

# THE IDEAL CHURCH MEMBER

- I. A redeemed person. An ideal church member is one who is saved by the blood of Christ. Jn. 1:13; Eph. 2:8-9.
- II. A baptized believer. An ideal church member is one who has, in obedience to Christ, been baptized.
- III. A faithful attendant. An ideal church member is one who is faithful to his church and all its services and programs
- IV. A cooperating member. An ideal church member is one who cooperates with and abides by the will of the majority of the members of his church in matters of policy and method of approach.
- V. A consistent follower,
  - A. It will be agreed that an ideal church member is one who lives a consistent Christian life day by day.
  - B. One of the most difficult problems of a church is the inconsistent living of so many of its members.
- VI. A Bible student. An ideal church member is one who reads and studies the Bible regularly. Ps. 119:105; 119:11.
- VII. A praying Christian. An ideal church member is one who is fervent in prayer. Lk. 18:1.
- VIII. An adventurous believer. An ideal church member is one who is moved by his faith in God. He will "expect great things from God and under take great things for God."
- IX. A tither. The ideal church member will cheerfully give his tithe and offerings to support the cause of Christ.
- X. A Spirit-filled witness. An ideal church member is one who is filled with the Holy Spirit. Eph. 5:18.

- XI. An ardent soul-winner,
  - A. Another mark of an ideal church member is an earnest desire to be a soul-winner.
  - B. He may never bear his testimony publicly; people may know little of his efforts; but in private, personal contact, he seeks to lead those about him to Christ.
- XII. What kind of a church member are you?
 

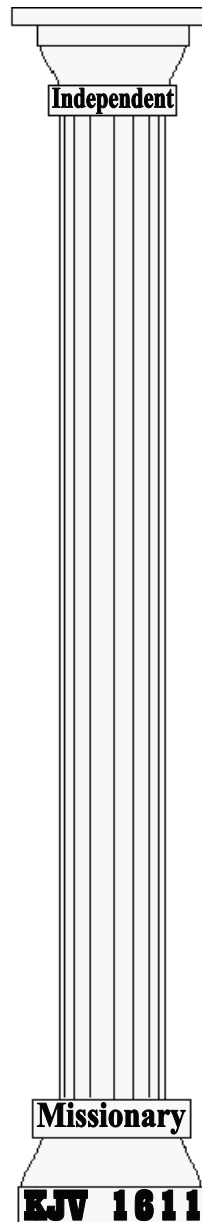
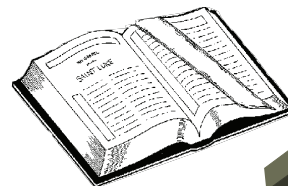
"I had walked life's way with an easy tread,  
Had followed where comforts and pleasures led,  
Until one day, in a quiet place,  
I met the Master face to face.  
"With station and rank and wealth for my goal,  
Much thought for my body, but none for my soul,  
I had entered to win in life's mad race,  
When I met the Master face to face.  
"I had built my castles and reared them high,  
With their towers had pierced the blue of the sky,  
I had sworn to rule with an iron mace,  
When I met the Master face to face.  
"I met Him, and knew Him, and blushed to see  
That His eyes fall of sorrow were fixed on me;  
And I faltered and fell at His feet that day,  
While my castles melted and vanished away.  
"Melted and vanished, and in their place,  
Naught else did I see but the Master's face,  
And I cried aloud: 'Oh, make me meet  
To follow the steps of Thy wounded feet!'  
"My thought is now for the souls of men,  
I have lost my life to find it again,  
E'er since that day in a quiet place,  
I met the Master face to face." □

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

1 Timothy 3:15



## BAPTIST MARTYROLOGY

**Taken from "The Baptists, Who Are They and What Do They Believe," By W. B. Boggs, 1898**

The martyrology of the Baptists would form an almost endless record of persecution and suffering. Age after age they were oppressed in the most relentless manner. Of them it might truly be said: "And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." (Heb 11:36-38).

According to Mosheim: "Vast numbers of these people (Baptists) in nearly all the countries of Europe would rather perish miserably by drowning, hanging, burning, or decapitation, than renounce the opinions they had embraced." --Cent. XVI, Sect.

III., Part II., Chap. V. Cardinal Hosius, who presided at the Council of Trent, says of the Baptists: "There have been none for these twelve hundred years past, that have been more grievously punished."

