

From Our E-Mail

Tuesday, October 01, 2002

Dear Editor:

We are so thankful for your periodical. We rarely miss an issue. We are so glad that you stand on the KJV as your authority for Bible doctrine. The Pillar has been quite instrumental in establishing false doctrines being propagated in Christ's Church today. We have been able to read article by article regarding such matter. I am however wondering if there are any new issues for the internet as I haven't seen any as of late. Colossians 2:9-12

IN CHRIST:
L.D.

Our web administrator apologizes for not updating the site sooner but more Pillar editions have been added. Search through the website as it contains articles not yet seen in printed editions. Go to www.baptistpillar.com to do this.

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Tuesday, November 12, 2002

Pastor Reaves Sr.

I was wondering if this newsletter is available to us? And if so I would like to be on your mailing list. Thank you so much for this site it has been very helpful to me. I'm looking forward to doing some street preaching soon, and I've gotten information here that I'll be able to use. Again thank you for all the time that was spent preparing this site. Praise be to God.

Because He Lives,
S.

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Friday, September 27, 2002

Please send a paper hard copy of your excellent newsletter to my friend. She is seeking God again in her life and answers to many questions. I know your newsletter will be a great help to her.

Thank you,
T.

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Saturday, November 16, 2002

Pastor Reaves,

I read your, "keep your hirelings" I agree 100%. ... Thank you for your time, have a great Sunday. My wife and I will pray for your service tomorrow.

W.L.

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Sunday, October 13, 2002

Hello,

Greetings from the Holland-Belgium border. My wife and I are independent Baptist missionaries here. We have a Russian couple who is attending but they are very confused on the issue of eternal security. I read

(The Authority of the Holy Scriptures continued from page 11) themselves alone on the New Testament in determining such matters. They reject, furthermore, all traditions and post-apostolic history which have accumulated through the centuries, relegating them to the realm of the utterly worthless, unless they coincide with the teachings and practices of the New Testament. Baptists are concerned very little with what the ancient ecclesiastical "fathers and doctors" have said; they are primarily interested in what the inspired "grandfathers," the Apostles and others, penned in the sacred volume of the New Testament. *The New Testament is all the Law of Christianity.* ☐

(Forget Not the Past continued from page 11) person.

Lords: "will you revoke all that you have previously confessed here?"

Elizabeth: "No, my lords, but I will seal it with my death."

Lords: "We will try you no more; will you voluntarily tell us, who baptized you?"

Elizabeth: "Oh no, my lords; I have certainly told you, that I will not confess this."

Sentence was then passed upon Elizabeth, on the 27th of March, 1549; she was condemned to death—to be drowned in a bag, and thus offered up her body to God. ☐

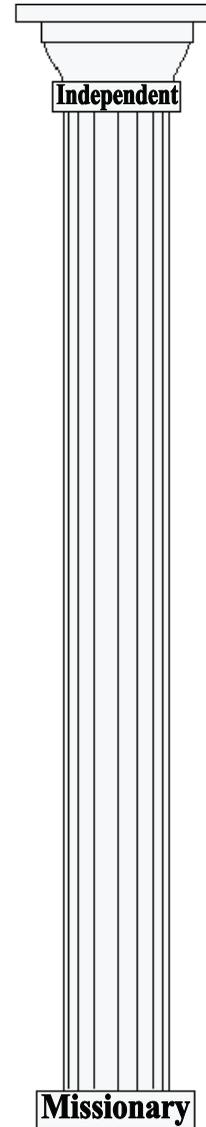
Editor's Note

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.

your on-line pamphlet. Has they been translated into Russian? May we order some copies from you?

Many thanks,
D.L.
Belgium



KJV 1611

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 BOOK

By Boyce Taylor

There is a great deal of loose and foolish talk these days by ignorant and uninformed people. To read their writings and hear them talk, you would think that the Bible, instead of being written to guide us into all truth, was written to teach everything in general and nothing in particular. The idea of Unitarians is that every sect in Christendom can find support for its vagaries in the Bible or that the Bible is silent on all distinctive doctrines and every man is left to his own whims and fancies as to what he believes. Such is not the case. **The Son of God said: "Thy word is truth."** The Bible is God's compendium of truth. No man is left to his own choice as to what he believes or what church he joins. So particular was the Son of God as to what church God's children join, that He said: **"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men."** (Mt. 15:7-9).

That means that, if a man says it doesn't make any difference what you believe just so you are sincere, the Lord Jesus says he is a hypocrite and that his worship is vain, heartless and only lip-service. That means

that if a man says one church is as good as another, that he isn't obeying Christ at all but is a man-pleasing, time-server, who if saved at all will be saved so as by fire and all his works burned up. (1 Cor. 3:10-15).

The Master never got off any such gush and sentiment. The Psalmist said: **"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name."** **God thus exalts the truth of His Word above His own name or the name of His Son or the name of His blessed Spirit. God sets unlimited store by the truth of His Word. Nothing is higher or holier than the truth.** Satan in the garden of Eden began his work with Adam and Eve by insinuating a doubt in their minds and getting them to put a question mark about God's truth. He is still at the same old tricks. When he gets men and women to say it does not make any difference what you believe or what church you join, just so you are sincere, it is equivalent to saying that believing a lie will do as much good as believing the truth. The Bible says: **"Let God be true and every man a liar."** (Rom. 3:4).

