

From Our E-Mail

Sent: Wednesday, August 28, 2002 8:42 PM

Subject: Thanks

I was shocked when I read your articles on the NIV. If Baptists knew that one of the NIV translators was a lesbian, it would end the debate in our churches. Thanks also for taking a stand against alcohol. It is amazing that Muslims and Mormons have a more biblical stand on this issue than most so-called Christians.

I would like it if you would post more articles about the end times in the future.

Keep up the good work, and never back away from the truth.

A. S.
Grand Rapids MI



Sent: Monday, August 26, 2002 8:45 AM

Subject: Website

Good morning Brother;

My son-in-law sent me your website. He and a young man (age 15) handle our Church Website and find all kinds of good things. Yours is one of the best. What a delight to wake-up and find your website. There are still some of us left that believe everything in The Book. ...

May the mercy & grace of our sovereign Lord rest upon you and your work.

H. H.



Sent: Thursday, July 11, 2002 5:57 PM

Subject: Greetings from Colorado

Brother Reaves,

I just now found your website. There sure is a lot of stuff on there to read and use. Thank you so much for your prayerful support and financial sacrifice for the work here. I am sending our letter out for this month this week. We have some exciting news in it.

Until the Shout!
W. M.

"MR. PAINTER"

1644

Persecuted for Truth,

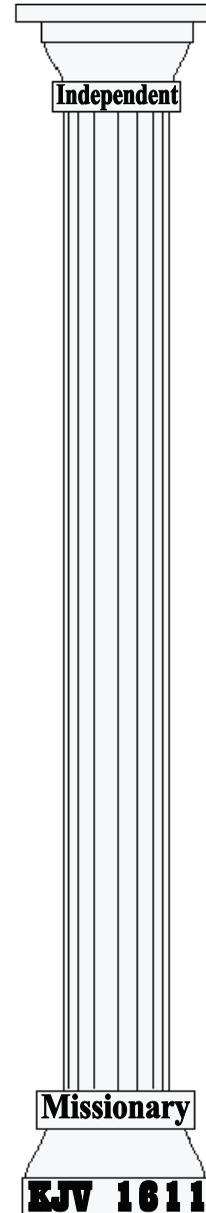
We only know him as Mr. Painter. We do not even know his first name! His legacy is *"a poor man, was suddenly turned Anabaptist, and having a child born, would not suffer his wife to carry it to be baptized."*

Mr. Painter lived in Hingham near Boston, and was taken before the magistrates in 1644 because he refused to allow the state Church to sprinkle his child. Because there is no Bible or logical proof for such a religious belief as baptizing infants, the only thing the authorities could do was pass and enforce an unjust law. They had no arguments but force. Gov. Winthrop said *"He was whipped for denying the Lord's Ordinance."* The sad truth is the Lord NEVER had such an ordinance.

You do not have to be a preacher to stand for Christ, as many of the Baptists of the past have proven. The proof of Biblical conviction is seen in the living of God's people. The unreasonable demands of a secular religion, such as practiced in infant baptism, have no scriptural warrant. Throughout history Baptists have stood on the scriptures in spite of the unreasonable demands of the religions and governments of men.

We may not know Mr. Painter's first name, and history may ignore him, but God knows his name. We today should be thankful for the thousands of Mr. Painter's who chose to stand for truth at great personal expense. They bought our liberty and paved the way for us today. Can we do anything less than stand ourselves?

It is sad that our country started with such severe persecution of Christians. This fact is denied in history books and ignored in present life, but we should be reminded of 2 Tim. 3:12 *"Yea, and all that will live godly in Christ Jesus shall suffer persecution."*



THE BAPTIST PILLAR

"... The church of the living God, the pillar and ground of the truth."

I Timothy 3:15



CANADA'S ONLY TRUE BAPTIST PAPER

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THE BAPTIST NAME

The Baptist name is as divine as a as God's Lamb to bear away their sins. That Baptist church. Both came from heaven. was faith in Christ. The tree was made good Both came from God. John was the name or in other words they were born from above given the forerunner of Jesus at his birth. He by receiving Christ (Jn. 1:11-12).

Then, having a new heart, a new life, they bore fruit. Luke tells in Luke 3:8-14 the character of fruit John demanded before he would baptize them. In His opening sermon, called the sermon on the mount, in Matthew 6-8, Jesus Himself, made it very clear and plain, that only those who had been born anew and were fruit-bearers could get His unction and approval as subjects of baptism. Having had some understanding of why God chose this name and gave it to the forerunner of His Son who was to prepare the material out of which Jesus was to organize His own church, let us now see if the Bible gives us any reasons as to why that name was chosen. You will find that there are a good many scriptural reasons, laid down in God's infallible and inerrant word, as to why God called John "The Baptist."

