

From Our Mailbox

Dear Sir,
 Could you please send me some details about your paper, "The Baptist Pillar" and how much it would cost to subscribe. I recently came across a Vol. 6 No. 3, 1998, paper and found it very interesting.

Sincerely, C.H.
 Heb. 4:12
 Ridgeway, ON,



Dear Brother Reaves,
 Greetings in the name of our soon coming Lord and Saviour Jesus Christ.

I heard about your paper, "The Baptist Pillar" and would ask, Lord willing, if you could put my name on your mailing list, to receive your bi-monthly paper, each issue that comes out.

A bit about myself—Raised up a Jehovah's Witness, left the cult 1980, when I was 25 yrs. old. I received the Lord Jesus that same year, saved by grace. ... I believe in Believer's Baptism—Premillennial—Pre-Trib. I believe that the King James Bible 1611 is God's inerrant inspired preserved Word of God, thus my interest in your paper and ministry.

It would be great to hear from you and to receive your paper.

Yours in Christ, P.Y.
 Middlefield, Scotland



(Ten Ways to Help continued from page 7)
 you tell him how he has helped you. He will be a more effective, dedicated servant of God if you give him some feedback on his ministry to you (see Prov. 3:27). It will also be very encouraging if you tell your Sunday School teacher, husband, or wife, and children how they have helped or been a blessing to you. Praise doesn't cost – it pays great dividends – in the home, in the church, in the school, and on the job.

8) **Be patient and understanding** with your pastor, your mate, and your children. Do not expect your pastor or his family to be perfect, they are human. John 1:5, and James 5:17 teach that a man of God has the same human weaknesses and temptations that we all face.

9) **Stay busy serving the Lord.** this will bless your

(The Purity of the Bible continued from page 7)
 take from it."

I know it is pure because it purifies. It is clean because it cleanses. It is holy because it produces holiness. It is perfect because its purpose is perfection. It is moral because it demands morality. It is right because it produces righteousness. It is impeccable because its source is a perfect God.

What we need is a revival of powerful preaching of the pure Word of God. Preaching with fervor, and conviction for the purpose of getting people saved, and putting some spiritual meat on the bones of the saints.

I have read books of "higher criticism," and studied the alleged contradiction, and listened to the pseudo scientist try to explain creation. I have had a few good laughs, challenged a few people to present some proof of their evil criticism, and learned to hate modernism more and more. And when the dust all settle, I still had a pure Bible, and loved it more than ever.

We use only the King James at Midwestern Baptist College and Emmanuel Baptist Church. When we read it, we don't say that it says one thing, but means another. So while some people are talking about "copyist errors," we are trying to turn out some preachers every year who believe the Bible to be the pure Word of God, and preach it with a pure, clean heart.

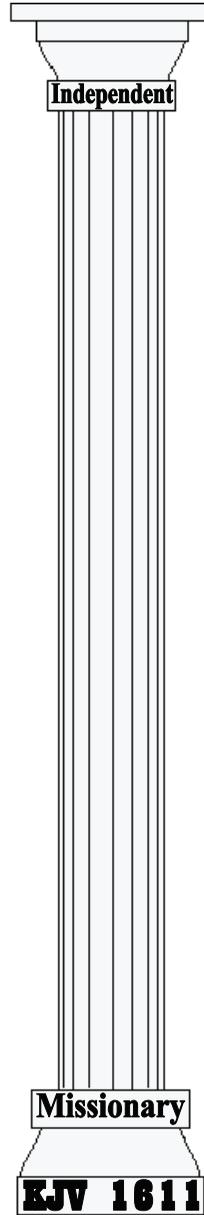
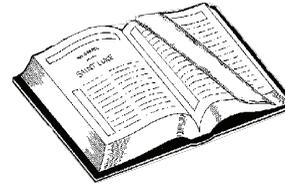
The next time you hear some wild eyed, loud mouth, over pious pig-headed preacher say that Tom Malone does not believe in a pure and perfect Bible, you just grab him, and hold him until I get there!

If you get the idea that I am a Biblicist, a believer in the inerrancy, and a preacher with a pure Bible, then I have accomplished what I set out to do when I wrote this article. □

life and be a tremendous encouragement to your pastor. You have a spiritual gift, so use it. John 13:17 teaches, "If ye know these things, happy are ye if ye do them." Happiness doesn't come from knowing what is right, happiness comes from doing what is right. Therefore, serve the Lord.

10) **Be a blessing to your pastor**, your family, and all who know you by being a soul winner. People all around us are lost in sin, dying and going to hell. Do all in your power to win them to Jesus Christ. Tell them what Christ has done for you and what He can do for them. Reflect on what your salvation means to you and then realize that those who are lost in sin need the same joy, peace, assurance, and hope that you have.