Nobility of character is determined by just one thing, namely, by a man's attitude to the Word of God. **"For this cause also thank we God without ceasing, because,**

(The Baptist Book continued on page 4)

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❖ ❖ Forget Not The Past ❖ ❖

ELIZABETH, A. D. 1549

Taken from, "Martyrs Mirror," 1951.

Elizabeth was apprehended on the 15th of January, 1549. When those who had come to apprehend her entered the house in which she lived, they found a Latin Testament. Having secured Elizabeth, they said: "We have got the right man; we have now the teacheress;" adding: "Where is your husband?"

They then brought her to the town-house. The following day two beadles took her between them to prison.

She was then arraigned before the council, and asked upon oath, whether she had a husband.

Elizabeth answered: "We ought not to swear, but our words should be Yea, yea, and Nay, nay; I have no husband."

Lords: "We say that you are a teacher, and that you seduce many. We have been told this, and we want to know who your friends are."

Elizabeth: "My God has commanded me to love my Lord and my God, and to honor my parents; hence I will not tell you who my parents are; for what I suffer for the name of Christ is a reproach to my friends."

Lords: "We will let you alone in regard to this, but we want to know whom you have taught."

Elizabeth: "Oh, no, my lords, let me in peace with this, but interrogate me concerning my faith, which I will gladly tell you."

Lords: "We shall make you afraid, that you will tell us."

Elizabeth: "I hope through the grace of God, that He will keep my tongue, so that I shall not become a traitress, and deliver my brother into death."

Lords: "What persons were present when you were baptized?"

Elizabeth: "Christ said: Ask them that were present, or who heard it?" John 18:21.

Lords: "now we perceive that you are a teacher, for you compare yourself to Christ."

Elizabeth: "No, my lords, far be it from me; for I do not esteem myself above the offscourings which are swept out from the house of the Lord."

Lords: "What then do you hold concerning the house of God? Do you regard our church as the house of God?"

Elizabeth: "No. my lords, for it is written: 'Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them'" 2 Cor. 6:16.

Lords: "What do you hold concerning our mass?"

Elizabeth: "My lords, of your mass I think nothing at all; but I highly esteem all that accords with the Word of God."

Lords: "What are your views with regard to the most adorable, holy sacrament?"

Elizabeth: "I have never in my life read in the Holy Scriptures of a holy sacrament, but of the Lord's ." (She also quoted Scripture relating to this.)

Lords: "Be silent, for the devil speaks through your mouth."

Elizabeth: "Yea, my lords, this is a small matter, for the servant is not better than his lord."

Lords: "You speak from a spirit of pride."

Elizabeth: "No, my lords, I speak with frankness."

Lords: "What did the Lord say, when He gave His disciples the Supper?"

Elizabeth: "What did He give them, flesh or bread?"

Lords: "He gave them bread."

Elizabeth: "Did not the Lord remain sitting there? Who then would eat the flesh of the Lord?"

Lords: "What are your views concerning infant baptism, seeing you have been rebaptized?"

Elizabeth: "No, my lords, I have not been rebaptized. I have been baptized once upon my faith; for it is written that baptism belongs to believers."

Lords: "Are our children damned then, because they are baptized?"

Elizabeth: "No, my lords, God forbid, that I should judge children."

Lords: "Do you not seek your salvation in baptism?"

Elizabeth: "No, my lords, all the water in the sea could not save me; but salvation is in Christ (Acts 4:10), and He has commanded me to love God my Lord above all things, and my neighbour as myself."

Lords: "Have the priests power to forgive sins?"

Elizabeth: "No, my lords, how should I believe this? I say that Christ is the only priest through whom sins are forgiven." Heb. 7:21.

Lords: "You say that you believe everything that accords with the holy Scriptures; do you not believe the words of James?"

Elizabeth: "Yea, my lords, why should I not believe them?"

Lords: "Does he not say: 'Go to the elder of the church, that he may anoint you, and pray over you?' James 5:14.

Elizabeth: "Yea, my lords; but do you mean to say

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(The Authority of the Holy Scriptures continued from page 9)

all of life and salvation that it is necessary for us to possess to have "the faith" —*what we are to believe, what we are to be, and what we are to do*

"The Bible is a divine revelation of God to man, and is a complete and infallible guide and standard of authority in all matters of religion and morals; whatever it teaches is to be believed, and whatever it commands is to be obeyed; whatever it commends is to be accepted as both right and useful; whatever it condemns is to be avoided as both wrong and harmful; but what it neither commands nor teaches is not to be imposed upon the conscience as of moral obligation.

The New Testament is the constitution of Christianity, the charter of the Christian Church, the only authoritative code of ecclesiastical law, and the warrant and justification of all Christian institutions. In it alone is life and immortality brought to light, the way of escape from wrath revealed, and all things necessary to salvation made plain; while its message is a gospel of peace and of hope to a lost world.

Every man by nature possesses the right of private judgment in the interpretation of the Scriptures, and in all religious concerns; it is his privilege to read and explain the Bible for himself, without dictation from or dependence upon anyone, being responsible to God alone for his use of the sacred truth. Every man has the right to hold such religious opinions as he believes the Bible teaches, without harm or hindrance from any one on that account, so long as he does not intrude upon, or interfere with the rights of others by doing so."

"The New Testament is the *Law* of Christianity. All the New Testament is the *Law* of Christianity. The New Testament is *all the Law* of Christianity. The New Testament *will always be all the Law* of Christianity."