Time would fail to enumerate even a small proportion of those who have suffered for the principles which we hold dear. Such cases crowd the pages of history for many centuries. In Italy, Germany, Switzerland, France, England, —in almost every country of Europe,— Baptists have been tortured and slain in vast numbers for these very principles. They could not yield what they believed to be the truth of God; life could be given up, but not truth.

It would be impossible to tell how terrible were the storms of persecution which fell upon the unoffending Waldenses and Albigenses; how fierce and fiendish the rage of their destroyers; how many thousands of them suffered atrocities similar to those which were perpetrated a few years ago in Bulgaria and other provinces.

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# Forget Not The Past

## MEMORIALS OF BAPTIST MARTYRS

By J. Newton Brown , 1854

### A Young Lady of Fourteen and Others

A martyr is a witness—a witness for God, for Truth and Righteousness—a witness tried both by action and by suffering, and found faithful to his conscience and to Christ, through every trial. Such, at least, are those who, by the grace of God, are entitled to the name of Christian martyrs. “To you it is given,” says Paul to the Philippians, “in the behalf of Christ, not only to believe on him, but also to suffer for his sake.”

An illustration of the doctrine that the followers of Christ must suffer persecution, was given in the city of Rotterdam, in the year 1544. A number of the followers of Jesus were assembled together in his name, to speak to each other for mutual edification, and their establishment in the truth of the gospel which they had received. Here they felt the spirit and the power of prayer and praise, and rejoiced in the performance of these holy exercises. But such engagements have always excited the highest displeasure of the Catholics, who have sought to put an end to them by every means in their power.

This assembly of devoted Christians was betrayed into the hands of its enemies, by a woman who came to the house where they had met, professedly to borrow a kettle. Being thus thrown into the power of wolves, these unresisting sheep were treated by them most cruelly; in order, if possible, to draw them away from the truth. They, however, patiently endured persecution for the name of Jesus, in the certain hope of his eternal kingdom. As no torments could induce them to recant, they were sentenced to suffer death. The men were beheaded by the sword in the city itself, and the women were most tyrannically thrown into a boat,

and thrust under the ice till they were drowned.

Among those thus sacrificed was a young female only fourteen years old. She composed a favorite hymn in the old Dutch hymn books, beginning :—

*“To the wide -world Immanuel came,  
His Father’s kingdom left.” etc.*

Well may Brandt, in his *“History of the Reformation”* call this “a dreadful butchery of a religious assembly of Anabaptists at Rotterdam.”

How striking the contrast between this church of the Lord, and the synagogue of Satan; and how different the spirit they breathed! The followers of Christ, like lambs, manifest no spirit of revenge, but freely resign their lives for the cause of their Lord; but their enemies “breathe out threatenings and slaughter,” and delight in the attempt to destroy the church of the Redeemer. How strikingly different too, will be their treatment by the all- seeing and omnipotent Judge at the last great day!

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By J. M. Cramp, 1857

The execution of Mrs. Gaunt was an horrible affair. It is one of the blackest in the catalogue of crimes with which James II stands charged in history.

Elizabeth Gaunt was a Baptist lady, resident in London. Her life was a series of charitable acts. She was constantly engaged in visiting the jails, and administering succor, according to her means, to the distressed and unfortunate. On the discovery of the Rye House plot, one Burton, who was deeply implicated in it, and for whose apprehension a

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said charity was a part of her religion as well as faith; this at worst as feeding an enemy. So she hoped she had reward with Him for whose sake she did this service, how unworthy soever the person was who made so ill a return for it. She rejoiced that God had honored her to be the first that suffered by fire in this reign, and that her suffering was a martyrdom for that religion which was all love. Penn the Quaker told me that he saw her die. She laid the straw about her for burning her speedily, and behaved in such a manner that all the spectators melted in tears.”