The Maranatha



THE BAPTIST PILLAR

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



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ORIGIN OF THE BAPTISTS

Taken from the book entitled, "The Origin of the Baptists", By S. H. Ford

The Primitive Churches

We now make the bold, yet almost universally admitted assertion, that the primitive churches were in every distinguishing characteristic Baptist churches. We affirm that at the time of the departure of the great Tertullian, their Baptistic features were as yet uneffaced; and that, though lost in the development of the Man of Sin, they have preserved those lineaments intact in the churches to this day. Where shall we seek the proof of this? Whom shall we introduce as witnesses? Shall we let Baptists speak? Will their testimony be received? No; with all their research, and learning, and candor, we shall dismiss them as witnesses in the case. Let Pedobaptists speak; let Presbyterians and Episcopalians testify; and if a jury of rational men can be found, who, guided by their report, can give a verdict against our affirmation, we shall acknowledge that there is no confidence to be placed in testimony.

Did They Baptize Infants?

M. De la Roque: "The primitive churches did not baptize infants, and the learned Grotius proves it, in his annotations on the gospel." (In Stennett's answer to Russen, p. 188).

Salmasius and Suicerus: "In the two first centuries no one was baptized, except, being instructed in the faith, and acquainted with the doctrines of Christ, he was able to profess himself a believer; because of these words; 'He that believeth, and is baptized, shall be saved.'" (Epist. ad Tustum Pacium. Thesaur. Eccles. sub voce Evrazis, tom. ii, p. 1136).

Curcelleus: "The baptism of infants, in the two first centuries after Christ, was altogether unknown, but in the third and fourth was allowed by some few. In the fifth and following ages it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born in the former ages no trace of it appears, and it was introduced without the command of Christ." (Epistle to the Churches of Galatia, chap. iii, verse 27 (2.) Annotat. ad Rom., v. 14).

Venema: "Tertullian has nowhere mentioned Pedobaptism among the traditions of the church, nor even among the

(Origin of the Baptist continued on page 4)

Editor and Pastor: John Reaves Sr.

Forget Not The Past

A STORY OF THE WALDENSES

Taken from the *Introduction* of "The Story of the Waldenses," 1832

DURING the dark ages which succeeded the invasion of Europe by the barbarous nations, when feudal anarchy distracted the civil governments, and a flood of superstition had deluged the Church, Christianity, banished from the seats of empire, and loathing the monkish abodes of indolence and vice, meekly retired into the sequestered valleys of Piedmont. Finding there a race of men unarrayed in hostile armour, uncontaminated by the doctrines and commandments of an apostate Church, unambitious in their temper, and simple in their manners, she preferred their society, and among them took up her abode."

This beautiful passage, from the elegant and eloquent historian of the Churches of the Waldenses, suggested the idea of the following story; in which an attempt is made to sketch the peace, industry, and homefelt happiness of a family in one of the villages of the valleys, and then very simply to exhibit the nature of the persecution to which, from generation to generation, the people of God have been exposed in almost every Catholic state of Europe.

It is, however, well known to every reader of history, that many Catholics, in every age, have exceedingly disapproved of the measures followed by the priesthood, in regard to the Waldenses, Albigenses, and other Protestant Churches; and the singular note which is quoted at the end of this volume, shows how strong and how generous was the sympathy felt by many a noble, and by more than one royal Catholic, for the wrongs and sufferings of the early Christians of the valleys.

For the information of my readers, it may be necessary to state, that Piedmont, the place to which Christianity is said to have withdrawn, is a tract of country situated at the foot of the Alps, an immense range of mountains, which divides Italy from France, Switzerland, and other countries: it consists of a number of beautiful valleys, embosomed in mountains, which are again encircled by other mountains, and displays in its varied scenery, in most striking contrast, all the fertility and beauty of

Eden, with lakes of ice and mountains covered with eternal snow. Many of the passes leading into Piedmont are strongly fortified, not by art, but by nature, which has so multiplied her bulwarks of rocks and rivers, forests and precipices, that "it appears," says Sir Thomas Moreland, "as if the all-wise Creator had, from the beginning, designed that place as a cabinet wherein to put some inestimable jewel, or in which to reserve many thousand souls who should not bow the knee to Baal."

But Christianity was not always secure amid the valleys of the Alps: she had sometimes to escape for her life, to leave the valleys behind her, to cross the mountains in ice and snow, and to seek shelter in Dauphiny, in Provence, and even in the recesses of the Pyrenees.—There, also, beautiful valleys are to be found, rich in every thing that is sweet to the taste, or pleasant to the eye, adorned with the flowers and fruit of the citron and the orange, the aloe and the pomegranate, animated by herds of deer, and cheered by the song of the vintage.

Behold, then, in these valleys, the retreats of a most interesting people, who, in times of misrule and oppression in the state, and of bigotry and superstition in the Church, preserved in simplicity and in purity, the "faith once delivered to the saints." Men that continued, from race to race, a separate people, like the Hebrew fathers of old, who went from one nation to another, and from one kingdom to another people, so the Christians of those early ages, "hunted as partridges on the mountains," and stigmatized as heretics by their enemies; when persecuted in "one city, fled unto another;" and when dislodged from the shelter of one lovely valley, retreated to the sequestered bosom of some other.

These interesting and persecuted people were called Waldenses. It is thought by some that the reason why they were so called, was from the Latin word *vallis*, from which the English word *valley*, and the ecclesiastical word *Valdenses*, are both derived; the latter simply signifies the inhabitants of valleys.