The foregoing statements of the Scriptures, from representative Baptist authors, and from a commonly accepted Article of Faith among Baptists, show the prominence they give to the Bible, especially the New Testament. Their emphasis on the New Testament being the *whole law* of Christianity does not do away with the importance of the Old Testament, or deny that the New Testament is a fulfillment of the Old Testament. But it does affirm unequivocally that Christians should go to the New Testament only to find out about Christian law and institutions. Baptists believe that the Church and all that pertains to it is a New Testament institution, and that it is unknown in the Old Testament. They reject any and all supposed references to Church membership, ritual, offices, officers, government, liturgy, and mission, as found in the Old Testament, and plant

(The Authority of the Holy Scriptures continued on page 12)

(Forget Not the Past continued from page 2)

that you are of this church?"

Lords: "The Holy Ghost has saved you already; you need neither confession or sacrament?"

Elizabeth: "No, my lords, I acknowledge that I have transgressed the ordinance of the pope, which the Emperor has confirmed by decrees. But prove to me that I have transgressed in any article against my Lord and my God, and I will cry woe over me, miserable being."

The foregoing is the first confession.

Afterwards she was again brought before the council, and led into the torture chamber, Hans, the executioner, being present. The lords then said: "We have thus long dealt with you in kindness; but if you will not confess, we will resort to severity with you. The Procurator General said: "Master Hans, seize her."

Master Hans answered: "Oh, no, my lords, she will voluntarily confess."

But as she would not voluntarily confess, he applied the thumbscrews to her thumbs and forefingers, so that the blood squirted out at the nails.

Elizabeth said: "Oh! I cannot endure it any longer."

The lords said: "Confess, and we will relieve your pain."

But she cried to the Lord her God: "Help me, O Lord, Thy poor handmaiden! For Thou art a helper in time of need."

The lords all exclaimed: "Confess, and we will relieve your pain; for we told you to confess, and not to cry to God the Lord."

But she steadfastly adhered to God her Lord, as related above; and the Lord took away her pain, so that she said to the lords: "Ask me, and I shall answer you: for I no longer feel the least pain in my flesh, as I did before."

Lords: "Will you not confess?"

Elizabeth: "No, my lords."

They then applied the screws to her shins, one on each.

She said: "O my lords do not put me to shame; for never a man touched my bare body."

The Procurator General said: "Miss Elizabeth, we shall not treat you dishonorably."

She then fainted away. They said to one another: "Perhaps she is dead."

But waking up she said, "I live, and am not dead."

They then took off all the screws, and plied her with entreaties.

Elizabeth: "Why do you thus entreat me? This is the way to do with children."

Thus they obtained not one word from her, detrimental to her brethren in the Lord, or to any other

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to die; the sooner the better for this wicked world. The New Testament was written to make Christians, to make Baptists, to Make missionary Baptists. Time and space would fail me to cite the many examples of those, who have been made Baptist by the New Testament. **Judson** and **Rice** on different ships, going out as Congregationalist missionaries, were made Baptists by studying their Greek Testaments, to meet Marshman and Ward, two English Baptist missionaries already on the field.

A Methodist presiding elder in the "Pennyrile" district of Kentucky held a meeting between Owensboro and Central City. A very prominent business man was converted, but did not join the church. A few weeks afterwards the presiding elder saw one of the stewards on the train between Owensboro and Central City and asked about his convert. A Baptist deacon was sitting behind the elder and the steward. They either did not notice or did not care, who heard them. The stewards answer to the elder was that the new convert was reading his Bible. The significant comment made by the elder, with a shrug of the shoulders, was: "Well, we had as well say good-bye to him. He will go to the Baptists." How any man expects to meet the Lord Jesus, except with great embarrassment, who knows the truth about baptism and church membership and will not obey it, is more than I can understand.

READING THE BIBLE WILL MAKE YOU A BAPTIST

Taken from The Baptist Reporter, 1858

To the Editor of the Baptist Reporter.

Dear Sir, — I am a young Baptist, and have only seen your Reporter for Jan., 1858. Having recently joined the body, I inquired for one of the publications published by the Baptists, and a minister directed me to the Reporter, with which I am quite delighted. It occurred to me that I would mention a few of the objections to believers' baptism which I met with whilst I was among the Independents. I am a young man, and am occasionally engaged in giving a word of exhortation to my neighbours; but I am what is called a "self-educated man," for I have had to pick up what little knowledge I have obtained; and therefore I trust you will excuse the imperfections which you may discover in this communication.

When among the Independents, in conversations with my fellow-members, the subject of baptism was at

times introduced, when one or another would say, "Well; I do think that the Baptists are right, and that their mode of administering the ordinance is scriptural." "Well," was my reply, "if you consider that the Baptists are right, and that their mode is scriptural, why not join them, and be right too, and observe that which you say is scriptural?"

The reply they generally gave was, "Oh, it is so inconvenient; and if we are baptized, we shall be expected to join the Baptist body, and then what will our minister and the people say? I do not think it matters much."

It appeared to me an odd thing for them so to acknowledge their duty, and then give such feeble reasons for declining. I could not but wonder what there could be in believers' baptism that made the ordinance so objectionable.

