

THIS IS TOO TRUE!

The paradox of our time in history is that We have taller buildings, but shorter tempers; Wider freeways, but narrower viewpoints; We spend more, but have less; We buy more, but enjoy it less. We have bigger houses and smaller families; More conveniences, but less time; We have more degrees, but less sense; More knowledge, but less judgment; More experts, but fewer solutions; More medicine, but less wellness. We have multiplied our possessions, but reduced our values. We talk too much, love too seldom, and hate too often. We've learned how to make a living, but not a life; We've added years to life, not life to years. We've been all the way to the moon and back, but have trouble crossing the street to meet the new neighbor. We've conquered outer space, but not inner space; We've cleaned up the air, but polluted the soul; We've split the atom, but not our prejudice. We have higher incomes, but lower morals; We've become long on quantity, but short on quality. These are the times of tall men, and short character; Steep profits, and shallow relationships. These are the times of world peace, but domestic warfare; More leisure, but less fun; More kinds of food, but less nutrition. These are days of two incomes, but more divorce; of fancier houses, but broken homes. It is a time when there is much in the show window and nothing in the stockroom.

Written by a Columbine High School Student

If we abide by the principles taught in the Bible, our country will... prosper. But if we and our posterity neglect the instructions and authority in this book, no man can tell how sudden a catastrophe may overtake us and bury our glory in profound obscurity.

Daniel Webster

From Our Mailbox

Feb. 8, 2001 Dear Brother

...Would you please send The Baptist Pillar to the seven names on the other piece of paper. Some of them receive it now, but some this will be the first time.

I appreciate your stand for the one Bible God gave. Also for the truths that the real Word of God upholds. ... Again thank you & praise God for your faithfulness.

By His Grace, W.M.

Wednesday, May 09, 2001 Dear Bro. John Reaves,

I cannot help but to write you just to tell how I am encouraged just to see and

read your website and to find that there are still remnants like you and your church who still upholds the fundamental truths and the King James Bible while many are watering down the doctrines of our faith.

I was just browsing to look for some reading resources when I believe God led me to the Baptist Pillar!

... Also we have members who are becoming immigrants to your country. And I am very happy to recommend your church if they will be near your area.

I will be praying for you and I also asks that you pray for us here.

Your fellow soldier in the Lord, Bro. A.D.T

I believe the Bible is the best gift God has ever given to man. All the good from the Savior of the world is communicated to us through this book. I have been driven many times to my knees by the overwhelming conviction that I had no where else to go. I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into Heaven and say there is no God.

Abraham Lincoln

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.

THE BAPTIST PILLAR

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

I Timothy 3:15



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SEARCHING THE SCRIPTURES

Taken from the book entitled, "A Guide for Young Disciples," 1823

1. A MOST important help in the way to eternal life, is the regular and devout perusal of the sacred Scriptures. They are an inestimable treasure, and of all books should be your chief and most beloved companion. They are to the disciples of Jesus a light for their feet, a lamp for their paths. To search them is an express Christian duty: "Let the word of Christ dwell in you RICHLY, with all wisdom." "Search the Scriptures." You are commanded not merely to read the Scriptures, but to read them with such attention that your mind may be amply stored with their divine instructions. The precept, "Search the Scriptures," is peculiarly emphatic; it signifies, to search them as a miner searches a mine for jewels or for gold; thus dig into the sacred mine, and search for the precious treasures it contains.

With respect to the doctrines and duties of religion, make the word of God your sole guide, and reject all human traditions. The Lord Jesus taught his disciples how to treat human traditions on religious subjects, when he condemned a regard to those of the elders: "To the law, and to the testimony: if they speak not according to this word, it is because there is no light in them." The doc-

trines of the Bible are the doctrines you are to believe. The duties enjoined in the Bible are the duties you are to practise; and all the additions which the traditions of men or human authority make, are not worth a rush; and often become the occasions of sin, when men reject the commandment of God to keep their own tradition.

As the word of God is thus in religion to be your sole guide, so you are required to add nothing to it, and from it to take nothing: "Ye shall not add unto the word which I command you, neither shall ye diminish, aught from it, that ye may keep the commandments of the Lord your God which I command you." "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

2. To read the Scriptures profitably, read them with a docile and humble mind, and with a desire to receive spiritual instruction from them: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." "For the wisdom of this world is foolishness with God. God resisteth the proud, and giveth grace unto the humble."