This execution took place October 23, 1685. When she left the prison for the place of burning, Mrs. Gaunt gave a paper to the keeper of Newgate, from which I extract the following paragraphs:

“Let none think hard or be discouraged at what hath happened unto me; for He doth nothing without cause in all that he hath done unto me; He being holy in all his ways and righteous in all His works; and it is but my lot in common with poor desolate Zion at this day. Neither do I find in my heart the least regret for anything I have done in the service of my Lord and Master, Jesus Christ, in securing and succoring any of his poor sufferers that have showed favor, as I thought, to his righteous cause; which cause, though it be now fallen and trampled on, yet it may revive, and God may plead it at another time more than ever he hath yet done, with all its opposers and malicious haters. And I desire to bless His holy name that He hath made me useful in my generation, to the comfort and relief of many desolate ones; that the blessing of many who were ready to perish hath come unto me, and I have helped to make the widow’s heart leap for joy. And I bless His holy name that in all this, together with what I was charged with, I can approve my heart to Him, that I have done His will, though it doth cross man’s.”

Having mentioned several persons engaged in the prosecution, whose malice and cruelty had aggravated her sufferings, she proceeds: “All

which, together with the great one of all [James II], by whose power all these and multitudes more of cruelties are done, I do heartily and freely forgive, as against me; but as it is done in an implacable mind against the Lord Jesus Christ, and His righteous cause and followers, I leave it to Him who is the avenger of all such wrong, and who will tread upon princes as upon mortar and be terrible to the kings of the earth.”

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The darkest time in history of the Dissenters during this period was the interval between autumn of 1685 and the summer of 1686. Macaulay says; “Never, not even under the tyranny of Laud, had the condition of the Puritans been so deplorable as at that time. Never had spies been so actively employed in detecting congregations. Never had magistrates, grand juries, rectors, and churchwardens been so much on the alert. Many Dissenters were cited before the ecclesiastical courts. Others found it necessary to purchase the connivance of the agents of the government by presents of hogsheads of wine and of gloves stuffed with guineas. It was impossible for the sectaries to pray together without precautions such as are employed by coiners and receivers of stolen goods. The places of meeting were frequently changed. Worship was performed sometimes just before break of day and sometimes at dead of night. Round the building where the little flock was gathering together, sentinels were posted to give the alarm if a stranger drew near. The minister in disguise was introduced through the garden and back-yard. In some houses there were trap-doors, through which, in case of danger, he might descend. Where Nonconformists lived next door to each other, the walls were often broken open, and secret passages were made from dwelling to dwelling. No psalm was sung; and many contrivances were used to prevent the voice of the preacher, in his moments of fervor, from being heard beyond the walls. Yet, with all this care, it was often found impossible to elude the vigilance of informers. In the suburbs of London, especially, the law was enforced with the utmost rigor. □

# PERSONAL FAITH INDISPENSABLE

Taken from "The Baptists, Who Are They and What Do They Believe" By W. B. Boggs, 1898

Another foundation principle of the Baptists, and one in which they differ from all the leading sects of Christians, is this: That personal faith in Christ is the great fundamental requirement and prerequisite to all church ordinances. They hold that none but those who have believed in Jesus to the saving of the soul are qualified for membership in His church. We are thus led to the conclusion that ordinances are unmeaning and useless forms without faith in Christ on the part of the candidate himself. Rivers of water cannot wash away his sin; the sacred Supper cannot originate the first impulse of spiritual life.

Faith must be placed at the very threshold of religion. Previous to repentance and faith, man is an enemy against God. How then can the exercises of religion on the part of such a one be acceptable to Him? Faith is indispensable; nothing can be substituted for it; nothing can be given as an equivalent; its absence must render void all ceremonies. And it must be personal faith. Proxy is inadmissible. "Every one of us shall give account of himself to God."

From this principle results our position and oft-repeated denial that we believe baptism to be a saving ordinance. There are none who are so determinedly opposed to this deadly error as Baptist. And yet there are persons, intelligent and well informed in other things, who say, either through ignorance or malice, "Oh, the Baptists believe that you cannot be saved unless you are dipped!" And this statement sometimes comes from the pulpit. There never was a charge made more utterly and absolutely false. They no more believe that than they believe one cannot be saved without the Lord's Supper.

It is not the Baptists who, when one is taken suddenly ill, hurry away for a minister to come and baptize him. Baptism with us is a profession of faith

already possessed, and we refuse to baptize any but those who declare their faith in Christ, and their belief that they have been born again, and their solemn determination to follow and serve him. We baptize not because it is saving, but because it is commanded.

Whether others regard it as really a saving ordinance, or as having some mysterious sort of saving influence, or at least as being a channel of grace, let their own statements declare.