The Waldenses were exceedingly hated by the monks and clergy of the Church of Rome, who called them heretics. Their heresy consisted in the belief of the truth as set forth in the Bible, and in their contempt of many ceremonies and practices of the Roman Catholics. Among other things, the Waldenses affirmed, that the mass signified nothing; that the apostles knew nothing about it; that whatever was preached without Scripture proof was no better than fables; and they would neither

(A Story of the Waldenses continued on page 8)

and although the most distant of those little states maintained a mutual, as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. Toward the end of the second century the churches of Greece and Asia adopted the useful institutions of provincial Synods, and they are justly supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achean league, and the assemblies of the Ionian cities."

We here pause again and review our course. We found, in the early part of the third century, ere one hundred years had transpired from the death of the apostles, Tertullian and the Montanists breaking away from the dominant parties in the churches, on the ground of the innovations, the formalities, and the corruptions, which had almost quenched their life and light. We found that these Tertullianists were Baptists, and that from the churches planted by them descended those persecuted and slandered in every age as Anabaptists. We have now found, by the light of impartial history, recorded by Pedobaptist scholars, that previous to Tertullian and the Montanist schism, that is, previous to the third century, none but adults were baptized. The action of baptism was immersion, universally; and each church was an independent little republic.

We have now found, by the glimmering and oftshaded lamp of history, relumed by Pedobaptist scholars, that, previous to Tertullian and the Montenses schism,

- I. None but believers were baptized.
- II. Baptism was immersion, and
- III. Each Church was an independent little republic, knowing nothing of ecclesiastical conferences, synods, general assemblies, or authoritative councils, and, consequently,
- IV. They were all Baptist Churches then.

For, if the baptism of none but professedly converted believers, and that by immersion, with independent and democratic church government, constitute Baptist churches, then the primitive churches were Baptist Churches.

Where, then, did the Baptists come from?

When the learned Mosheim, after tracing the origin of every sect, came to the Anabaptists, or Mennonites, that laborious investigator paused and said:

"The true origin of this sect is hidden in the depths of antiquity; and it is of consequence extremely difficult to be ascertained."

Never was truer statement penned. All up the stream of ecclesiastical history we had tracked them, up to its main spring he had gone, and found them there. Amid the scenes of apostolic labor, in the purest ages of the church, he traced their existence, but not their origin. Further up into the light of inspired history he would not pass. Their origin was hidden in those remote depths of antiquity. It could be found in the Epistles and Acts of the Apostles, and in the testimony of Jesus. But here he would not seek for their origin, and so he proclaimed that it was lost. It is not hid in those remote depths. It stands forth in unadorned simplicity on the shores of the Jordan, amid the scenes of the Pentecost, and the cities of Greece, while the New Testament flings a flood of historic light over the whole subject. ere, then, is our ancestry, of whom we are proud, the origin of our denomination, for which we are grateful.

On the shores of the Jordan, thronged with the wondering citizens of Jerusalem, and the gathering multitudes of Judea, the harbinger of the Messiah announced the setting up of the kingdom of Jesus, the institution of the church of Christ. The last of the prophets, and the first of the heralds of the gospel, like the star of morning, shining clear and radiant from the bright sky, and then fading away in the cloudless splendor of the orb of day, in the beginning of the gospel of Jesus Christ came John, baptizing in the wilderness. That was the beginning.

Amid the multitudes stood Jesus. Behold the Lamb of God! exclaimed the enraptured herald of the kingdom. And then in those waters, consecrated by a thousand sacred associations, Jesus was baptized, while from the parting heavens came the approving voice of the Father, and the anointing symbol of the Holy Ghost. thus it was, and there it was, that our denomination had its origin. Nor can learning nor ingenuity fix another spot, nor another period.

Baptists! the flag that floats over you is that of Jesus only; the principles that govern you have the authority of Jesus only; the ordinances which distinguish you have the example of Jesus only; and the founder of your churches is Jesus only. Let deep devotion be yours. Let earnest zeal be yours. Let the spirit that animated to deeds of valor and endurance our noble and martyred ancestors be yours. Let us move in harmony, and fight on manfully and wear the armor constantly, and soon the songs of the angels will announce the advent of the era when "the kingdoms of this world shall become the kingdoms of our God and of His Christ, and He shall reign forever and ever. "□

which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says. As for sprinkling, I say, as Mr. Blake, at its first coming up in England, 'Let them defend it who use it.' They (who are inclined to Presbyterianism) are hardly prevailed on to leave off that scandalous custom of having their children, though never so well, baptized out of a basin, or porringer, in a bed-chamber, hardly persuaded to bring them to church, much further from having them dipped, though never so able to bear it." (History of Infant Baptism, Part II, chap. ii, p. 462).