1. The Name Baptist is the Only Name in the New Testament That Stands For A Baptized Disciple.

(The Baptist Name continued on page 4)

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❖ ❖ *Forget Not The Past* ❖ ❖

BAPTISTS AND RELIGIOUS LIBERTY IN UNITED STATES

The evidence is voluminous that Baptists have at all times in all places opposed the rule of the state over the church, or the church over the state. Both alike are grievous evils which cannot be tolerated by one who believes all the Bible. The demand of all true Baptists has been the complete separation of church and state. Let us turn our attention to the first nation under heaven who gave it's subjects complete religious liberty. We will go on to prove that this liberty was gained by the Baptists who in spite of the persecution and intolerance shown them, earnestly contended for this freedom which would not only benefit them but all who came to the shores of America.

"It is this clear conviction of the truth and equity of their principles, that has made the Baptists the pioneers of religious liberty in its full extent, both in the Old World and in the New. Before William Penn, before Lord Baltimore, before Jeremy Taylor, Milton, or Locke, even before William I of Orange, in the sixteenth century, their clear testimony is on record. And theirs is the high honor of establishing in the little colony of Rhode Island, in 1636, the first civil government in modern times which declared that conscience should be free: in which noble declaration, fifty years later, they were followed by the Friends of Pennsylvania: and since the Revolution of 1776, by all the United States. *This honor history now awards them.* But how few know what toils and sacrifices, what vigilance, patience, prayers, tears, and blood, it cost the Baptists to win this boon of freedom for all mankind." (See page 17.) *Religious Denominations of the World.* By Vincent L. Milner. Page 40. 1871.

"And today the Republic of the United States and its daughter, the Republic of Liberia, are the only two governments in the world where

Church and State are completely divorced, and where perfect religious freedom exists." *A History of all Religions of the World*, by Gay Brothers and Co. Page 493. (1882) (See page 13.)

"Baptist churches are the only churches which have, during the Christian era, and until the present century, contended for separation of Church and State, and for absolute liberty of conscience.

"By their principles of liberality, of freedom of conscience and of every Christian being a priest to God and Christian ruler. Baptists have given the United States their religious freedom." *Baptist Church Perpetuity*, by W. A. Jarrel, 1894, Page 466.

"Students of American Government have been impressed with the constitutional provisions regarding religion. Writing in the closing years of the century, noted author James Bryce contrasted the idea of complete separation of Church and State found in the United States with the attitude of European governments. He asserted that 'of all the differences between the Old World and the New this is perhaps the most salient.' If this observation be true, then Baptists may claim a large portion of the credit due the United States of America for its distinctive contribution to the science of government. That Baptists among all religious groups have been the strongest contenders for the American principle of separation of Church and State is taken for granted by many eminent authorities...

"Ten of the thirteen (13) original colonies had at one time in their history some type of state established church. Since it was not until 1833. that the last vestige of this arrangement was

(Baptist and Religious Liberty in U.S. continued on page 11)

unable to conquer the violent opposition which they met with.

During the long dreary period of twelve years Bunyan was a prisoner in Bedford Gaol. Fortunately, the kindness of friends and neighbours kept them from starving; but the patience of Mrs. Bunyan must have been sorely tried. She had ever before her eyes the thought that her husband might be exiled or executed, and the care of his four children under such circumstances was no light task. But she did her duty faithfully and bravely, and, though she was at times inclined to question the utility of so much hardship and suffering, faith raised her up, supreme in the knowledge that "all things work together for good to them that love "God."

At length Bunyan obtained his freedom, and was chosen as the minister of a church in Bedford. The remaining sixteen years of his life were spent in the joyful performance of the work for which he had borne so much. Confinement had not lessened his power as a preacher, and his sermons were eagerly listened to by large audiences. The faithful Elizabeth had her reward, and was satisfied. Bunyan died in 1688, and four years later his wife followed him to the eternal city. □

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*(The Baptist Name continued from page 9)*  
 they might be made manifest that they were not all of us" (1 Jn. 2:19).

**The very name Baptist stands for separation.** By instinct and tradition and teaching and creation and history and love they are a separate people. The Lord Jesus their head, the Holy Spirit their life, the New Testament their rule of faith, their individualism one of their fundamentals — all combine to make and keep them an exclusive rather than an inclusive people. Nineteen hundred years of teaching and of persecution by all other sects has served to accentuate their exclusiveness. It will always be so. The Lord Jesus started them that way. And they get more so, rather than less so if possible. You cannot make Baptists like anybody else. They are a free people and you cannot bind them. And their freedom and their oneness in Christ and doctrine, because they all believe the same Book, make them throw off all ritualism and formalism and tradition of men and seek the heights of freedom and fellowship in the heavenlies. □

*(Baptist and Religious Liberty in U.S. continued from page 2)*

abolished in Massachusetts, it is seen that for more than 220 years, complete religious liberty did not exist by law. America's record of freedom in religion is not so long in years as its record of intolerance. In the long struggle for soul freedom. Baptists have consistently played a vital part." *Baptist Advance*, Published by Broadman Press, 1964, Page 385.

While the Baptists were contending for religious freedom for all, the Methodists were petitioning for the established church in Virginia. The following question makes it very clear that the Baptists did not have the sympathy of Protestantism in their struggle for separation of church and state. Note, in October 1776, the Methodists, three thousand strong, urged the assembly of Virginia to keep the established church, while at the same time the Baptists were pleading for complete separation, with no established church.