The late Rev. Henry Melvill, of London, a representative Episcopalian, with the Prayer-book open in his hand, says: "We really think that no fair, no straightforward dealing, can get rid of the conclusion that the church holds what is called Baptismal Regeneration. You may dislike the doctrine, you may wish to have it expunged from the Prayer-book, but so long as I subscribe to that Prayer-book, and so long as I officiate according to the forms of that Prayer-book, I do not see how I can be commonly honest and deny that every baptized person is on that account regenerate."

The "Augsburg Confession of Faith," the Lutheran standard of doctrine, distinctly declares baptism to be necessary to salvation, and that through it infants become children of God (Art. 9).

The "Westminster Confession of Faith" declares baptism to be unto the party baptized "a sign and seal of the covenant of grace, of his ingrafting into Christ, or regeneration, of remission of sins, etc. And yet it is applied, by those who do not hold this creed, to persons who do not and cannot believe, so that it signifies in such cases, "ingrafting into Christ, regeneration, and remission of sins," without personal faith.

In Wesley's "Doctrinal Tracts," pp. 246-259, he says: "By baptism we who are made the children of God," and much more to the same effect.

Baptists unequivocally deny, both in their declarations of faith and by their practice, that they believe baptism to be a saving ordinance. □

# THE MISSION OF THE CHURCH FOREIGN MISSIONS

## Missions

- A. The word "missions," comes from the Latin word *mitto* meaning "I send."
- B. Each church, by the direct commission of Christ, is responsible for the proclamation of the gospel to the lost everywhere. Each church is to send out missionaries.

## The Missionary Idea in the Old Testament

- A. God said to Adam, "Be fruitful, and multiply and *replenish the earth*" indicating a worldwide design for Adam's race. Gen. 1:28.
- B. God gave Abraham a worldwide purpose in the promise "...in thee shall all the families of the earth be blessed."
- C. Joseph was a God-sent missionary to Egypt.
- D. The story of Jonah is a fine illustration of missionary work.

## The Missionary Idea in the New Testament

- A. John the Baptist was "a man sent from God" — a missionary.
- B. Jesus Himself was the great missionary. He constantly spoke of Himself as the messenger sent by the Father to a lost world.
- C. The disciples were all missionaries — sent forth by Christ.
- D. Christ established the church and commanded it to be missionary. Mt. 28:19-20.
- E. The apostles and the churches of the New Testament times were all missionary.

## Missionary Methods

God, Acts 13:1-5.

- A. This passage of scripture sets down the method for sending forth missionaries.
- B. It is the pattern God has given and should be followed.
  - 1. The Holy Spirit called the missionaries for the work God planned for them ". . . the work whereunto I have called them." 13:2.
  - 2. The Holy Spirit led the individual church to send these missionaries forth "Separate me Barnabus and Saul for the work." 13:2.
    - a. There is no Mission Board or denominational organization even mentioned in the Bible.
    - b. All missionary work was to be done by the local church and was not to be handed over to any man-made organization.
  - 3. The local church sent the missionaries forth "...they sent them away." 13:3.
  - 4. On the field these missionaries were under the leadership of the Holy Spirit. 13:4.
  - 5. The missionaries received their financial support directly from the churches.
  - 6. The missionaries always reported back to the individual churches.



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reward of 100*l.* was offered, found shelter in her house. She assisted him to escape to Holland, where he lived some months. He returned to England with the Duke of Monmouth, and was at the battle of Sedgemoor. After wandering about some time he obtained concealment in the house of John Fernley, a barber, in Whitechapel, London. Fernley was a pool-man, but though he knew of the reward that had been

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inces of Turkey. The history of their persecutions is one continuous record of fire and sword, the rack and the gibbet, the most inhuman tortures and heart-rending scenes. Tens of thousands were tortured and slain simply for their opinions. Their persecutors acknowledged that they were persons of blameless life, and loyal subjects; but they held certain religious principles which have always been hated by ungodly men and worldly Christians.

The names of very many might be given who suffered martyrdom in England, alike under Bloody Mary and Protestant Elizabeth, solely for holding these views; but the details of their tortures and death are dreadful. In the sixteenth century immense numbers of Baptists suffered by fine, imprisonment, banishment, or burning. For details see "Cramp's Baptist History," Chap. V. and VI.

