. It was well and truly established from Scripture that images ought not to be used, and he wished that images had never come into use among Christians. The laws of Moses were clear and explicit in their condemnation. God commanded them to be burnt, and they who made them were accursed,—“And all the people shall say, Amen.” The hall echoed with many voices, saying, “Amen.”

Hubmeyer continued:

“Either images were commanded to be honored, or they were not. If they were commanded, let the text of Scripture be produced,—that would settle the question. If they were not commanded, they were unnecessary. What God teaches, whether by word or works, is useful and profitable. But whatever plant he hath not planted shall be plucked up. Were they useful, God would have commanded them. It is blasphemy to send sinners to images to pray, to draw and invite them to exercises of devotion. For it is Christ who calls the sinner, who invites him to the wedding feast; he alone moves men to embrace that which is good, and God the Father disciplines those who come to Christ. Thus did this eminent man clearly perceive, that not only were those devices in the worship and institutions in the church to be laid aside that were clearly forbidden by the Word of God, but those also which could not be maintained by the direct command or authority of Scripture.”

The discussion on the mass was renewed on the following day. After a few words from Conrad Grebel, asserting the existence of various abuses, Hubmeyer proceeded at some length to refer to them, and point out how far the practices of Rome had departed from the institution of Christ. He would prefer to lay aside the term “mass,” and call the ordinance the testament of Christ, or a memorial of his bitter death. It was the greatest abuse of all to call it a sacrifice.

His dear brethren in Christ, Ulrich Zwingli, and Leo Jude, had well shown its contrariety to the Word of God. Thence it followed that it could be no sacrifice for the living or the dead. As we cannot believe for another, neither can we offer a sacrifice or mass for another. The institution of Christ was given to strengthen the faith of the believing. The pure, clear word of God ought to be announced with the ordinance of which it is a sign, and the whole service be observed in the language of the people. The Lord's people should, moreover, communicate in both kinds; he who does otherwise, does wrong to the directions of Christ, which he has given in his last testament.

Hubmeyer nobly continued:

“These are my opinions, which I have gathered from the Scriptures, upon images and the mass. If they are not right and Christian, I pray you all, by Jesus Christ our only Saviour—I entreat you by the last judgment, that ye will instruct me in a brotherly and Christian spirit from the Scriptures. For I may err: I am a man, but a heretic I cannot be. I wish from my heart to be instructed, and I will promise gratefully to confess my error. Most cheerfully I submit in all obedience to the word of God, and will faithfully follow you as ye are followers of Christ. I have spoken; judge ye; teach me. To Christ I will pray, that he may grant us his grace to do his will.”

A brief colloquy ensued between Zwingli and Grebel, the latter urging the abolition of abuses, the former admitting their existence, but referring the subject to the mandate of the magistracy! The disputation closed, but not without the magistrates committing to prison, or banishing, the men whose zeal against idolatry had given rise to the discussion. The Reformation halted, and waited the pleasure of the ruling power—and Zwingli would have it so.

Hubmeyer returned to Waldshut. Early in 1524, he published eighteen propositions to his companions in office in the chapter, inviting them to a discussion, to be closed with a fraternal meal at his expense. Some of these propositions follow:

1. Faith only justifies us before God.
2. Those works only are good which God hath commanded; those only are evil which he hath forbidden.
3. The mass is no sacrifice, but a solemn memorial of Christ's death, for which reason it cannot be offered for the living or the dead.
4. As every Christian believes and is baptized for himself, so should every one, according to the Scriptures, for himself judge whether he is fed by the pastor of his soul.
5. As Christ alone died for our sins, and as we all are baptized into his name, so must he alone be addressed as our Intercessor and Mediator.
6. The time is at hand, indeed has already come, that no man shall be regarded as a priest who does not announce God's Word.
7. The fellow-believers are bound to maintain, and properly to support, with food and clothing, those who preach to them purely and plainly the Word of God.
8. He who labors not for bread with the sweat of his brow is excommunicated.