"George Shadford, 'In Behalf of the Whole Body of People commonly called Methodists in Virginia, consisting of near, if not all together, three thousand members' assembled in *General Convention at Williamsburg in October 1776*, petitioned that:

*"As we Conceive that very bad Consequences would arise from Abolishment of the Establishment, — we therefore pray that as the Church of England ever hath been so it may still continue to be Established.*

"A considerable number of the clergy of the Established Church' sent a memorial in which they represented:

"That, when they took charge of parishes in Virginia, they depended on the public faith for the receiving that recompense for their services during life or good behaviour which the laws of the land promised, that from the nature of their education they are precluded tolerable subsistence in any other way of life, . . . that *they apprehended many bad consequences from abolishing the church establishment.* □

(The *The Wife of Bunyan* continued from page 7)

not. The local magistrates spurned her oft-repeated petitions, and she was in despair.

At length the 23rd of April 1661 was fixed for the coronation of Charles, and in this event the faithful wife saw one last grand remaining chance to obtain her husband's freedom, for it was customary to signalize such an event by the release of a number of prisoners. Might not her husband be among that number? No, it could not be; ordinary criminals who had merely transgressed the laws might be released with safety, but Bunyan was no ordinary criminal. He had opposed the King in a cherished ambition, and if such an one was set free, who could foretell the consequences; might there not be a repetition of the scene enacted at Whitehall thirteen years before? So the King may have reasoned; at all events he refused to allow Bunyan his liberty.

In spite of repeated rebuffs, Elizabeth continued fondly to cherish the hope of accomplishing her object. She determined to address the Government in person. She accordingly went to London, and presented a petition in the House of Lords praying for her husband to be released. The Peers were friendly disposed towards her, and took great interest in her case. They could not, however, grant her request, as her husband had in the meantime repeated his refusal to obey the commands of the court. He would neither attend the parish church nor give up preaching, and was accordingly sent back to his cell to await the decision of the assize judges at the court to be held in August.

Disappointed, but resolute, she returned to Bedford to make preparations for laying her appeal before the authorities. Nothing was forgotten, no scheme left untried. On three occasions she presented three different petitions to the judges, begging them to take an impartial view of her husband's case, and not to pass sentence of condemnation until they had heard him in his own defense. At the present time such a request seems highly absurd; but in those days it was necessary, and to a certain extent advisable, for "the fountains of justice were corrupted, and the seats of judgment occupied by men who, in their judicial procedure, acting as the tools of a tyrannical Government, often outraged the principles of justice, and even the law as it then existed."

She laid her first petition before Sir Matthew Hale.

He was anxious to aid the poor woman, and promised to do what he could to help her. She threw the second into the coach of Judge Twisdon, who on reading it exclaimed, "Your husband is a convicted person, and cannot be released unless he promises to preach no more." Again she appeared before Judge Hale when he was on the bench; but owing to the hostility of his colleagues he refused to receive her petition, for he rightly thought that if he accepted it in opposition to them it would do her case more harm than good.

Afterwards, when the judges were sitting together talking, Elizabeth ventured again before them. "My lords," she said, "I make bold to come once more to you to know what may be done with my husband. He is kept unlawfully in prison, for he was never asked whether he was guilty or no, neither did he confess."

"He was lawfully convicted," remarked one of the judges.

"It is false," exclaimed Elizabeth, "for when he was asked if he confessed the indictment his only reply was that he had been at several meetings. It is false," she continued, "for it was but the word of a discourse that was taken for a confession."

"Will your husband leave off preaching?" asked Twisdon. "If he will do so, send for him."

"He dares not leave off preaching as long as he can speak, my lord."

"I told you so," said Twisdon angrily, turning to Sir Matthew Hale. "He is a rebel and a disturber of men's minds and the public rest."

"He desires to live peaceably and to follow his calling," said Elizabeth, "that his family may be maintained. He desires a fair trial and freedom; but because he is a tinker and a poor man he cannot have justice."

With these words she left the room. Speaking afterwards of this interview, she told her friends that "there was no prevailing to have my husband sent for, though I often desired them that they might send for him that he might speak for himself; telling them that he could give them better satisfaction than I could in what they demanded of him." The dignity and spirit which she displayed on her husband's behalf are among the finest instances on record of wifely courage in the defense of an absent and condemned prisoner. It is said that she shook the resolution of some of the judges; but they alone, among whom was Sir Matthew Hale, were

## THOMAS JEFFERSON AND THE BAPTISTS



"The influence of their principles at this time and for years previous must have been great to call forth such a testimony from 'The Father of His Country.' Mr. Jefferson resided in Virginia within a few miles of a Baptist Church. He was accustomed often to attend its service. As is now often the fact, so then, when business was to be attended to, it was done by the church in the presence of the whole congregation. The pastor one day asked Jefferson what he thought of the working of the democratic form of government in the Baptist Church. He replied, 'It interests me much, I consider it the only form of true democracy now existing in the world, and have concluded it would be the best form for the government of these American Colonies.' This was before the Declaration of Independence. How far the practical workings of the democratic principles of Baptists, as illustrated under the eye of Jefferson, among the little band of Baptists worshipping within a few miles of his residence, influenced his political views, we do not say. But, undoubtedly, it was not inconsiderable. And through him how far it aided in making the genius of our government what it is none can tell." *A History of all Religions of the World* by Gay Brothers and Co., 1883. Pages 492. and 493.