"In the case of sickness, weakness, haste, want of quantity of water, or such like extraordinary occasions, baptism by affusion of water on the face, was by the ancients, counted sufficient baptism. France seems to have been the first country in the world where baptism, by affusion, was used ordinarily to persons in health, and in the public way of administering it. There has been some synods, in some dioceses of France, that had spoken of affusion, without mentioning immersion at all, that being the common practice; but for an office or liturgy of any church, this is, (Referring to Calvin's "Form of administering the Sacraments) I believe, the first in the world that prescribes affusion absolutely; and for sprinkling, properly called, it seems it was, at 1645, just then beginning, and used by very few. It must have begun in the disorderly times after 1641." "But then came The Directory, which says: 'Baptism is to be administered, not in private places, or privately, but in the place of public worship, and in the face of the congregation,' and so on. 'And not in the places where fonts, in the time of Popery, were unfitly and superstitiously placed.' So they reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians, long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in the other Popish countries) in times of Popery; and that accordingly, all those countries in which the usurped power of the Pope is, or has formerly been, owned, have left off dipping of children in the font; but that all other countries in the world, which had never regarded his authority, do still use it; and that basins, except in case of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves." "What has been said of this custom of pouring or sprinkling water in the ordinary use of

baptism, is to be understood only in reference to these western parts of Europe, for it is used ordinarily nowhere else." (History of Infant Baptism, Part II, chap. ix).

Mr. John Wesley: "Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour. (Extract of Mr. John Wesley's Journal, from his embarking for Georgia, page 10). 'Buried with him,' alluded to the ancient manner of baptizing by immersion." (Wesley's Notes on Rom. vi: 4).

NEED WE ADD MORE? Is any other endeavor necessary to substantiate beyond a question that the churches of the first and second centuries were Baptist Churches, so far as baptism is concerned in subject and action? The testimony that might be produced would fill a volume; but the foregoing is sufficient for the candid. Certain it is as that the heavens are above us, that the primitive churches immersed all who joined them, and that none were received but professing believers. One other feature of Baptist Churches must be noticed.

Their Church Government

Were they Episcopal, Presbyterian, or monarchical? Again let history speak. *Mosheim* says:

"The churches in those early times were entirely independent on of another: none of them being subject to any foreign jurisdiction, but each governed by its own rules and its own laws. For, though the churches founded by the apostles had this particular difference shown them, that they were consulted in difficult and doubtful cases, yet they had no judicial authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident than the perfect equality of these primitive churches. Having witnessed, in the second century, that the custom of holding councils commenced in Greece, whence it soon spread through the other provinces." (Mosheim, first century, chap. 10, sec. xiv).

This evidence is conclusive that neither Episcopacy nor Presbyterianism was known in the first churches; their government was that now existing among Baptists. but further, *Gibbon*, the classic historian of Rome, says:

"Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic,

(*Origin of the Baptist continued on page 11*)

SPURGEONS VIEW OF BAPTISTS

Taken from "The Story of the Baptists," 1881

Mr. Spurgeon has expressed himself upon English Baptist history. He says; "It would not be impossible to show that the first Christians who dwelt in this land were of the same faith and order as the churches now called Baptist. All along our history from Henry II. to Henry VIII. there are traces of the Anabaptists, who are usually mentioned either in connection with the Lollards or as coming from Holland. All along there must have been a great hive on the Continent of these 'Reformers before the Reformation'; for despite their being doomed to die, almost as soon as they landed, they continued to invade this country to the annoyance of the priesthood and hierarchy." Spurgeon quotes the following statement from W. J. E. Bennett, of Frome, a ritualist, whose hatred of the Anabaptists rendered him least likely to manufacture ancient history for them. Mr. Bennett says; "The historian Lingard tells us, that there was a sect of fanatics, who infested the north of Germany, called Puritans. Usher called them Waldenses; Spelman, Paulicians, (the same as Waldenses.) They gained ground and *spread all over England*; they refused all Romish ceremonies, denied the authority of the Pope, and more particularly, *refused to baptize infants*. Thirty of them were put to death for their heretical doctrines, near Oxford; but the remainder still held on to their opinions in private, until the time of Henry II. 1158; and the historian Collier tells us that wherever the heresy prevailed, the churches were either scandalously neglected, or pulled down, and *infants left unbaptized*." "We are obliged to Mr. Bennett for this history, which is in all respects authentic, and we take liberty to remark upon it, that the reign of Henry II. is a period far more worthy of being called remote, than the reign of Henry VIII., (the founder of the Episcopal Church,) and if Baptists could trace their pedigree no farther, the church of Thomas Cranmer, (the Episcopal,) could not afford to sneer at them as a modern sect. Concerning the poor, persecuted people that are referred to in this extract, it seems that under Henry II. they were treated with those tender mercies of the wicked, which are so notoriously cruel. They were apprehended and brought before a council of the clergy, at Oxford. Being interrogated about their religion, their

teacher, named Gerard, a man of learning, answered in their name, that they were Christians and believed the doctrines of the apostles. Upon a more particular inquiry, it was found that they denied several of the received doctrines of the church, such as purgatory, prayers for the dead, and the invocation of saints; and refusing to abandon these damnable heresies, as they were called, they were condemned as incorrigible heretics, and delivered to the secular arm to be punished. The King, (Henry II.) at the instigation of the clergy, commanded them to be branded with red hot iron on the forehead, to be whipped through the streets of Oxford, and having their clothes cut short by their girdle, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief, under the severest penalties. This cruel sentence was executed with its utmost rigor, and it being the depth of winter, all these unhappy persons perished with cold and hunger."