Other propositions condemned fasting, images, and purgatory, and thus show that Hubmeyer was prepared to forsake the entire circle of Romish doctrine. The chapter met early in 1524. The truths advanced were vigorously discussed, until but one priest, a young nobleman, remained steadfast to the old communion. From this time the reformation rapidly advanced in Waldshut, under the wise guidance of the chief pastor Hubmeyer.

The governing powers of Austria now interfered. Rumors of the approaching peasant-war began also to utter their voices amid the revelry and reckless atrocities of the feudal lords. Revolution and Reformation appeared to be synonymous words, and the imperial power drove Hubmeyer from his home. His refuge was Schaffhausen, a town of Switzerland, not far north of the forest towns.

Soon were found in that free city men prepared to sacrifice the exile, for political favor with the emperor, and he was again constrained to return to Waldshut. His safety was of brief duration. The men of Zurich, who in their reforming zeal had hastened to Waldshut with arms to aid the reformation so early stayed by Austria, were compelled to return, and soon after, Hubmeyer sought an asylum in the houses of some faithful men of Zurich. His appearance in that city was with very different feelings and results to his former visit. Now he was a Baptist, a proclaimed adversary of Zwingli, —a hunted bird, that quickly fell a prey to the arts of the fowler.

Two years before, the question of infant baptism had excited much interest among the leading reformers of Switzerland; several of Zwingli's early coadjutors had already seceded from his side, opposing his indiscriminate church constitution, and its alliance with the state. Early in 1524, Hubmeyer had opened a correspondence with Zwingli on the subject, and was accustomed to affirm that he possessed an early writing of Zwingli, in which he expressed himself against the baptism of infants. The people of Waldshut were advised not to bring their babes to the font. Hubmeyer was sure that infant baptism had no authority from the word of God, but was not quite sure that it was right, in opposition to the advice of Zwingli and Oecolampadius, to abolish it altogether. The parents were therefore spoken with, and not until their entreaties were very urgent did our Reformer yield to the celebration of the rite.

In December of this year he wrote this sincere and earnest note to Zwingli:

"Write to me again, for God's sake, on baptism. And if I shall have offended thee and Leo, the fault is unawares. Pardon me. Farewell. Salute Leo. From our nest at Waldshut.

Thine,
BALHAZAR
"Margaret will answer the request of Leo."

From this time his views rapidly matured, and he was soon treated as a bitter foe by his eminent correspondent. So, late as November, 1524, Hubmeyer wrote of Zwingli as his "brother in Christ;" but early in 1525 he complains to Oecolampadius that Zwingli and Leo had forsaken him. Would the Reformer of Basle forsake him too? Would he not from friendship, for the sake of Christian peace, and for God, hasten to correct his errors, and to restore the wandering sheep? For openly did Balthazar teach the institutions of Christ:

"Who, asked he, "instituted Baptism?"
-"Christ."

"Where?"
-"In the last chapter of Matthew."

"In what words?"
-"Go ye into all nations and teach them, and baptize them into the name of the Father, and the Son, and the Holy Ghost."

"Altogether right. Why, therefore, do we baptize children?"
-"Baptism," they say, "is a mere sign. A sign truly it is, and a symbol instituted by Christ in most pregnant and august words. But it cannot be made to apply to babes; therefore is infant baptism without any authority whatever."

"I believe and know," he concludes, "that Christendom shall not receive its rising aright, unless baptism and the Lord's Supper are brought to their original purity."

Thus simply and clearly, assuming Zwingli's views of a sacrament to be correct, did Hubmeyer reason. The answer of Oecolampadius was to the effect, that as all children are born in original sin—since some have even in the womb been sanctified—since also the Most Merciful will listen to the prayers of the church, seeking the salvation of the offspring of the faithful—and as otherwise the children of Christians would be worse off than the children of the circumcision; therefore it was right to bring them to the sacred font.

These, and such like arguments, did Oecolampadius now use, though, in another letter, he admitted that the New Testament gives no authority for infant baptism. Such arguments, however, failed to convince Hubmeyer, as they have many others, that infant baptism is an institution of the Saviour; and at Easter, at a retired village not far from Waldshut, in company with one hundred and ten persons, he was baptized by William Roubli, one of the earliest of the Swiss Baptists, and for some time a pastor at Basle.