"Jefferson comprehended Baptist aims perfectly, for he was in perpetual intercourse with their leading men, and they intrusted him with the charge of their public documents. His mother was an Episcopalian, but his favorite aunt, her sister, Mrs. Woodson, was a

Baptist. These two sisters were daughters of Isham Randolph, Mrs. Woodson residing in Goochland County. When young he loved to visit her house and accompany her to the Baptist Church, of which she and her husband were members. It is through the members of his uncle's and aunt's family, as well as through the Madisons that the tradition has come down that he caught his first views of a democratic form of government while attending these meetings. A letter lies before the writer from Mrs. O. P. Moss, of Missouri, whose husband was a direct descendant of the Woodson Family: his mother knew Jefferson intimately, and has kept the tradition alive in the family. She says that "When grown to manhood these impressions became so fixed that upon them he formulated the plan of a free government and based the Declaration of Independence." *History of the Baptists*, by Thomas Armitage, 1887. Page 799.

"Thomas Jefferson, writing to Benjamin Rush, says:

"The successful experiment made under the prevalence of that delusion (of a State Church) on the clause of the Constitution, which, while it secures the freedom of the press, covered also the freedom of religion, had given to the clergy a very favorable hope of obtaining an establishment of a particular form of Christianity through the United States; and as every sect believes its own form the true one, every one perhaps hoped for his own, but especially the Episcopalians and the Congregationalists. The returning good sense of our country threatens abortion to their hopes, and they believe that any portion of power confided to me, will be exerted in opposition to their schemes. And they believe rightly; for I have sworn upon the altar of God, eternal hostility against every form of tyranny over the minds of men (Jefferson, Writings. X. 174, 175. Washington, 1904)

"Jefferson was the statesman of the Revolution. Washington the general and Franklin the sage. The attitude of Jefferson toward liberty and the Establishment brought upon him much obloquy. He was thoroughly hated by that class and especially the New England clergy. They called him an infidel and an atheist. As a matter of fact he was an Episcopalian with Unitarian tendencies. On the other hand the Baptists loved and supported him. His views on liberty were so closely united with theirs that they were his devoted friends." *A History of the Baptists*, John T. Christian. 1926. Pages 245 and 275. □

*(The Baptist Name continued from page 1)*

All who have received Jesus as their Lord and Savior are brethren (Mt. 23:8). **All true believers are His disciples.** Discipleship comes before baptism (Jn. 4:1). All who have believed on the name of Jesus as their Savior and Lord are God's children (Jn. 1:12; Gal. 3:26). All the elect are called sheep. Before their salvation they are called lost sheep (Mt. 10:6; Jn. 10:16). All the blood-washed are called saints (Heb. 10:10, 14; 13:12). All disciples are Christians (Acts 11:26). Every one of these titles may be scripturally applied to unbaptized believers.

Not so with the name Baptist. Webster's latest unabridged dictionary defines a Baptist as "one of a denomination of Christians, who maintain that baptism should be administered by immersion and be administered to believers only." The name Baptist is scriptural and is the only name that is scriptural, that is used as a denominational name or can be so used. The name Baptist came from God, the name Christian came from the heathen. The name Baptist is a denominational name. The name Christian, according to Webster's latest and best, includes all believers in Christ. Note what he says. "One who believes or professes or is assumed to believe in Jesus Christ." According to the lexicons as well as according to the Scriptures, all of God's children are Christians. **The only name in the New Testament that stands for baptized disciples or believers is the name Baptist.**

## 2. The Only New Testament Name, That Conforms to the Great Commission is the Name Baptist.

In John 4:1 we are told that "Jesus made and baptized more disciples than John." John made disciples and then baptized them. Jesus made disciples and had the twelve baptize them. When He went to leave His last and final orders to the church He had established. He said: **"All power is given to me in heaven and in earth. Go ye therefore, and teach [make disciples of] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"** (Mt. 28:18-20).

What John began and Jesus continued, His churches were ordered to carry on and carry out without the

changing of one jot or tittle until the end. The first Baptist made and baptized disciples. Jesus and the twelve and the seventy made and baptized disciples. When Jesus was going away He commanded His churches to make and baptize disciples until He comes again. The name Baptist is the only name that is a constant reminder of the commission given by the Lord Jesus to His churches until the end of time. It is a church name because it stands for a church program, the very program that Jesus gave to His churches to do and to keep until He gets back. According to Mr. Webster the name Baptist stands for the how and the whom of baptism, namely, the **baptism of saved people by immersion.** All others baptize babies or baptize sinners to save them or baptize in some other way besides immersion.