Usher says; "The Berangarian or Waldensian heresy, had, about the year 1180, generally infested France, Italy, and England. □



FORSAKE NOT THE ASSEMBLY Hebrews 10:25

I. My duty is to **Attend The Church**. Live members go to church – dead ones are hauled there. Rev. 3:1, "Thou livest and art dead."

II. My duty is to **Extend The Church**. By visitation and invitation, by friendliness, by caring for new converts, by cultivating a missionary vision both at home and abroad (Matt. 28: 19-20).

III. My duty is to **Defend The Church**. Six great dangers face the churches:
Infiltration of error (2 Tim. 4:3-4)
Wrong leadership (2 John 9)
Worldliness (1 John 3:15-17)
Complacency (Rev. 1:18)
Cliquishness (1 Cor. 3:4-8)
Disaffection (John 15:12,17)

IV. My duty is to **Commend The Church**. We commend the church by what we are, with consistent Christian lives; by what we do, with actions speaking louder than words; by what we say, words that are gracious, loving, kind, and hence glorifying to our Lord.

(Origin of the Baptist continued from page 1)

customs of the church that were publicly received, and usually observed; nay, he plainly intimates that, in his time, it was yet a doubtful affair. Nothing can be affirmed with certainty concerning the custom of the church before Tertullian, seeing there is not anywhere, in more ancient writers, that I know of, undoubted mention of infant baptism. Justin Martyr, in his second apology, when describing baptism, mentions only that of adults. I conclude, therefore, that Pedobaptism can not be certainly proved to have been practiced before the times of Tertullian; and that there were persons in his age who desired their infants might be baptized, especially when they were afraid of their dying without baptism. Tertullian opposed, and by so doing he intimates that Pedobaptism began to prevail. These are the things that may be affirmed with apparent certainty concerning the antiquity of infant baptism, after the times of the apostles; for more are maintained without solid foundation." (Hist. Eccles., tom. iii, Secul. II, 108, 109).

Episcopius: "Pedobaptism was not accounted a necessary rite till it was determined so to be in the Milevitan Council, held in the year 418." (Institut. Theology, l. iv, c. xiv).

Bishop Taylor: "There is no pretense of tradition, that the church in all ages did baptize all the infants of Christian parents. It is more certain that they did not always do it than that they did it in the first ages. St. Ambrose, St. Hierome, and St. Austin, were born of Christian parents, and yet not baptized until the full age of man or more." (Liberty of Propheying, v, p. 84).

We might multiply evidence, every word of which is from those who, nevertheless, practiced infant baptism. But we close with the testimony of the greatest ecclesiastical historian that ever lived, i.e., *Neander*:

"Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis. Irenaeus is the first church teacher in whom we find any allusion to infant baptism, and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness; he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal

recognition." (Neander's History, vol. I, p. 311).

Is there any possibility of denying this testimony? Is it not convincing, overwhelming, that the churches, previous to Tertullian, practiced but one baptism, and that it was adult baptism? So far, then, they were Baptists.

Immersion

We pause not now to argue the question of immersion. We simply wish to ascertain a fact. We ask historian, what did the churches of the first and second centuries do when they performed that ordinance called baptism? Again we call on the most renowned, the most distinguished Pedobaptists, to answer, men who practiced and apologized for sprinkling, yet dared not, as scholars, garble or misrepresent the truth of history.

Neander's History of the Christian Religion: "Baptism was originally administered by immersion; and many of the companions of St. Paul allude to this form of its administration. The immersion is a symbol of death, of being buried with Christ; the coming forth from the water is a symbol of a resurrection with Christ; and both, taken together, represent the second birth, the death of the old man, and a resurrection to a new life. An exception was made only in the case of sick persons, which was necessary, and they received baptism by sprinkling."

Mosheim's Ecclesiastical History, first century: "The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font.

"The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost or Whitsuntide, either by the bishop or the presbyters, in consequence of his authorization and appointment. The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements, were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord. After baptism, they received the sign of the cross, were anointed, and, by prayers and imposition of hands, were solemnly commended to the mercy of God, and dedicated to his service; in consequence of which, they received the milk and honey, which

(Origin of the Baptist continued on page 9)

(Origin of the Baptist continued from page 4)

concluded the ceremony. The reasons of this particular ritual coincide with what we have said in general concerning the origin and causes of the multiplied ceremonies that crept, from time to time, into the church."

History of the Church, by George Waddington, M. A.: "The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity; it was believed to be attended by the remission of original sin, and the entire regeneration of the infant or convert, by the passage from the land of bondage into the kingdom of salvation."