I talked with other friends on the matter, but was annoyed by their ignorance. They knew not so much as he who was enquiring. Some said, "Oh, these Baptists think all wrong but themselves. Have nothing to do with them." Others said, "Such a mode would suit a warm climate very well, where the people are in the habit of constantly bathing, but not a cold country like ours." Others "thought that there was something very indecent about it."

I then spake to a more intelligent class, and they informed me "that Christ only intended the ordinance to be observed by his servants in heathen lands, where Christianity was unknown, so that the converts to the gospel, by that ordinance, might publicly disown and cast off all their old heathenish practices."

Others reminded me, "that if I was going to enquire into such a subject, perhaps I would inform them why Christians do not recline at the table and take the bread and break it into pieces, instead of having it partly cut." Such were some of the helps I met with in the path of enquiry, from persons who professed to make the New Testament their rule of practice.

There are many in the Independent and other bodies who can say no more than the above. Why? Because, like those I have already mentioned, they have never thoroughly and impartially examined the subject. Ask them whether they have looked through the New Testament for instances of Infant Baptism; they reply, "No". Ask them whether they have for evidence of believers' baptism; they give the same reply.

Dissatisfied with such evasions, I resolved to search the New Testament for myself, with prayer for Divine guidance, and the result was that I became a Baptist.

Editor's Note: An Independent was not a Baptist; it was a split from the Presbyterians. □

THE AUTHORITY OF THE HOLY SCRIPTURES

Taken from the book, "The Baptist Faith"

The Need for a Seat of Authority in Religion

"That there can be any such thing as unity, in churches or anywhere else in the sphere of religion, without some authority to fix and settle beliefs, is the merest dream." There must be a final source of authority: someone or something to speak the final word, to settle points of controversy and to establish what we must believe and be and do. Without such an authority Christianity would be an endless mass of confusion worse confounded. There are three groups which stand out perceptibly with reference to the question of the seat of authority in religion, with these three being the only possible sources of authority in religious matters. They are: (1) the individual conscience, together with reason and experience; (2) an infallible institution, the Church, expressing itself finally through an infallible Papacy; and (3) the supreme authority of a Person, Jesus Christ, speaking through an infallible record as God's inspired revelation to men.

If the source of authority in religion is the individual, then every man becomes his own standard. What each man thinks to be true and right becomes such for him. But it is evident that reason, or experience, or inward consciousness cannot be the supreme arbiter and guide in religion, for the simple reason that each springs from the sinful nature of man and cannot escape the warping effects of ignorance, unwholesome desire, and prejudice. Most rationalists, humanists, anti-supernaturalists, and other types of followers of "the liberal illusion," are to be found in the vanguard of those who hold to the belief that the individual conscience is the most trustworthy guide in religious matters. Hence, there can be no fixed universal authority in religion; no fixed content of teaching or faith; no determining creed. If this course be pursued one will find as many sources of authority as he will find persons able to reason, and the end is an uncontrollable babble of voices constantly nullifying one another.

If the Church is the final authority, expressing itself through an infallible Papacy, then it is possible for religious faith to change with the passing of time. Christianity may take on new forms and doctrines, often synchronizing with surrounding alien concepts and

practices, as men in control change their opinions under the stress of time and circumstances. The above is very descriptive of the Roman Catholic faith, supported by its millions of devotees. Although her boast has been, *semper eadem*, "always the same," the facts of unbiased history show the Catholic Church to have changed both the content of faith and the nature and form of Ordinances at the will of Popes and Councils, often resulting in sad and contrary departures being made from New Testament Christianity. But this view has proved itself to be definitely fallible, extremely mechanical and human, and has subordinated both the Holy Scriptures and the individual conscience to a rigid statutory religion which can be changed if circumstances warrant it.

The author is glad to be numbered among the people called Baptists who hold to the supreme authority of a Person, Jesus Christ, and the record of His revelation of God to men, the New Testament, as the final appeal in all matters pertaining to religious faith and practice.

"If the authority in all matters religious centers in Christ who speaks through an inspired and infallible book, then there is stability in matters of faith and practice, and there can be no change unless Christ and the Bible change. . . . Believing this, I take the Bible to be the Word of God. I hold that there is no other position which will give purity and permanency to Christianity. There is no other safe-guard against heresy."

All religious controversy must finally settle around the seat of authority in religion. Therefore, "practically the first point that has to be decided in religious controversy is the court of appeal that is to be considered final." "There is not one particle of trustworthiness in any one as a religious leader who does not settle down to a standard of authority." It is of utmost importance, likewise, that there be more than just a mere acquiescence to that authority; it must grip the soul of the individual who believes it with the steel hoops of conviction. Where that grip is relaxed a looseness of purpose and desired end will inevitably result. In consequence,

"The greatest single reform that can be wrought in Christendom today is the renewing of a proper sense of the divine authority communicated to us through the Holy Scriptures."