To read the Scriptures profitably, guard against their sin and folly who wrest the word of God, who reject its distinguishing

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Forget Not The Past

CRANMER CARRIES ON TYNDALE'S WORK

By James Moffatt

Before the executioners throttled Tyndale to death he was able to pray aloud, "Lord, open the King of England's eyes." The prayer was answered sooner than he could have dared to expect. When the smoke ceased to rise from the pyre of the martyr on October 6, 1536, the officials of the Roman Church congratulated themselves that the heresy of Tyndale had been stamped out. The dramatic sequel was this: Within twelve months the King of England tolerated a version of the Bible, so that every church in England should possess a copy, and that another translation was at once licensed, which Archbishop Cranmer preferred, and which was substantially Tyndale's version, though this was not at first realized. More steps had to be taken before the final English version appeared in 1611. But the point is that by this time the cause of an open Bible for the people was already won; the cause for which Tyndale had labored and suffered and died. More than that, the final Authorized version which appeared, after the Roman Catholics reaction between 1553 and 1558, owed much to Tyndale's translation.

Why and how did this sudden change come about? The inquiry turns upon the part played by Thomas Cranmer, who had become Archbishop of Canterbury in 1533. So long as Archbishop Warham ruled the church little was to be hoped for. In 1530 Warham and a majority of his party had forbidden the free circulation of any vernacular version, and copies of Tyndale's New Testament were solemnly burned before Saint Paul's Cathedral by the Bishop of London. But even then two significant signs of the times were visible. One was that King Henry insisted that some translation of the Bible be prepared. If the churchmen objected to Tyndale's, let them provide a better. Henry was alive to the need and demand for a people's Bible of some kind. The other sign was this, that in 1531 unofficial negotiations had actually been opened between the court and Tyndale at Antwerp. Tyndale nobly offered to come over and surrender himself to whatever punishment the king saw fit if only a bare translation of the Bible were allowed in England, such as the Germans enjoyed in their own country. These negotiations came to nothing, but again it

was important that they should even have been started. By 1531 Cardinal Wolsey had fallen from power and died. The next year Archbishop Warham had died. The scene was now set for a shift in the policy of the church and the court which had a serious and favorable bearing upon the fortunes of the English Bible.

At the time that Tyndale was murdered, both Cranmer and Cromwell had been in power for three years, the one as Archbishop of Canterbury and the other as chancellor of the exchequer. Both were personally interested in Tyndale, but neither could or would intervene. It was in the political interest of King Henry to keep on good terms with the Emperor Charles V, against whose laws Tyndale had technically erred. The craft of the papist party in England and the clergy if Louvain prevented anything being done to rescue the English scholar from the revenge of the Roman authorities. But the break with the papacy came.

In the very year of Tyndale's death the rising resentment against Rome, on political rather than on religious grounds, made itself felt. This gave a chance to those who sympathized with evangelical reform, and they took the opportunity of pressing for an English Bible. When Henry realized the need of making common cause with the Protestants of Germany against the pope and his allies, he had convocation draw up a book of religious articles restating the Christian faith of England. Cranmer was behind this move, and it was ratified by Cromwell, who ordered the clergy to act upon the royal advice of studying and preaching the Scriptures.

Cromwell's injunctions actually contained a command that a Bible in English as well as in Latin be placed in the choir of every church, for anyone to consult. Why? Because King Henry in the Articles had declared that "all bishops and preachers ought and must constantly believe and defend all those things to be true, which be comprehended in the whole body and canon of the Bible and also in the three creeds or symbols," this is, the Apostles' Creed, the Nicene, and the Athanasian. The Articles indeed represent an evangelical catholicism such as had never been dreamed of in England, and the Bible is openly recognized.

It was all very well, however, for the government and the church to draw up this project of reform, proving that the king intended to be a real defender of the faith himself, instead of leaving the interests of English religion to a foreign bishop like the Pope in Rome. But what Bible was to be laid open for men to read in church? There was none in English, none surviving from the Roman régime. Everyone knew that, and some had foreseen the need of an authorized translation. In 1534 the

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truths. He is followed by Ennodius who also rejects Rome and preaches the Word and commends Ambrose and his successors for orthodox bishops.