One case may be given to illustrate the kind of persecution Baptists had to suffer in England as late as the latter part of the seventeenth century. Rev. Benjamin Keach was a Baptist minister at Winslow, in Buckinghamshire. He afterward became pastor of the church to which Rev. C. H. Spurgeon ministered, the Metropolitan Tabernacle, London. In 1664 Mr. Keach published a little book for the use of children, entitled, "The Child's Instructor; or, a New and Easy Primmer." For this he was summoned to appear at the assizes at Aylesbury, October 8, 1664. Being brought to the bar, the clerk said, (Benjamin Keach, hear your charge: Thou art here indicted, by the name of Benjamin Keach, of Winslow, in the county of Bucks, for that thou being a seditious, schismatic person, evilly and maliciously disposed, and disaffected to His Majesty's government, and the government of the Church of England, didst maliciously and wickedly, on the 5th of May, in the sixteenth year of the reign of our sovereign lord the King, write, print, and publish, or cause to be written, printed, and published, one seditious and venomous book, entitled, "The Child's Instructor; or, a New and Easy Primmer"; wherein are contained, by way of question and answer, these damnable positions, contrary to the Book of Common Prayer, and the liturgy of the Church of England; that is to say, in one place you have thus written: Q. Who are the right subjects for baptism? A. Believers, or godly

men and women, who make profession of their faith and repentance.

Q. What is the case of infants? A. Infants that die are members of the kingdom of glory, though they are not members of the visible church.

The judge bade the Jury bring him in guilty, and then pronounced the following sentence; Benjamin Keach, you are convicted for writing, printing and publishing a seditious and schismatical book, for which you shall go to the gaol for a fortnight without bail or mainprize, and the next Saturday to stand upon the pillory at Aylesbury, in the open market, from eleven o'clock till one, with a paper upon your head with this inscription: For writing, printing, and publishing a schismatical book, entitled, "The Child's Instructor, or, a New and Easy Primmer." And the next Thursday to stand, in the same manner and for the same time, in the market at Winslow; and then your book shall be openly burnt before your face by the common hangman, in disgrace of you and your doctrine. And you shall forfeit to the King's Majesty the sum of twenty pounds, shall remain in gaol until you find sureties for your good behaviour, and for your appearance at the next assizes; then to renounce your doctrines, and make such public submission as shall be enjoined by you."

This inhuman sentence was rigorously carried out." His head and hands were no sooner placed in the pillory than he began to address himself to the spectators to this effect: "Good people, I am not ashamed to stand here this day, with this paper on my head; my Lord Jesus was not ashamed to suffer on the cross for me; and it is for his cause that I am made a gazing stock. Take notice it is not for any wickedness that I stand here but for writing and publishing those truths which the Spirit of the Lord hath revealed in the Holy Scriptures." -The Metropolitan Tabernacle, its Hilary and Work, by C. H. Spurgeon.

Let us now take a glance at America two hundred years ago, and see how Baptists were treated therein. We might reasonably suppose that those who had fled from tyranny in the old world in order that they might find beyond the Atlantic "freedom to worship God," would appreciate and practice toleration in their home. But what are the facts? The Puritans bitterly persecuted whose religious views differ from theirs and the Baptists especially felt the force

## THE INFALLIBLE STANDARD

**Taken from "The Baptists, Who Are They and What Do They Believe"**

**By W. B. Boggs, 1898**

The great fundamental principle of the Baptist is this: That the Word of God is the only, all-sufficient, and infallible standard and authority in religious things. They demand a "thus saith the Lord" for every doctrine and rule and practice for which authority is claimed in the churches of Christ. They insist upon unswerving fidelity to the Holy Scriptures, without adding thereto or taking therefrom. "To the law and to the testimony," is their motto. In place of Canon Laws and Rubrics, and Ecclesiastical Institutes, and Books of Discipline, and Directories "by authority," they regard the Bible as the only authoritative statute book in the things of religion.

Surely this principle is the only safe one. For the slightest departure from it, or the adoption of any other, opens the way for the modification of Christ's laws, or even their abolition, and the substitution of human laws, resulting in unlimited changes of faith and practice.