Cave's Primitive Christianity: "The action having proceeded thus far, the party to be baptized was wholly immersed, or put under water, which was the almost constant and universal custom of those times, whereby they did more notably and significantly express the three great ends and effects of baptism. For, as in immersion there are, in a manner, three several acts, the putting the person into water, his abiding there for a little time, and his rising up again, so by these were represented Christ's death, burial, and resurrection; and, in conformity thereunto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life. By the person's being put into water was lively represented the putting off the body of the sins of the flesh, and being washed from the filth and pollution of them; by his abode under it, which was a kind of burial unto water, his entering into a state of death or mortification, like as Christ remained for some time under the state or power of death. Therefore, as many as are baptized into Christ, are said to be 'baptized into his death, and to be buried with him by baptism into death, that, the old man being crucified with him, the body of sin might be destroyed, that henceforth he might not serve sin, for that he that is dead is freed from sin,' as the apostle clearly explains the meaning of this rite. Then, by his immersion, or rising up out of the water, was signified is entering upon a new course of life, differing from that which he lived before, that, 'like as Christ was raised up from the dead to the glory of the Father, even so we also should walk in newness of life.' "

Bishop Taylor (Episcopalian): "The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word (baptize) in the commandment and example of our blessed Savior. Now this was of so sacred account in their esteem that they did not think it lawful to receive him into the clergy who had been only sprinkled in his baptism, as we learn from

the Epistle of Cornelius to Fabius of Antioch."

Richard Baxter (Presbyterian): "It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles' time, the baptized were dipped over head in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own present renouncing the world and flesh, or dying to sin and living to Christ, or rising again to newness of life, or being buried and risen again with Christ, as the apostle expoundeth, (Col. iii, and Rom. vi;) and though we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it."

Bossuet (Catholic Bishop): "The baptism of John the Baptist, which served for a preparative to that of Jesus Christ, was performed by plunging. When Jesus Christ came to John, to raise baptism to a more marvelous efficacy in receiving it, the Scripture says, that he went up out of the water of Jordan, (Matt. iii : 16; Mark i : 10). In fine, we read not in the Scripture that baptism was otherwise administered; and we are able to make it appear, by the acts of councils, and by the ancient rituals, that for thirteen hundred years, baptism was thus administered throughout the whole church, as far as was possible." (In Mr. Stennett against Russen, p. 145-76).

Dr. Whitby (Episcopalian): "It being so expressly declared here, (Rom. vi : 4, and Colos. ii : 12,) that we are buried with Christ in baptism by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity." (Note on Rom. vi:4).

Dr. Wall (Episcopal): "Their (the primitive Christians) general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that as one can not but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English Antipedobaptists, merely for their use of dipping. it was, in all probability, the way by which our blessed Savior, and for certain was the most usual and ordinary way by

(A Story of the Waldenses continued from page 2)

kiss the altar, the priest's hands, nor the pope's feet. They placed no value in absolution, saying none could forgive sins but God only. They gave no credit to the legends of the saints, and despised alike their mock miracles and their relics. They dreaded all dedications and benedictions of candles, ashes, oil, fire, salt, water. They said that Christ never gave to his disciples either rockets or mitres; they dissuaded people from going on pilgrimage, and they denied the existence of purgatory, saying, "Where the tree falls, there it lies." They considered once praying in the words and spirit of the Lord's prayer better than the ringing of ten bells, or than the mass itself. They declared they saw no efficacy in the priestly vestments, altars, ornaments, palls, corporals, chalices, and patins. The worship of images, and their presence in the churches, they affirmed to be idolatrous. But the very head and front of their offending was this, they could say a great part of the BIBLE BY HEART!

But while such were the sentiments held and expressed by the people of the valleys, and which must have been extremely offensive to the Catholics, it is but justice to both parties to state, that the Catholic historians of that day bear ample testimony to the excellence of the morality of these persecuted heretics, except in some instances, where their accusations are so absurd and so extravagant as to carry with them their own contradiction.

"These heretics," writes an inquisitor of that age, "These heretics are known by their manners and conversation, for they are orderly and modest in their behaviour and deportment; they avoid all appearance of pride in their dress; they are chaste, temperate and sober; they seek not to amass riches; they abstain from anger; and even while at work, are either learning or teaching." A Catholic prelate says of them, "Their heresy excepted, they generally live a purer life than other Christians. In their morals and lives they are perfect, irreprehensible, without reproach among men."—"They are true in words," says another inquisitor, "unanimous in brotherly love; but their faith is incorrigible and vile, as I have shown in my treatise."

This faith, however, which the Dominican anathematized as incorrigible and vile, was notwithstanding his assertion both divine and holy, the faith that purifieth the heart, worketh by love, and overcometh the world; the faith of the martyrs and confessors of the primitive

Church; the faith that supported the first martyr, who, in the exquisite agonies of an excruciating death, went as it were to sleep in peace and stillness, amid all the tumult of his persecutors, saying, "Lord Jesus, receive my spirit!"

One circumstance more might be added to this sketch of the character of these depositaries of truth; these lights of the world in the days of darkness; I mean the zeal with which, as the missionaries of their age, they sought to instruct the uninformed, and the simplicity with which they communicated to others their knowledge of that Bible which was withheld from the Roman Catholic laity and of which many of the clergy knew nothing.

But as the following story is intended to convey this information to the juvenile reader, and to interest him in the truths of that Bible which the Waldenses, in some measure, preserved, and through God's blessing, have handed down to us, I shall not here anticipate what follows; but cast myself upon the generosity of my readers, praying that this little book may not pass through their hands without a blessing from Him who can alone make any means of instruction profitable; but who is sometimes pleased to magnify his own omnipotence by the very weakness and feebleness of the instrument which he employs. □



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.*

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Romans 15:4

THE WALDENSES AND THEIR CONTEMPORARIES

Takend from "The Story of the Baptists, 1887"
By Richard B. Cook

We have considered, some of the early Christian sects who held Baptist principles, and refused to acknowledge the authority of the Papal Church. We continue the subject. The early history of the Waldenses is very obscure, but it seems to point to the earliest antiquity as the date of their origin. It is probable that, the Waldensian churches maintained an unbroken line of succession, apart from the papacy, from the days of the apostles.