S. H. Ford – **The Origin of The Baptists:**

pp.78-80—Ford quotes two Donatist writers of the sixth century who take a stand against the actions of Rome. Their words indicate they hold the Word of God as their guide in all things:

Petilian, a Donatist leader, wrote—"Did the apostles ever persecute any one? or did Christ ever deliver any one over to the secular power? Christ commands us to flee persecutors, (Mt. 10:23)..."

Another Donatist writer says, "Is it that God is unable to punish offenses against himself? Hear what the Lord says: '*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.*'"

Seventh Century

Peter Allix – **Ancient Churches of The Piedmont:**

p.39—Allix speaks of the liturgy of the churches of Milan as following Ambrose and **using Scripture texts** from Psalms and various other quotations from the **Italic**—(This is the T.R. in use in the churches of Italy). Benjamin C. Wilkinson – **Our Authorized Bible Vindicated:**

p.35—Wilkinson speaks of the Italic of this age saying: "Thus when Christianity, emerging from the long persecutions of Pagan Rome, was raised to imperial favor by the Emperor Constantine, the Italic Church in Northern Italy—later the Waldenses—is seen standing in opposition to Papal Rome. Their Bible was of the family of the renowned **Itala**. It was that translation into Latin which represents the Received Text. Its very name "**Itala**" is derived from the Italic district, the regions of the Vaudois. Of the purity and reliability of this version, Augustin, speaking of different Latin Bibles (about 400 A.D.) says:

"Now among translations themselves the Italian (Itala) is to be preferred to others, for it keeps closer to the words without prejudice to clearness of expression."

Eight Century

Peter Allix – **Ancient Churches of The Piedmont:**

p.50—Allix speaks here of **Paulinus** and his concept of the Lord's Supper being totally opposite to Rome's concept.

p.52—He quotes Jn. 3:13 as the T.R.

He then quotes Jn. 6:53-55 as the T.R. (This shows his teaching is exactly as we view the mediatorial work of Christ.)

p.55—"He (Paulinus) lays it down as an inviolable maxim of Christianity, that we cannot believe but in God

only, in opposition to that which is taught by the Church of Rome."

Ninth century

Peter Allix – **Ancient churches of The Piedmont:**

pp.63-65—Allix writes concerning **Claude**, Bishop of Turin, who wrote commentaries of Mt.-815; Gal.-816; Eph., Ex.-821; and Lev.-823, and Ruth.

Allix says, "Claudius, in his illustration of the Scripture, plainly shewed himself to be very free from those errors which at this day are in vogue in Romish communion."

- He condemned the doctrine of works
- He denied traditions
- He believed in salvation by faith alone
- He held churches subject to error
- He denied prayers for the dead
- He condemned idolatry

(all this in his Galatians Commentary.)

p.86—Allix shows Claude's teaching endured to the 9th and 10th centuries in the Valleys of the Piedmont.

William S. Gilly – **Waldensian Researches:**

p.6—Gilly, a Waldensian pastor, quotes Claude of Turin as saying, "Long before the Roman Church, (that new sect, as Claude Bishop of Turin in 840, called it) stretched forth its arms to stifle in its Antaeon embrace the independent flocks of the great Shepherd, the ancestors of the Waldenses were worshipping God in the hill countries of Piedmont..."

Gilly also quotes Sir J. Mackintosh ("History of England" in **Lardner's Cabinet Cyclopaedia**, vol.1, p.321) who said, "With the dawn of history we discover some simple Christians in the Valleys of the Alps, where they still exist under the ancient name of Vaudois, who, **by the light of the New Testament** (emph. mine) saw the extra ordinary contrast between the purity of primitive times, and the vices of the gorgeous and imperial hierarchy which surrounded them."

George S. Faber – **History and Theology of the Ancient Vallenses and Albigenes:**

p.51—"Peter Siculas, the Historian in 870, says of the Paulicians that they possessed the N.T., '**free from all interpolation and erasure and corruption,**' in the precise words of the **genuine copies used by the whole church catholic.**" (Thus it would be T.R.)

p.55—"Their copies of the books which they possessed were **free from all corruption** and verbally correspond with the copies used by the whole Catholic Church." Thus the implication is they are T.R. Mss!