This principle commends itself as one of prime importance, and requiring the strictest adherence. For if the Bible is not all-sufficient, and additional regulations have to be made, who shall make them? Wise men differ widely. The learned of one age might repudiate the principles adopted by those of a former age. One council might ignore the decrees of another; and thus endless confusion must ensue. Let the dissensions and distractions of Christendom be the forcible, yet sad illustration. Besides all this, God has said, "the wisdom of this world is foolishness with God." The Lord alone is the rightful lawgiver

of his church. His people are not at liberty to make laws; their duty is simply to execute and obey those already made by the great Legislator. What He has laid down they are to observe; what He has not enacted they may not demand.

It is thus that Baptists hold the headship of Christ. They really and Practically hold him as the "Head over all things to the church," "that in all things he might have the pre-eminence"

They believe that no command of Christ is non-essential. There is much talk about essentials and non-essentials. But how can any command, or even the slightest intimation of the will of the all-glorious King of kings and Lord of lords, the Redeemer and Head of the church, be unimportant? Every word of his is pregnant with meaning and weighty with authority.

This principle has not always been firmly held. If it had been unswervingly adhered to from the beginning, Christianity would doubtless have been saved very largely from corruption and division, and a complete return to it now would tend greatly to the unity of all believers. □



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and her own maid-servant; but the girl was ignorant of Burton's character and position, and could only testify to the concealment, so that the law's demand, requiring two witnesses, was not satisfied. But the judge who presided at the trial over ruled the exception taken on this account, and a verdict of "guilty" was brought in, in opposition to right. The good woman suffered the terrible punishment in such a manner as to excite strong sympathy in her favor. Bishop Burnet says, "She died with a constancy, even to cheerfulness, that struck all who saw it. She

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# THE STORY OF BAPTIST MISSIONS

By G. W. Hervey, 1884

## Baptists in France

Impartial history demands that we should not attribute these persecutions to the Jesuits and their emissaries alone. Unhappily those French Protestant churches which were authorized by the Government, and known as "National Churches," that is, those of the Calvinists and Lutherans, often instigated, or openly sanctioned, these intolerant proceedings.

To no French Protestant of note is more censure due than to Guizot. His father was a Calvinist, and he had been educated at Geneva in the principles of the Protestant faith; and yet when, in 1840, he became a member of the cabinet of Louis Philippe, he showed himself the enemy of liberty, both civil and religious. His unwise and heartless policy it was that contributed to the second revolution.

Mr. Cretin said to the Rev. Dr. S. P. Smith, while in Lyons in 1876, that he could not give away a religious tract in that city without danger of arrest. Many petitions for religious freedom were preselect to the Government by the Baptists- one of them a few years later, to Napoleon III. The response of the Emperor was, that he desired that all his subjects might enjoy perfect religious toleration. But the reign of intolerance and oppression were still maintained.

Not a few have been the examples of self-denial and devotedness among the French Baptists. At La Fere, a sister who was very poor used to walk nine miles every Sunday in order to attend the little church which met on the ground floor of a barn. At St. Etienne the constituent members were all poor, and hired for their chapel an attic room. A man and woman, between sixty and seventy years of age, were in the habit of walking a distance of ten miles to attend the public service in this upper room. Dr.

Devan commenced public worship in an apartment, and when the church was reconstituted in 1850, it worshipped in a schoolroom, which was small, dark and inconvenient. Here the church worshipped for thirteen years. The only baptistery was a large bathing-tub. The candidate sat down in this tub and was submerged by the administrator, who stood outside.

During the Franco-German war, almost all the male members of the churches performed military duties, and therefore all our mission stations suffered from absence. But still the same number were received by baptism as in the preceding year. None of the members in Paris suffered for lack of food, their brethren having sent provisions sufficient to support them throughout the siege. The young soldiers belonging to the Baptist churches, who were in every battle, numbered from thirty to forty. Though exposed to the deadly fire of guns that were never before equaled, yet only one was killed. In the cities bombarded by the Germans, where there were Baptist families, not one received the smallest harm, although the bombs fell upon and into their houses. Nor did one of them have his house burned or his cattle driven away by the soldiers. □



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offered for Burton's apprehension, he would not betray him. Much as he wanted money, his honor was not to be sold. That noble feeling cost him his life. The wretch Burton learned that the king was peculiarly exasperated against those who harbored traitors. He in-formed against both his protectors. They were brought to trial and convicted. Fernley was hanged, Mrs. Gaunt was burned alive, that being then the punishment of females for this offence. The only witnesses against her were the villain Burton