Therefore, this book is begun with the inquiry concerning the standard of truth, or rule of faith, which is to be the guide of mankind in matters pertaining to

(The Authority of the Holy Scriptures continued on page 9)

(The Baptist Book continued from page 1)

when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” (1 Thess. 2:13). Next to the rejection of the Lord Jesus the worst curse that God can pronounce against a man is to turn him over to Satan with all deceivableness, **“because he receiveth not the love of the truth.”**

“It Does Make a Difference—What You Believe”

It makes a great deal of difference what you believe and what church you join. John the Beloved, in both his second and third epistles, which were addressed, one to a laymen and the other to an elect lady, commends them and their children for walking in the truth and loving the truth. And the most execration, which John was capable of writing, he wrote against the modernists of his day, who put so-called new truths above “what is written” and against Diotrefes, who with malicious words, prated against the truth. The Bible is God’s textbook on truth—all truth, pertaining to life and godliness. There are no contradictions in it. It is the truth without any admixture of error because it is the Book of Him, who is the “way, the truth and the life.” Because the Bible is God’s book, it is the Baptist book. The first Baptist church began during the personal ministry of the Lord Jesus here on earth. The New Testament begins with the word of His forerunner in getting a people ready for Him to build His church. The forerunner said that Christ must increase and he must decrease. John soon passed from the stage of action and Jesus and His churches from then on until the end of the Book are the themes of discussion. Jesus and the Baptist are the theme of this book. These facts prove beyond cavil or gainsaying that the New Testament is the Baptist Book.

It Was Written By Baptists

The Holy Spirit chose just eight men to write. Matthew, Mark, James and Jude wrote one book each. Luke and Peter wrote two each. John wrote five and Paul wrote fourteen. All of them were Baptists. Matthew, John, James, Peter and Jude were all baptized by John the Baptist in the river Jordan. Mark, Luke and Paul were baptized by others, who got their baptism from John. We know then that every book in the New Testament was written by a Baptist. If there were no other reason but that for saying the New Testament is a Baptist book, the fact it was written by Baptists, since it talks about Christ and His churches, would prove that it

is a Baptist book.

It Was Written About Baptists

The New testament was not only written by Baptists, but it was written about Baptists. It tells of the baptism of Jesus and the twelve apostles and multitudes of others by the first Baptist preacher. It tells of the organization by Jesus of the first Baptist church. It tells about the rapid spread of the Baptists and their doctrines and principles throughout the first century. It tells of their mission work throughout all Southern Europe, Western Asia and Northern Africa. This Baptist book tells about the persecutions of Baptists for a generation or two after the ascension of the Lord Jesus. Like Baptists today these New Testament Baptist were a free people and had many contentions and discussions of their differences. This Baptist book tells about them and about the democracy of these Baptists of long ago in settling their differences.

The letters from the writers of this Baptist book to Baptist churches and individuals are full of expositions of Baptist doctrines and of discussions of the problems and duties of the Baptist church members. There isn’t a book in print today that discusses as many of the doctrinal and practical problems of discipline, missions, worldliness, the ministry, the Lord’s Supper, speaking with tongues, the disorderliness of women speaking in the churches, church finances and a host of other things Baptist churches are wrestling with today, as Paul’s two letters to the church in Corinth. The New testament was written by Baptists and about Baptists and for Baptists and it will settle all their problems, if they will only read and obey it.

It Was Written For Baptists Of All Ages

The Lord Jesus promised perpetuity to Baptist churches. He plainly said the gates of hell would not prevail against the institution, which He called “my church.” His world-wide commission as recorded in Matthew 28:18-20 promised that He would be with His churches unto the end of this age. In Ephesians 3:20-21 He promised that God would be glorified in the church by Christ Jesus in every generation world without end. This Baptist book was written to encourage Baptist churches in times of backsliding or persecution, that there would be Baptist churches in every generation until He comes again.

Our enemies testify that our Lord has kept His promise and that Baptists can be traced through the centuries by a trail of blood.

Joan Bocher, of Kent, **Anne Askew**, and hundreds

(The Authority of the Holy Scriptures continued from page 3)

God, to Christ, and to Christianity. Such an inquiry reveals immediately that the Baptists and Catholics are poles apart in their respective concepts of the authority of the Holy Scriptures.

The Baptist Concept of the Authority of the Holy Scriptures

The one fundamental principle of Baptists, and the foundation stone on which they rest as an effective Christian group in the world today, is their belief in the supreme authority and absolute sufficiency of the Holy Scriptures, especially the New Testament, as the complete and infallible guide in all matters pertaining to their faith and practice; and every other peculiarity which characterizes them is the practical outcome of this principle. They have no binding and authoritative Creeds, Catechisms, or Decrees; considering such as useful only to stating what the Scriptures teach, and preferring always to go back and rest on the foundation alone—the Holy Scriptures. Baptists believe that Jesus Christ alone is Law-giver in Zion, and its only King; that His law is laid down in the Scriptures, particularly the New Testament, and is perfect. Therefore, they bow only to the behests of inspired precept, and the recorded practices of Apostolic Churches, as their record is found in the New Testament.

Baptists also believe that God has given to every person the inalienable right to interpret the Scriptures for himself, in order that he may discover their facts and truths, and then honestly follow them in obedience. They believe, furthermore, that man is responsible to God only for his faith and practice, so far as the infliction of any punishment for disobedience to God is concerned. The very heart of Baptist faith is loyalty to Jesus Christ as Sovereign Lord and Saviour, and to the New Testament as the expression of His Sovereign Lordship and Saviourhood.

Baptists believe that:

“The Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly insurance.

“That it has God for its Author, salvation for its end, and truth without any mixture of error, for its matter.

“That it reveals the principles by which God will judge us.

“That it, therefore, is, and shall remain to the end of the world, the true center of Christian union.

“And the supreme standard by which all human conduct, creeds, and opinion should be tried.”