Some have ascribed their origin to Peter Waldo; but their existence has been traced back many centuries beyond the time when he lived. He belonged to the sect whose history we are considering, so a brief notice of his character and work will not be out of place. Peter Waldo was a wealthy merchant of Lyons, in France. By the careful study of the New Testament, he became convinced that the system of religion taught and exemplified in the Papal Church was totally different from that which was inculcated by Christ and his apostles. Moved with the true missionary spirit,—an intense desire to make known the truths of the gospel, that souls might be saved, he gave up his business, distributed his goods to the poor, and devoted himself to work of making known the way of salvation. This was in 1170. He made great efforts to have the Scriptures translated and circulated among the people. His followers became very numerous, and were called "the Poor Men of Lyons," because they renounced the wealth and vanities of the world, and led a life of poverty and humility. Even their enemies concede that they were good people, of honest and upright lives; and yet they suffered cruel persecutions. Peter Waldo, himself, along with many of his followers, was compelled to escape for his life, and fled to Bohemia where he ended his days.

From the statements of their persecutors, we learn that the Waldenses flourished five hundred years before the time of Peter Waldo. They themselves claimed that their doctrines and discipline had been preserved in all their purity, from the days of the primitive martyrs. Under different names they existed in the earliest ages apart from the established Greek

and Latin churches. They were the most celebrated body of dissenters who protested against papal corruption during the Middle Ages. Their churches were found widely dispersed through the countries of Spain, France, Germany, Italy, and especially amongst the valleys of Piedmont. An eminent writer says that "it is an error to suppose, that when Christianity was taken into alliance with the State, by the emperor Constantine, in the beginning of the fourth century, all the orthodox churches were so ignorant of the genius of the Christian religion as to consent to the corruption of a worldly establishment." As we have already seen, there were many who maintained the purity of the church from the beginning of the great apostasy.

In times of persecution they sought refuge among the mountains, and dwelt in large numbers in the valleys of the Alps and Pyrenees, and, hence, received the name of Waldenses, or *the people of the valleys*. This name probably included a number of sects who held different views and practices.

Almost the only account of their early history is derived from the statements of their persecutors, the papists. These are, of course, only partial, but yet when rightly understood they throw a great deal of light on the subject. A Roman Catholic writer says, "their heresy excepted, they generally live a purer life than other Christians." Their enemies generally bear testimony to the simplicity and excellence of their life and manners. They were particularly distinguished from the papists, by their regard for the Bible, and their disregard for the authority of the Fathers and tradition. They translated the Scriptures into the language of the people, and were noted for committing to memory large portions of them. They were specially familiar with the New Testament, and taught its truths with great earnestness and zeal. The early Waldenses therefore held the principles which now distinguish the Baptists.

Reinerius, a Roman Catholic inquisitor, who was engaged in the persecution of the Waldenses, says, that they affirm these views amongst other things:

"That is the church of Christ which hears the pure doctrine of Christ, and observes the ordinances instituted by him in whatever place it exists." "The sacraments of the church are two, baptism and the Lord's Supper." □

Did You Know?

THE EARLY HISTORY OF THE BAPTIST IN NORWAY

The early history of the Baptists in Norway is obscure, although we know that German colporteurs had traveled in that region five-and-twenty years before a church was organized, and our British brethren had done some missionary work among the Norwegians. These Baptists began to draw general attention in the Autumn of 1808, when four believers were baptized at Tromsøe, north of the Arctic Circle, the nearest church in Europe to the line of perpetual snow. In 1860, a Swedish brother, a basket-maker by trade, visited the place, and was permitted to preach in the meeting-house. His preaching was blessed to the conversion of twenty-eight souls. These were baptized, and on the last day of the year a church was organized, consisting of fifty members. In January eleven more were baptized, and two in February. This Swedish peddler of baskets had silenced many heavy guns; for how often have we been told that we could not baptize in that cold climate. We cannot learn that any have been frozen to death by the baptismal waters. At any rate, about a hundred were reported as members of this church in 1871. In the year 1872 as many as sixty-two were baptized in Norway. In 1868 there were six Baptist churches in this cold region, numbering two hundred members. In 1872 there were three hundred and thirty Baptists in Norway.

“The Story of Baptist Missions,” 1884

THE FIRST CHURCHES IN QUEBEC WERE BAPTIST

In the English dependencies Baptists are strongest in the Canadas. Soon after the capture of Quebec by the English, Baptist settlers from the New England colonies began to establish themselves in Nova Scotia, and from 1763 churches were organized. The first churches in the province of Quebec were formed by Baptists who crossed the line from Vermont. In Upper Canada or Ontario, settlers from New York planted the first churches. Later there were English and Scotch

immigrants of Baptist stock, the latter being fruits of the Haldane work. From these small beginnings, Canadian Baptists have grown, in little more than a century, to over a thousand churches and nearly 100,000 members.