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# TRAINING OF CHILDREN

We should pay special attention to the education of our children. If we have but little to give them, it is vastly better to spend that little in intellectual cultivation, than to hoard it up, and leave it to them after our death. The father of Daniel Webster, though a poor man, gave to his son all the advantages of education in his power. The result is known to the world, and a century will elapse before it is forgotten. Suppose he had hoarded up the few hundred dollars which this education cost, and left it to him by will, neither the father nor son might ever have been heard of beyond a limited neighborhood in New Hampshire. We are bound to bring up our children for God, and therefore we are under obligation to confer upon them every advantage which will render them useful in his service.

We should pray not only for their conversion, but for their usefulness in the cause of Christ. It is God who confers gifts, and He it is who confers the disposition to use those gifts for the benefit of his church. We should by precept and example, teach our children the worthlessness of all sublunary honor, of the wealth that perishes, and indeed of every thing else but the favor of God. □



principles and apostolic men. We are thankful for such a spiritual pedigree.

Had not these principles been immortal as the Word of God, they would have faded forever from the earth, when all the world waged war against them. Well, may we with wonder ask why such principles have always been spoken against and their advocates persecuted. There is nothing in these doctrines that is injurious to men morally or spiritually; nothing that is hostile to the welfare of society; nothing that is subversive of law and good government. And yet they have, from the beginning, been fiercely opposed, and their adherents have been the objects of tyranny. Perhaps we may find the explanation in the fact that the truth, even when uttered by the Son of God, was hated and resisted, and that he—the very truth itself—was crowned with thorns and crucified. □

of their intolerance. By statute law it was ordered, in 1636, in the colony of Massachusetts, that "no person being a member of any church, which shall here after be gathered without the approbation of the magistrates, and the greater part of said churches, shall be admitted to the freedom of this commonwealth," thus disfranchising all who were not of the standing order. In the same year it was enacted that "if any Christian shall openly condemn the baptizing of infants, or shall purposely depart the congregation at the administration of that ordinance, and continuing obstinate therein, he shall be sentenced to be banished."

In 1651, Obadiah Holmes and John Dark, two Baptist ministers, came from Newport to Lynn, Mass., and attempted to hold a religious service at the house of William Witter, a Baptist. While Mr. Dark was preaching they were arrested by order of the magistrates. At the trial they were charged chiefly with baptizing, and denying the validity of infant baptism, and Mr. Dark was fined twenty pounds, and Mr. Holmes thirty pounds, and in default of payment they were both to be severely whipped. The later could not, or could not, pay the fine, and "Without mercy his back was laid bare, and the lash laid on for conscience' sake. The flesh hung in gory welts, and yet the blows fell; the blood ran down his legs and made puddles on the ground, and yet the blows fell, until intolerance was satisfied. "As the strokes fell upon me," he says, "I had such a spiritual manifestation of God's presence as I never had before, and the outward pain was so removed from me that I well could bear it; yea, I felt it not, although it was grievous, as the spectators said, the man striking with all his strength (yea, spitting in his hands three times, as many affirmed), with a three-corded whip, giving me therewith thirty strokes."

This was not in Madrid or Rome, but in New England—the land of the free. It was not done by the Inquisitors of the Middle Ages, but by the poor, meek, persecuted Puritans, who, a few years before, longed so earnestly for religious liberty. As we look back over the noble army of Baptist martyrs all along the centuries, suffering for the truth as it is in Jesus, and sealing their testimony with their blood, we feel that here is a succession worth talking about and worth defending; a succession of apostolic prin-

# PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES

By Francis Wayland, 1857

Some of my readers have inquired, What are the Baptist principles in respect to qualifications for the ministry? It has been said, and said truly, that I have not treated this subject with sufficient distinctness. This defect I will endeavor to supply.