New Hampshire Confession of Faith, Article 1

The following interesting particulars may be noted in regard to the Holy Scriptures:

1. What the Scriptures are called.
 - a. Word. James 1:21-23; 1 Peter 2:2.
 - b. Word of God. Luke 11:28; Hebrews 4:12.
 - c. Word of truth. James 1:18.
 - d. Holy Scriptures. Romans; 2 Timothy 3:15.
 - e. Scripture of truth. Daniel 10:21.
 - f. Book. Psalm 40:7; Revelation 22:19.
 - g. Book of the Lord. Isaiah 34:16.
 - h. Book of the law. Nehemiah 8:3; Galatians 3:10.
 - i. Law of the Lord. Psalm 1:2; Isaiah 34:16.
 - j. Sword of the Spirit. Ephesians 6:17.
 - k. Oracles of God. Romans 3:2; 1 Peter 4:11.
 - l. Word of the Lord. Acts 13:48; 2 Thessalonians 3:1.
 - m. The Word of Life. Philippians 2:15, 17; Acts 5:20.
 - n. The Word of Faith. Romans 10:8-9.
2. The Design of the Scriptures.
 - a. By them we are born again. James 1:18; 1 Peter 1:23.
 - b. They quicken. Psalm 119:50, 93.
 - c. They illuminate. Psalm 119:130.
 - d. They convert the soul. Psalm 19:7.
 - e. They make wise the simple. Psalm 19:7.
 - f. They cleanse. John 15:3; Ephesians 5:25-26; Psalm 119:9.
 - g. By them we are built up. Acts 20:32; 1 Peter 2:2.
 - h. By them our hearts are made to burn. Luke 24:32, 45.
 - i. By them God’s will is accomplished. Isaiah 55:10-11; Jeremiah 23:29.
 - j. They expose the thoughts of the heart. Hebrews 4:12; Psalm 119:11.
 - k. The sinner is to be judged by them. John 12:48; Luke 16:29-31.
 - l. They sanctify. John 17:17; Ephesians 5:26.
 - m. They keep from destructive paths. Psalm 17:4.
 - n. They promote growth in grace. 1 Peter 2:2.
 - o. They admonish. Psalm 19:11; 1 Corinthians 10:11.
 - p. They comfort. Psalm 119:82; Romans 15:4.
 - q. They rejoice the heart. Psalm 19:8; 119:111.

The above facts, to which many more could be added, make it evident that the Holy Scriptures contain

(The Authority of the Holy Scriptures continued on page 11)

“...IF ANY MAN SHALL TAKE AWAY FROM THE WORDS OF THE BOOK...”

Revelation 22:19 gives strong warning concerning those that take away from God’s word, “*And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*” And yet today all modern versions of the Bible take away. The most popular, The New International Version, is one of the worst. Most are not aware that the N.I.V. has completely taken away 17 verses, including Mat. 18:11, “*For the Son of man is come to save that which was lost.*” Others have been taken away by footnotes. Our Lord’s reply to the devil’s temptation in Mat. 4:4 says, “*It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*” How can we live by every word if the N.I.V. has taken away 64,576 of them? And it has. That is equivalent to ripping out over 30 books of the Bible. Of course the N.I.V. is not the word of God it is the devil’s counterfeit, how do I know that? Check out Isaiah 14:12 in the N.I.V. it calls Lucifer the “morning star”. In the true word of God, K.J.V., Rev. 22:16 says, “*I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.*” Jesus said in Mat. 24:35, “*Heaven and earth shall pass away, but my words shall not pass away,*” and every word of God can be found in the K.J.V. 1611, and in no other. You check it out.

Pastor John Reaves

Note: Some of the Bible versions listed change from year to year. At the printing of this tract the verses were checked to be sure they were as said. Please realize this may not always be so. “*My son, fear thou the LORD...and meddle not with them that are given to change.*” Proverbs 24:21

* The *New King James Version* (NKJV) referenced is the #401, *Thomas Nelson Publishers*, 1979, 1980, 1982, with footnotes.

Verses “Taken Away” in the New Testament							
Verse	T = Taken Away			F = Taken Away in Footnote			
	NIV	NASV	NKJV*	RSV	NRSV	NCV	LIV
Mat. 12:47	F			T	F		
Mat. 17:21	T	T	F	T	T	T	F
Mat. 18:11	T	F	F	T	T	T	F
Mat. 21:44	F			T	F	F	
Mat. 23:14	T	F	F	T	T	T	
Mark 7:16	T	T	F	T	T	T	T
Mark 9:44	T	T	F	T	T	T	T
Mark 9:46	T	T	F	T	T	T	T
Mark 11:26	T	T	F	T	T	T	T
Mark 15:28	T	T	F	T	T	T	F
Mark 16:9-20	F	F	F	T	F	F	F
Luke 17:36	T	T	F	T	T	T	
Luke 22:43	F	F	F	F	F		
Luke 22:44	F	F	F	F	F		
Luke 23:17	T	T	F	T	T	T	T
Luke 24:12		F		T	F		
Luke 24:40		T		T	F		
John 5:4	T	T	F	T	T	T	F
John 7:53 - 8:11	F	F		T	F	F	F
Acts 8:37	T	T	F	T	T	T	F
Acts 15:34	T	T	F	T	T	T	T
Acts 24:7	T	T		T	T	T	
Acts 28:29	T	T	F	T	T	T	T
Rom. 16:24	T	T	F	T	T	T	
2 Cor. 13:14					T		
James 1:7				T	T		

of other Baptists were murdered for their principles in the sixteenth century before the Smyth affair. The following edict was put forth by the Council of St. Gall, March 26, 1530: “All who adhere to or favor the false sect of the Baptists, and who attend hedge meetings, shall suffer the most severe punishments. Baptist leaders, their followers and protectors, shall be drowned without mercy” (Bullinger, *Reformations-ge-schichte*, II, 287: “A History of the Baptists,” by J. T. Christian).