## 3. The Name Baptist is a Differentiating Name.

It differentiates and distinguishes all who hold it from all other sects and denominations. It marks out the people who wear it. God said His people are a peculiar people. The name Baptist marks out the peculiarities of those who wear it. **It distinguishes those who practice immersion only from all those who do not.** It distinguishes those who baptize saved people from those who do not. It distinguishes those who are baptized Christians from those who are not. It distinguishes those who have Baptist baptism from those who have not. It distinguishes those who reject infant baptism from those who follow Rome and receive it. It even goes further than that. The name Baptist is so distinguishing a name, that heretical Baptist sects, such as Hardshell Baptists or Freewill Baptists or Seventh Day Baptists have to use a prefix of some kind in front of their names to mark them as "sick" Baptists who are following a stranger. The only sheep that will follow a stranger is a sick sheep. So with Baptists. The prefixed Baptist is a sick Baptist or his prefix is a nickname. Like the Israelites in Old Testament days. Baptists have had many names; but they have always been the same people. The prefixes are soon dropped, but the name Baptist abides. God gave that name to the first one because of the work He sent him to do and it has been here ever since.

## 4. The Name Baptists a Divisive Name.

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The Lord Jesus said: "Suppose ye that I am come to give peace on earth? I tell you. **Nay; but rather division**" (Lk. 12:51). The Lord Jesus intended that His people should be a separate people. In New Testament days they were the sect everywhere spoken against (Acts 28:22). The Lord Jesus foretold the night of His betrayal and crucifixion, that His people would be a despised and a rejected people. The name Baptist is divisive in any community or crowd. He said they hated Him and they would hate His people (Jn. 15:18-25). Everything that makes for unity among Baptists makes for division between Baptists and all other people.

Baptist churches are never united unless they are separated from everybody else. There are no exceptions to that rule. The Lord Jesus sees to that. If Baptists are friendly and obedient to Christ, Christ's enemies are not friendly to them. "Friendship of the world is enmity with God." There is no straddle or compromise. **You are wholly on Christ's side or wholly on the world's side.** The Baptist name meant separation from the world in the first man who wore it. **John the Baptist** lost his head because he would not compromise on the divorce question. Paul declared: **"There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all"** (Eph. 4:4-6). Seven ones to make one. No unity unless agreed upon those seven ones. What are they?

**"One body"** — a local church. Each local church the body of Christ in that community and He has no other. **"One Spirit"** — the Holy Spirit. Each Baptist church built for a "habitation of God in the Spirit" in the community where located. **"One hope"** — the finished work of Jesus Christ. Not a dozen or an hundred ways to heaven. Jesus is the way. **"One Lord"** — the Lord Jesus. No human lords over God's heritage. The Lord Jesus head over all things to each of His churches. "One is your Master — all ye are brethren." The Lord Jesus the one and only Lord of Baptists. **"One faith"** — which the Word calls "the faith once-for-all delivered to the saints." No new truth. If new it isn't true: if true it isn't new. **"One baptism"** — i.e., one kind of baptism — meeting all the requirements of God's Word. **"One God and Father"** — the Father of our Lord and Savior Jesus

Christ and our Father through Him. No universal fatherhood of God. He has no Ishmaels, no "bastard" children, no "woods colts." Every child of God like Isaac, a child of promise and supernaturally born (Eph. 1:19-21).

The name Baptist has always been a divisive name because it stands for the whole truth without compromise. All Baptists have not so stood, but the name stands for division and separation And God blesses and prospers them when true to their name.

Separation means persecution and persecution means multiplication and growth. **A compromising church is always a dying and waning church.** God so wills it and He works all things after the counsel of His own will.

## 5. The Name Baptist an Exclusive Name.

The Lord, who founded the first Baptist church, never aimed for them to take in everybody and his dog. "Without are dogs." Baptists have no fellowship for lots of folks and lots of things. They are not inclusive, but exclusive. In 1 Corinthians 11:19-21 Paul said these wise words: **"For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not (cannot) to eat the Lord's supper."** God never intended for Baptists to be a "mixed multitude." Through all their history, when the "mixed multitude" have corrupted our churches, they have sloughed off the heretical and the worldly. The name Baptist stands for cleanness and separation. The Lord Jesus sees to it that they are true to their name. About 100 years ago Baptists sloughed off the Hardshells and Campbellites. We are now in the process of sloughing off the Modernists and Unionists and Highbrows. Heresies are permitted to crop out among Baptists that the approved may be made manifest. Paul said, that is the only way for Baptist churches to rid themselves of the worldly and the heretical. If the churches do not put out the heretics and the worldly, the indwelling Spirit, who abides in each local body of Christ, causes that crowd to get out, because He has no fellowship with them. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that

*(The Baptist Name continued on page 11)*

## ENGLISH BAPTISTS AND RELIGIOUS LIBERTY

"But, whatever others may have contributed, it is evident English Baptists bore a conspicuous and effectual testimony to the principle of religious liberty. England, and the cause of civil and religious freedom, owes much to those unyielding and martyred Baptists, who testified amid the lurid flames of the blazing fagots about them, and whose souls washed in the blood of Jesus ascended up through much tribulation to God." *A History of All Religions of the World*, by Gay Brothers & Co., 1883. Page 410.