The matter was now public. Hubmeyer himself baptized some three hundred persons in the few following months. Great excitement everywhere prevailed. He published a work on Baptism, which brought in the autumn a violent and virulent reply from Zwingli. Some of the Baptists were cast into prison - and so cruel were the proceedings, that even the populace complained that injustice was done to them. The public opinion was so strong that at the persuasion of the ministers, a public conference was called at Zurich, in which Zwingli took a leading part. It failed, however, to convince the Baptists of their errors, which many of them were made to atone for by imprisonment and fines.

Hubmeyer published a tract, in which he complains of Zwingli and his followers—that they had proceeded so far as at one time to throw into a dark and miserable tower, twenty persons, both men and pregnant women, widows and young females, and to pronounce the sentence upon them—that thenceforward they should see neither sun nor moon for the remainder of their lives, and be fed till their days were ended with bread and water. And that they should remain in the dark tower together, both the living and the dead, surrounded with filth and putrefaction, until not a single survivor of the whole remained.

He tells us, farther, that some of these persons would refuse to take even a mouthful of bread for three days in succession that the rest might have the more to eat. "O God!" he writes, "What a hard, severe, cruel sentence upon pious Christian people, of whom no one could speak evil; only that they had received water baptism in obedience to the command of Christ!"

About July, 1525, Hubmeyer entered Zurich, and sought a refuge at the Green Shield with a few friends and faithful followers. His coming was soon known among his fellow-believers, and soon also to the council of Zurich. He was sought out, and immured in the cells of the courthouse. For many days and weeks Zwingli and his old associates endeavored to shake his adhesion to the truth. At last the torture was applied. Protestant historians say that a promise of recantation was willingly given, and written with his own hand. Alas! How willingly! The pains of the rack were the sharp and effectual arguments.

On the 22d of December, he was led to the minster, and placed at a desk facing that from which Zwingli long and vehemently declaimed against the heresies which his friend was there come to confess. The sermon was over, and every eye turned to the rising form of the sick Balthazar. Though not old, his trials have told on his robust frame; and with a quivering voice he begins to read from the paper of recantation before him. As his articulation becomes distinct, he is heard to affirm that infant baptism is without the command of Christ. As the words continue to flow, and add certainty to the incredulous ears of the crowd in the thronged cathedral, murmurs float ominously in the resounding roof, increasing by degrees to audible expressions of approbation or of horror. Zwingli's voice rises above all. He quiets the coming storm, and Hubmeyer is rapidly conveyed to his cell in the Wellenburg.

Redoubled efforts were afterwards made to recall the mischief that had been done. Probably renewed tortures were applied or threatened; for in a few months, the sufferer is said to have made a public recantation both at Zurich and at St. Gall; but with so little satisfaction to his persecutors, that although released from prison, he was kept in the town under strict surveillance. About the middle of the year 1526, by the aid of distant friends, he succeeded in escaping from Zurich, and after preaching at Constance for a short time, he journeyed to Moravia, passing through Augsburg on his way. There he freely proclaimed the gospel, and in all the region round about, baptizing many, and forming churches of Christ according to his Word.

In the year 1528, he was arrested, probably at Brünn, where he was teacher of the church, at the command of King Ferdinand, and sent to Vienna. After some days he was thrown into the dungeons of the castle of Gritsenstein. At his own request he was visited by Dr. Faber, of Gran, in Hungary, who had been in former days his friend. Their interviews, at which two other learned men assisted, lasted the greater part of three days.

The substance of their discussions Faber afterwards published, and hints that on several points Hubmeyer yielded to the cogency of his arguments. It is impossible, however, to gather from Faber's book what Hubmeyer's sentiments really were. A written exposition of his views was afterwards sent to King Ferdinand, by Hubmeyer himself; and it is impossible that any important change could have taken place, as he was immediately sentenced to death. The sentence was read to him in presence of many thousand men. He courageously went to the stake, on the 10th of March, 1528.

The partner of his life was also partner of his sufferings; imprisoned with him, she too was led to Vienna, and there condemned to death by drowning. This faithful woman in the river Danube found a watery grave. What a meeting must these noble martyrs of Christ have had in heaven in the presence of their Lord!