In 1819 the king of the Netherlands appointed Dr. Ypeij, Professor of Theology in Gronigen University, and J. J. Dermont, his chaplain, to write of the Dutch Reformed Church. The Baptists kept getting in their way when they made statement concerning them, closing in these words” **“We have now seen that the Baptists, who were formerly called ‘Anabaptist,’ were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages.” Did these men tell the truth? They were not Baptist.**

Alexander Campbell, in 1851, when he had been an ordained minister for forty years, and fifteen years before his death, said: “There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and liberty of conscience. They have often been persecuted by Pede-baptists; but they never politically persecuted though they have had it in their power” (“Christian baptism,” page 409).

The New Testament was not only written by Baptists about Baptists and for Baptists, thereby giving overwhelming testimony that it is the Baptist book: but there is one other proof that is stronger than any of these.

It Was Written To Make Baptists

The last commission of the Son of God before His ascension to His Father’s right hand said: “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations [make disciples, get folks saved], 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 alway, even unto the end of the world.” **That commission was given to His church.** It could not have been given to individuals, because perpetuity was

promised unto the end of the age. The only thing that was to continue unto the end of the age was His church as an institution. To that institution He gave this world-wide commission. His first command was to make disciples [get folks saved] or Christians by preaching the gospel to every creature in all nations. Then He commanded His church, which was a missionary Baptist church, to make Baptists out of all Christians, by baptizing them in the name of the father, Son and Holy Ghost. He, who has all authority in heaven and in earth commanded His church to make disciples or Christians of all nations by preaching the gospel to them and then make Baptists out of all Christians by giving them Baptist baptism.

The command of the Lord Jesus is as plain and as imperative to make Baptists as it is to make Christians. Those are our orders until He comes back. First make them Christians and then make them Baptists. According to the orders of Him, who has all authority in heaven and on earth, it is as much our business to make Baptists as it is to make disciples. If the Lord Jesus by His orders can make His will clear and plain, it is His will that every Christian on this earth be a Baptist. Not by force is this to be done but by teaching. And just as they are not to be made disciples by force but by teaching, so they are to be made Baptists exactly the same way, by teaching all Christians all things He has commanded. **The same Bible that will make Christians, will make Baptists if faithfully taught.**

Baptists will have two big accounts to settle at the judgment bar of the Lord Jesus. The first one will be for not going our lengths to make Christians by giving the world the gospel of grace. The second will be for not doing our best to make Baptists out of all Christians. The orders of Jesus include both. The Book is very plain about the plan of salvation. It is equally plain about church membership. The New Testament will make Christians if read and believed. The same New Testament will make Baptists if read and obeyed. It is just as plain and clear on the second as on the first. Salvation first, then obedience in baptism and church membership.

“The Lord added to the church daily the saved.” That is the order of the Lord Jesus and these New testament Baptists obeyed their orders. The orders haven’t changed. They still read that way. First make them disciples: then make them Baptists. Every disciple or Christian ought to be a Baptist. Why aren’t they? Because Baptists have sold out for pay and popularity. They try to make disciples: but don’t try to make Baptists. They are afraid they will be called narrow or be unpopular or the collection will fall down. How much

(The Baptist Book continued on page 7)

BAPTISTS AND THE REWRITING OF HISTORY

Taken from, "The Battle For Baptist History," by I. K. Cross

It has been the burden of this work to make it clear that Baptists of our day are indeed rewriting their history, just as other historians are rewriting the history of America. In doing so, they too, are cutting loose from their roots and presenting the facts in a manner that will accommodate their philosophies. Therefore we need to be extremely careful today lest we take into our Baptist churches Protestant programs that have Baptist dressings, and one day wake up calling ourselves Protestants, infested with Protestant beliefs. This has already happened to the major "Baptist" denominations, and it can happen to us. We must be aware of the *truth* of Baptist history if we are to avoid this same catastrophe. Modern religious evolution has no absolutes concerning who we are, from whence we came, or where we have been, and they are leading a generation that will, therefore, have not the foggiest idea as to where we are going.

It is not necessary to show from history that the church of Jesus Christ has continued from the time it was founded until the present. His promise alone makes that certain. However, it puts iron in the blood of real Baptists to be able to demonstrate it from history; to witness the progress of that promise as it is kept under all conditions as history progresses. It is totally unfair, if not completely dishonest, for modern day historians to reject those so-called "sects" prior to the sixteenth century Reformation as not being Baptists simply because they had no set of teachings upon which they all completely agreed, when Baptists today can certainly do no better. The truth is there is less agreement among so-called Baptists today than there was among these groups. In writing about Christianity and culture in this country in the South, Paul Gillespie edits a book in which he says, "The Baptists were everywhere, in all kinds of churches with diverse doctrines and varying practices. Southern, Independent, Missionary, Regular, Separate, and Two-seed-in-the-Spirit Predestinarian Baptist (to name only a few) might vie for the souls of the southerners, but all were Baptists, and the Baptists had southern religion sewed up (or washed up as their

opponents might suggest)." True he is writing about the early days in America, and perhaps making a little light of the many brands of Baptists, some of which would not be recognized by many regular Baptist churches. But this is just the point. Why should historians demand of their predecessors what they cannot deliver themselves.