"The Baptist Martyrology contains distinct notices of about four hundred brethren and sisters who were barbarously put to death in Holland and Flanders under the operation of the aforesaid edicts. The misery and ruin which befell their families cannot be described. Numbers more suffered of whom no account has been preserved. It was a season of 'Great Tribulation' . . . Gerrit Hasepoot lived at Nymegen. During the heat of persecution he fled to another place. After a time he returned to fetch his wife and children, but was seen by one of the sheriffs officers, who gave information to his master, on which he was taken into custody and condemned to die. 'After his condemnation,' says the historian, 'his wife came to the Town Hall to speak to him once more, to take her leave of him and to say adieu to her beloved husband, carrying a little child on her arm, which, for sorrow, she was scarcely able to support. When wine was presented to him (according to the custom of giving wine to those who were sentenced to death), he said to his wife, 'I desire not this wine, but hope to drink new wine, and to receive it above in my Father's House.' With great sorrow they were separated from each other, bidding each other adieu in this world (for the wife could no longer stand, but became faint from grief). He was then led to death. On being taken from the wagon to the scaffold, he raised his voice and sang the hymn—

"Father of Heaven, on Thee I call,  
O Strengthen Thou my Faith."

He then fell upon his knees and made his earnest prayer to God. When fastened to the stake, he threw the slippers from his feet, saying, 'It were a pity to burn

these, for they may be of service to some poor person.' The strap with which he was to be strangled coming loose, not having been properly fastened by the executioner, he again lifted up his voice and sang the rest of the above hymn—

"Farewell, ye saints, farewell:

What, if I meet this end!

Ere long the Lord shall come,

Our only Leader, Friend:

Joyous I wait the glorious day,

With you to walk in white array."

The executioner having adjusted the cord, this witness for Jesus fell asleep, and was then burnt.' . . . Sometimes the execution took place privately, within the precincts of the prison. Andries Langedul and two others were beheaded at Antwerp in 1559, 'not publicly, but in the prison. The other prisoners (of whom there were then many) could see it through the windows of their cells. When Andries knelt to receive the stroke of the sword, he put his hands together saying, "Father, into thy hands I commend"—but "I commend my spirit" was not perfectly uttered, the rapid stroke of the sword prevented it.' Several were drowned in the same city, the year following. 'Peter Gomer the mason and Jacot the goldsmith, for the name of Christ, were drowned together in a tub.' Lenaert Plovier and two young females 'were thrust into sacks, put into wine casks, and drowned by night in prison.'" *Baptist History*, J. M. Cramp, Pages, 166, 168, 170, 172, 179, 180, and 181. □



### 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.*

## SPIRITUAL DEMOCRACY

**Taken from the book entitled, *Baptist Principles***

In the progress of our discussion we are now ready for a consideration of the church. We have seen that the kingdom and the church are different. The church is or may be of the kingdom. It is not that kingdom, neither in area nor in form. Being, as we have said, an attitude, a spiritual condition, rather than a concrete embodiment, the kingdom can be, as it is, much wider than the church. Narrower than the kingdom the church likewise is more formal, more palpable, more material. It has been compelled to organize, and it has organized. It has established its polity, it has formulated its creeds, it has ordained its officers, it has prescribed its worship, it has projected its ministries. And yet, different as the church is from the kingdom, when it has been true to the original and scriptural ideal, the key, the faith," which has admitted to the one, is the key that has unlocked the door of the other. To the questioner asking "May I become a member of the church?" the true answer has ever been, "If thou believest thou mayest."

What then is this church of which we speak, and with which the world has so much to do, and of which it really knows so little? It is a company of baptized believers, organized to proclaim Christ's truth, to administer his ordinances, and to perpetuate his ministry. Its organization is mutual association; its ordinances, baptism and the Supper; its officers, pastors and deacons; and its binding creed, love to God and love to men. These elements of church organization are found in the New Testament, and beyond them there is no warrant for the intricate and elaborate ecclesiastical machinery that has been devised, nor for the absolute human authority it has been sought to impose. The church to be true to its fundamental principles must be a democracy. The soul's individual relationship to God, the necessity of faith as a guide into the kingdom, and the priesthood and kingship of each believer, all demand the form of a democracy in which it shall stand before the world. There is no provision for bishop or pope to lord it over God's heritage. "One is your teacher," said Jesus, "and all ye are brethren."

There can be within its confines no oppressive conclave to force adherence to its despotic behests. "There is no conceivable justification," says Doctor Mullins, "for lodging ecclesiastical authority in the hands of an infallible pope or a bench of bishops. Democracy in church government is an inevitable corollary of the general doctrine of the soul's competency in religion."