The essential principle of Baptist belief is, that in all matters relating to religion, we know no authority but the Bible. In matters respecting the Christian church, we know no authority but the New Testament. We renounce the authority of tradition. We eschew all worldly policy, and resist the encroachment of precedents which would turn us away from the simplicity of the truth as it is in Jesus. Hence it matters not to us how many centuries have witnessed the baptism of infants. There is no warrant for it in the New Testament, and we may not practice it. It matters not to us that baptism by immersion is unpopular, and that so public and marked a renunciation of the world is distasteful to many who would otherwise profess Christ. We cannot help it, we must follow in the footsteps of Him on whom the Spirit of God descended like a dove and lighted upon Him as He went up out of the water. It matters not to us that, at an early period in the history of the church, various orders were introduced into the ministry, from which have arisen popes, cardinals, archbishops, bishops, archdeacons, deans, prebendaries, vicars, etc.. Jesus Christ has said, "It shall not be so with you, for one is your master, even Christ, and all ye are brethren," and, though it may deprive us of the attractiveness which belongs to names, and ranks, and dresses, and ceremonials, we feel obliged TO FOLLOW THE MASTER.

So it is in respect to the ministry. We have no

right to establish any rules regulating the ministry, which Christ has not established. No single church, nor all the churches combined, have any authority to bind what he has loosed, nor to loose what he has bound. To His Word, then, we must go for our directions on this, as on every other similar subject. What then do we find in the New Testament to guide us in this matter?

What can we learn from the example of Christ in the selection of the apostles and first preachers of Christianity? They were evidently chosen not on account of their intellectual endowment, or scientific acquisition, but on account of their religious character. There was, however, among them considerable intellectual diversity and difference of social position. Of the original twelve, John was probably the most cultivated, and mingled in better society than the others. Of the evangelists, Luke seems to have enjoyed the best, and Mark the least advantages of education. Paul had profited beyond many that were his equals in the learning of the schools. It would seem, then, that our Lord chose as the first preachers of the Word, men of all variety of attainment, and of very different grades of intellectual culture.

But we may come nearer to our own circumstances. The apostle Paul, after Christian churches were established and pastors were to be ordained, has on two occasions specified at considerable length, the qualifications of a minister of Jesus Christ. The first of these 1 Tim. 3:2-7:

*A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having*

*(Principles and Practices continued on page 7)*

# INFANT BAPTISM

1857

The mode of baptism is a distinguishing feature of the religious practice of Baptists. We also differ from other denominations of Christians, in respect to the subjects of this ordinance.

1. The rule which we adopt in our interpretation of religious duty, governs us in this case. We baptize by immersion, simply because this mode was, as we believe, commanded by Christ, and practiced by his apostles. We decline to baptize children, because we can find no command on this subject in the teachings of Christ, and we find neither precept nor example of such baptism in the history of the apostles. Here we rest; and until such precept or such example can be produced, we must continue to believe such baptism to be without scriptural authority. To this authority we hope that we shall always willingly submit, but to nothing else can we bow in the matter of religion, without doing violence to our conscience, and being unfaithful to our Master.

2. But we go further. We conceive that if the baptism of infants had been the practice of the apostolic age, it could not possibly have escaped mention either in the Acts of the Apostles or the Epistles. But it is never in a single instance alluded to. We hear of believers being baptized, both men and women, but we hear not a word of children. It is true, that in some two or three cases the baptism of households is recorded; but, even here, the Holy Spirit has seemed to take peculiar pains to prevent misconception, by informing us in some way or other that these households were believers.

3. To the same effect is the command of our ascending Saviour, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost." Baptism is

evidently meant to be restricted to those who are taught, or made disciples. We can therefore baptize no one who is incapable of being thus taught or made a disciple.

4. All the allusions to the ordinance of baptism in the New Testament, refer to the baptized as regenerate persons, who have been buried with Christ and are risen with him, who have put off the filth of the flesh, etc. This could not certainly be said of unconscious infants, who could have no spiritual exercises, and who could by no possibility make them known.

For these reasons, we feel ourselves bound to decline all semblance of infant baptism, and to hear our testimony against it soberly but firmly, as an innovation upon the doctrines and example of Christ and his apostles. □



*(Principles and Practices from page 6)*

*his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.*

Such, then, is our constitution. Our laws must conform to it. It would seem from these passages that any disciple of Christ, of blameless manners, and pure character, meek, forbearing, temperate, sober, just, holy, thoroughly attached to the doctrines of the gospel, having a natural gift for teaching, and having had some experience in the Christian life—not a novice—has the qualifications for the ministry which the New Testament requires. These are found to be precisely the qualifications demanded in the missionary field, and the men who possess them are the men found to be preeminently useful. □