And just in case the latest historians want to say we have overcome all this, I would remind them of the introductory statement in this same book under the section called *Baptists*: "Nationally, there are at least fifty different religious groups who call themselves Baptists. This collectively large denomination therefore is extremely diverse and, except for a few important and central beliefs, can rarely agree on religious doctrine. True, many of these will not bear the searchlight of history, but who are historians of the twentieth century to exclude *everyone* from the records of Baptist history that does not fit their own standards, when most of the pre-Reformation groups agreed on more basics than most Baptists today? This is the whole point to the importance of the study of Baptist history. If we don't know what their true history reveals we can be swallowed up by most any of these fifty groups that wear the name today. If modern Baptist historians want to identify themselves as Protestants let them so declare themselves, but don't corrupt the heritage of Baptists by attempting to make us all wear the denominational title and cut us loose from these *real* Baptists who died by the millions in defense of our heritage before the Protestant Reformation was ever born.

Jesus Christ called out His church while here on earth, commissioned it to go into all the world with the gospel message, and promised it His presence through it all, assuring them that the gates of hell would not prevail against what He had begun. That faith is here today, and has been here through all the ages in between, and will be here when our Lord returns to gather us home. No amount of rewriting church history can change the heavenly record, and when we get there we may well find that those whom the modern historians rejected as "sects" are whom the Lord will reward as the faithful, while the rest look on with wonder. □

Did You Know?

AMERICA AND CANADA TAKE HEED

Taken from a magazine dated, May 1812

To the Editor,
Dear Sir,

It is fully admitted, by all who receive the Sacred Scriptures as the rule of their faith and conduct, that rise and fall of states, kingdoms, and empires, are under the Divine superintendence, and that of course however second causes operate, it is God, the Supreme Governor, who puts down one and lifts up another. Closely connected with these evident truths, is the following, namely, that national sins are, sooner or later, followed by national punishments. Without pretending to scrutinize the mysteries of Divine Providence we may in many cases, trace the punishments of nations to their proper cause.

SUCCESSION

By C. B. Stovan

It has ever been the policy of Rome to destroy as far as possible, not only the true Church itself, but every

vestige of its history. This fell design has led Romish authors to make the effort to blacken the character of the true Churches, by accusing their members of almost every crime which satanic malice could invent. And they have so far succeeded in their purpose as to make the impression on the multitude, that there is no **church succession** independent of Rome, and all other churches came out of the Catholic Church! **Baptists are not Protestants.** They have **never** been a part of any other denomination, therefore have never had to make a protest. Baptist have always been a separate and independent denomination. Baptists have with one voice, denied any connection with the Romish apostasy at any time, and claimed their origin as a church from Jesus Christ and the Apostles. If this claim of Baptists is true, we should ever be willing and able to furnish the evidence of such.

While some agree that the Baptist Succession does exist, or that the Baptist Churches have continued from the time of Christ to the present, yet they, at the same time deny that **the succession can be proved.** This is wholly inconsistent; for no one has the right to believe that which cannot be proved. There can be no intelligent faith without evidence. If we have no evidence to prove a Succession, it is out of the question to affirm that we believe in the existence of such a Succession. □

(The Baptist Book continued from page 5)

better is that crowd than Judas? Selling out the Lord for dirty silver. Who is doing that? All Union evangelists are. All compromising pastors, who dismiss any of their services are. All the "mixed multitude," who because of intermarriage with other denominations want the soft pedal put on doctrine are. Who else? Every Baptist school which is selling out for pay and patronage. A Baptist school, which is not trying to make Baptists out of its students is recreant to its Master's orders and untrue to a sacred trust. The business of every Baptist school in the land is first to make Christians and then make Baptists out of all of their students, who are Christians. Why should Baptists put any money into any school, whose chief business is not first to make Christians and then Make Baptists out of all their students?

Jesus never told us to do anything, where He did not first set an example. He made disciples (Jn 4:1). Then he taught them all things needful for the Christian life. That is the business of Baptists everywhere: Make disciples, Make Baptists, make missionary Baptists. That ought to

be the business of Baptist churches, Baptist Sunday Schools, Baptist schools and everything else that is Baptist. Jesus was a teacher as well as a preacher. He confined His teaching to opening to His young preachers and missionaries the Scriptures. That ought to be the mission of every Baptist school. He left us an example, that we should follow in His steps. Three years or three and one-half of teaching the Scriptures, not only made home and foreign missionaries out of all His preacher boys, but it so saturated the very atmosphere of that first Baptist church with the spirit of missions, that when persecution arose, all the men and women in that church went everywhere "gossiping about Jesus" (Acts 8:1-3).

If Baptist schools gave a four year course in the study of the Bible, all their students would go back home to set this whole land afire on Missions, just like they did in the New Testament days. Churches, schools and every other agency of the Baptists ought to exist to make Christians, make Baptists, make missionary Baptists. If they are not run for that purpose, they ought

(The Baptist Book continued on page 10)