There is an organization, but it has no authority save for its own preservation. It may exclude from its body, but it has no power beyond. No rack or prison or any form of compulsion belongs to it, as has been so often

claimed to the infinite sorrow of myriads of human lives. There are officers, to be sure, but they are *primi infer pares*. They are elevated because of service. There is no promotion for them but through ministry. They have authority, but only that which all have who possess that which shall benefit others. It has a creed, as all associations must have in some form that would hold together, but one may differ therefrom without forfeiting his membership or justly incurring the censure of his brethren. There is no supremacy that does not embrace the equality of all, and there is no authority that does not scrupulously conserve the rights of each.

Baptists have always tenaciously and consistently held to the views thus briefly set forth. They have held to them too, when to hold thus has meant the whip or the prison or even the stake. The church to them has always been a spiritual body. No rite or external act or sacerdotal incantation has with them been permitted to take the place of personal faith in Jesus Christ. "Dost thou believe?" has ever been their question to those seeking admission to the church. If the answer has been in the affirmative, then the door has opened. If the reply has been No, then despite position and influence or what not, if the right has been maintained, the way has been barred.

As to the Baptists the church has been ever spiritual, so has it always been a democracy. No ecclesiastic, whether high or low, whether Anglican or Roman; no organized body, whether called presbytery, or assembly, or conference, or council has ever been permitted by Baptists to usurp authority over them. Says Dr. A. H. Strong on this point: "While Christ is sole King, the government of the church so far as regards the interpretation and execution of his will, is an absolute democracy in which the whole body of members is entrusted with the duty and responsibility of carrying out the laws of Christ as expressed in his word."

There is therefore no idea among them of a "world Church," governed by one central head, such as is held at Rome. There is no thought of a national Church as exists in England, with the primate and the sovereign in control. There is among them nothing approaching the associated body affiliated for legislation as well as for counsel, as among the Presbyterians and Methodists. There is not among them even the authoritative council as among the Congregationalists, the Christian body of all their brethren most nearly akin to them in polity. Among Baptists the local church is the final court of appeal. That organizes, that ordains, that institutes. It is correct therefore to say Baptist churches and not the Baptist Church. There are thousands of these, but all together they do not constitute that. And yet there is no lack of associated effort. □

## ANA-BAPTIST MARTYRS

There were many Anabaptists, who suffered for the truth's sake at the hands of Papists and Protestants in the Netherlands, Germany and Switzerland. In the *Martyrs' Mirror*, and the *Baptist Martyrology*, there are hundreds of cases recorded,

In all of these places the persecutions were legalized both by civil enactment, and by ecclesiastical sanction. In Germany, by the edict of King Ferdinand in 1527, death was the penalty for Anabaptism. The Emperor Charles V. caused them to be hunted down and put to death. In 1529, at the Diet of Spires, it was ordained that death should be visited upon every Anabaptist. There also met at Homburg in 1536, a Diet composed of the Reformers of Germany and their followers in church and state. Luther and Melancthon were among the number. That body sanctioned the punishment of Anabaptists, even by death, by the civil authorities. At the beginning of the Reformation, the first to suffer martyrdom in Germany were Hans Koch, and Leonard Meyster, who were put to death at Augsburg in 1524. They were said to have been descendants of the Bohemian and Moravian Waldenses, and were placed at the head of the list of Anabaptist martyrs. Michael Satler, who had been a monk, was put to death in 1527, for uniting with the Anabaptists, and marrying a wife. He was executed in a most barbarous manner. His tongue was cut out, his flesh torn with red hot pincers and his body finally burned.

Leonard Schoener, a barefooted monk, growing disgusted with the hypocrisy and wantonness of the monastic orders, became an Anabaptist under the ministry of Hubmeyer. He was an educated man. Having preached throughout Bavaria, he was beheaded, and then burnt at Rottenburg, in 1528. Hans Schloffer was tortured with great cruelty, and questioned by the priest upon the subject of infant baptism, He answered, "that we must first preach the word, and baptize those only who hear, understand, and believe and receive it. This is true Christian baptism and no infant baptism. The Lord has nowhere commanded to baptize infants."

At Alzey there was a wholesale slaughter of Anabaptists in 1529. Three hundred and fifty were confined in prison and literally dealt out to the executioner like sheep to the slaughter, as fast as the executioner could dispatch them. In whose body, then, was the cruel soul of Nana Sahib? Those who were waiting their turn to die, sang until the executioner came for them. It was at this same place—Alzey—that nine brethren and three sisters were imprisoned, and when they refused to renounce their faith, were put to death, the men by the

sword and the woman by drowning. A sister came to comfort the female prisoners while they were yet in prison and exhorted them to be true and firm, despite their sufferings, and for the sake of the eternal joy to come to them. For this visit—for comforting and strengthening these suffering saints—she was burned to death.

Two young girls were arrested at Bamberg, shortly after their baptism, and after being cruelly tortured to make them recant, were burned to death. While going to the stake their tormentors put upon their heads, in derision, crowns of twisted straw, when one of the girls said to her companion ;

"Our Saviour wore a crown of thorns for us, and shall not we wear these harmless crowns for him? and, besides, we shall soon be crowned by him with glorious crowns of gold."