*“The Story of the Churches the Baptists,” 1902
By Henry A. Vedder*

QUICKENING AND REFORMATION HAS PRODUCED BAPTISTS

Trace back the record of church history to the early centuries, and it will be invariably found that every time of quickening and reformation, has produced Baptists. Brought out of dead formality and actuated by living piety, men have naturally cast off the mere form of infant baptism, and have substituted for it the original rite of believer's baptism, by which the regenerate and loving heart expresses its loyalty to Christ. The Donatists, reformers of the fourth century, when infant baptism was a recent innovation not yet universally accepted, were Baptists. The Albigenses, reformers of the seventh century, so far as history enables us to decide, were Baptists; and so were the Waldenses and Petrobrussians, reformers of the eleventh and twelfth centuries, who kept the light of pure Christianity burning when everywhere else in the world it was quenched in the slough of Romish corruption. The Arnoldists and Hussites, reformers before Luther, and who prepared the way for him, were Baptists. Wickliffe of England whom historians have agreed to call 'the morning star of the Reformation,' was a Baptist. The views, of these reformers were not always definitely stated, or perhaps definitely settled in their own minds; but they all held substantially the doctrines which are now the peculiar tenets of Baptists. The Great Reformation of the sixteenth century could never have occurred if it had not been heralded by Baptists. It was the same in the Great Awakening." [Baptists and the National Centenary, p. 13.]

*“The Story of the Baptist,” 1887
By Richard B. Cook*

TEN WAYS TO HELP YOUR PASTOR, YOUR CHURCH, AND YOURSELF

By Ron Hood
(Plains Baptist Challenger, January 1987)

1) **Treat him with the proper respect.** Treat him the same way you would a doctor, a lawyer, or a politician. A pastor's role is more important than all of these professional roles because he is God's appointed leader for you and your family. Therefore esteem him very highly in love for his work's sake (1 Thess. 5:12-13).

2) **Follow your pastor as he follows Christ,** 1 Cor. 11:1, Heb. 13:7. Never blindly follow anyone but always follow the man of God who is following Jesus Christ as set forth in the Word of God, Phil. 3:17-21.

3) **Pray for him often** (see Eph. 6:18-20; 2 Thess. 3:1-2). You know how much opposition you receive from the world, the flesh, and the devil; your pastor receives even more, therefore, pray for him!

4) **Obey him as he admonishes you and teaches you the Word of God,** see 1 Thess. 5:12 and Heb. 13:17. These verses teach that you should submit, obey, and follow.

5) **Do not speak against or listen to any gossip or slander about your pastor,** 1 Tim. 5:19 reads, *“Against an elder receive not an accusation...”* and Eph. 4:29 reads, *“Let no corrupt communication proceed out of your mouth...”*, and Prov. 6:16-19 teaches that God hates for us to hurt people with words. Listening to gossip and slander is just as much a sin as speaking it.

6) **Support him financially** so he can keep his mind on the work of the ministry (see 1 Tim. 5:17, 18 and Phil. 4:10-19). The ministry of the Word of God is twice as important as just making a living. If a man cannot properly care for his family, he will be distracted from the ministry. It costs your pastor just as much to live as it does you, and in some cases more because of the additional transportation and the way he is expected to dress.

7) **Encourage your pastor.** Tell him when he has helped you. Eph. 4:29 teaches that we should speak that which edifies. You minister grace to your pastor when

(Ten Ways to Help continued on page 12)

THE PURITY OF THE BIBLE

By Dr. Tom Malone, Sr.
(Reprinted from Midwestern Messenger)

No true believer could deny the purity of the scriptures. To deny the purity of the Bible is to deny the whole Bible as the inspired Word of God. The Bible claims purity for itself.

“The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.” Psalm 12:6

“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure making wise the simple.”

“The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes.” Psalm 19:7,8

“Thy word is very pure: therefore thy servant loveth it.” Psalm 119:140

Some people today are in such a battle of semantics about the Bible, that they are throwing off more heat than light. They try to answer questions that have not been raised, and deal with matters that confuse more than define. There is one matter however, I want made clear. That is, I not only believe in the inspiration of the Bible, but I believe in an impeccable and pure Bible.

I studied Greek for three of my four college years, but I sometimes get a little weary of hearing the expression “now the Greek says...” None of my people at Emmanuel Baptist speak Greek or Hebrew. I still study Greek to some small degree, but I want to spend my time in the English Bible.

God's Word is likened unto *“silver tried in a furnace.”* This refining process was to remove all dross and iniquity and leave only pure silver. The Word of God has been heated in the fires of God's holiness and purity, and it is as pure as God Himself. It has been placed in the crucible of “science so-called,” and heated by worldly scholarship and philosophic criticism, and has come forth as pure as it was when God spoke the word through holy men of God.

You might as well try to paint an orchid as to dress up or enhance the Bible by the “Greek says.” Orchids do not need painting; God has already painted them. The Word of the Lord is pure. Some old time saint said, “It is a crime to add to it, treason to alter it, and a felony to

(The Purity of the Bible continued on page 12)