Among many Christians condemned to be burned at Saltzburg, there was a young and beautiful girl of sixteen. Even the hearts of her persecutors were moved, and after vainly trying to persuade her to recant, the executioner took her in his arms to a trough for watering horses, that was near by, and thrusting her head under the water, held it there until she was dead. Wolfgang Brand-Hueber was an Anabaptist preacher, who was put to death at Lintz. This was one hundred years before Roger Williams' celebrated proclamation of civil and religious liberty in Rhode Island, and yet this martyr expressed the same sentiments when he taught that obedience and submission should be rendered to magistrates in all things not contrary to God. This has ever been Baptist belief. And to this day, there is not full liberty in Germany for our brethren.

The Anabaptists appeared in Switzerland in 1523. According to Erasmus, they were numerous there in 1529. They suffered there at the hands of the Reformed. The first decree against them imposing a fine, was passed by the Senate at Zurich, one of the Cantons, in 1525. In 1526, another decree was passed, making the penalty for Anabaptism—death. It forbade believers' baptism, and compelled the baptism of infants. And these laws were made with the full approbation of the reformers, who were intensely active in securing their execution. And yet, Bullinger, one of the reformers, testifies ; "For the people said, 'Let others say what they will of the Dippers, we see in them nothing but what is excellent, and hear from them nothing else but that we should not swear, or do wrong to any one, that every one ought to do what is right, that every one must live godly and holy lives. We see no wickedness in them.' "□

## THE WIFE OF BUNYAN

**Taken from the book entitled, *Heroines of the Faith, early 1900's***

The influence for good which a woman can exert in shaping the life and character of her husband has never been more strikingly shown than in the case of John Bunyan. It is well known that as a youth he was wild and reckless, the leader in all mischief, and a terrible swearer; "enough," as one woman told him, "by his example to spoil the youth of the whole town." He was not, however, altogether bad, and his conscience frequently reproached him for his wild ways; but it remained for his wife to stir up the good qualities of his nature, which lay dormant.

When just verging on manhood he married a young woman, of whom we know very little beyond the fact that she was "born of good, honest, godly parents, who had instructed her as well as they were able in the ways of truth and saving knowledge." The young couple settled down at Elstow, near Bedford, where Bunyan worked as a tinker. They were very poor, "not having so much household stuff as a dish or a spoon betwixt them." The wife, however, had two good books, which her father had given her—*The Plain Man's Pathway to Heaven*, and *The Practice of Piety*. These she persuaded her husband to read, and he was thus awakened to a full knowledge of the wickedness of his past life.

The struggle between good and evil which followed was long and severe. Gradually he gave up his bad ways, till at length he became a Christian. Throughout his conflict he was sustained and comforted by the devotion of his wife. She, however, only lived to see the fulfilment of her hopes and desires, for about 1656 she died, leaving two sons and two daughters, one of whom was blind.

Bunyan was now called by the brethren of the Baptist Church at Bedford to preach in the villages round about. The earnestness of his words carried conviction to his hearers, and crowds flocked to hear him.

In 1659 Bunyan married again. More is known of his second wife, Elizabeth; she is described as being equal in piety to the first, but of greater intelligence and fortitude. She had only been married about a year when Charles the Second came to the throne, and at once proceeded to enact laws against all who would not

conform to the services of the Church of England. Ministers who did not belong to the Episcopal Church were forbidden to preach even in the open air, and all who attended their meetings were to be punished. Many of those who refused to obey the King were imprisoned. In defiance of these laws Bunyan continued to pass from village to village in the fulfilment of his duties. Towards the end of 1660 he was arrested and thrown into prison.

At the end of a few months he was brought before the magistrates at Bedford. The charge against him was, "that being a labourer, he had perniciously abstained from going to church to hear divine service, and was a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good people of this kingdom, contrary to the laws of our sovereign lord, the King."

Bunyan admitted that he had long since ceased to attend the parish church because he could not find in the Bible that he was commanded to do so, and that he had with those like minded as himself held meetings for prayer and instruction in the Word of God. This was taken as a confession of guilt, and sentence was accordingly passed in the following words :—

"You must be had back again to prison, and there lie for three months following, and at the end of that time if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm. And if after such a day as shall be appointed you to be gone, you shall be found in this realm, or be found to come over again without special license from the King, you must stretch by the neck for it, I tell you plainly."

To this Bunyan replied that he should preach whenever he got the chance.

In the events which followed, Mrs. Bunyan proved herself a worthy companion for such a man. When the sentence was pronounced she was in very weak health, and the state of agitation into which she was thrown brought on a serious illness which nearly proved fatal. Fear for her husband's welfare greatly retarded her recovery. She knew well that his determined character and uncompromising zeal, which led him openly to defy the authorities, would sooner or later end in his banishment or death. What to do to save him she knew

*(The Wife of Bunyan continued on page 10)*