The continuation of this article will be in the next issue of The Baptist Pillar.

DID YOU KNOW?

The Open Circle has been meeting at Fort Hood for about two years. Lt. Col. Benjamin Santos, Fort Hood's spokesman, said witches who were members of the Army submitted their request for a meeting place in mid-1997. It was approved by the chaplain's office at U.S. Army Forces Command headquarters in Atlanta.

Lt. Col. Donald Troyer is the chaplain assigned as a liaison to the witches and to ensure the group complies with regulations. A Seventh-day Adventist, he has championed the group's right to exist, telling The Austin American-Statesman that "we're responding to the First Amendment ... and we're glad to do it."

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Peter Allix – **Ancient Churches of The Piedmont:**

p.11–“In the fourth century they consecrated churches but to God alone, and distinguished them from those places where the bodies of martyrs were buried.

They read only in the churches the canonical Scriptures, with the respect due unto the Word of God.”

p.15–Allix speaks relative to St. Ambrose (d.397 A.D.) of Milan, Italy:

“If we desire to know what he believed concerning the Scripture, he maintains, that there we are to learn that which makes the object of our faith; because therein the Father, the Son, the Prophets and the Apostles, satisfy and answer the questions of believers. Lib.1, de. Fide, ad Gratin. c.4.

Would you know, according to what standard he believed the versions of the Scripture ought to be examined? He will answer you that it must be by the original.

If the Scripture seems anywhere obscure, what is to be done in this case, according to his judgment? We compare the several passages...”

Allix points out several obvious points in the belief of Ambrose (pp.16ff):

–The Rock is the Lord Jesus on which the church is built.

–He believed in two ordinances.

–He believed in Salvation by faith; no mention of works.

–He doesn't mention Mass.

All of this in the midst of the great Arian Controversy when Liberius had gone into this apostasy!

p.18–Allix remarks concerning Philastrius, the Bishop

of Brescia, a contemporary of Ambrose:

“He did not believe that the Church of Rome could authorize the Canon of Scripture...He asserts, that the Apostles and their successors determine the number of the canonical books, which only ought to be read in the church.”

Benjamin C. Wilkinson – **Our Authorized Bible Vindicated:**

p.33–Wilkinson states, “In the fourth century, Helvidius (a Waldenses pastor c/f pp.48,92), a great scholar of Northern Italy, accused Jerome, whom the Pope had empowered to form a Bible in Latin for Catholicism, with using **corrupt Greek manuscripts** (emph. mine-N.B. See Jerome, **Nicene and Post Nicene Fathers**, Vol.VI; pp.338ff for 2 places Jerome says this is Helvidius' accusation). How could Helvidius have accused Jerome of employing corrupt Greek MSS if Helvidius had not had the pure Greek MSS?”

Alexis Muston (Vol.1) – **The Israel of The Alps:**

p.12–“The Ambrosian office, which the Vaudois were reproached for having retained after it had been abolished elsewhere, was not set up except in the 4th century. And the Epistle to the Laodiceans, which they preserved in some of their manuscripts, also leads us back to the same date.”

Fifth Century

Peter Allix – **Ancient Churches of The Piedmont:**

p.24–“...At the beginning of the fifth age is Rufinus, Presbyter of Aquileia (of Italy).

As for the rule of faith, which is the Scripture Rufinus sets down a catalog of books of Holy Writ, the same that is at present received by the Protestants.

p.25–He (Rufinus) plainly asserts the perspicuity of the Scriptures, when he accuses the heretics and Jews of darkening it by their perverse explications. Accordingly he also maintains, that the Lord's prayer contains all things necessary to salvation, (serm. 2. p.275) which is not very agreeable to the palate of the doctors of Rome...”

(N.B.–At the close of this century the Huns under Attila ravaged the cities of Italy. Attila burned Aquileia and destroyed Milan and Pavia etc. Later the Goths under Theodoric came and plundered the area. See the sequence following in the 6th Ct.).

Sixth Century

Peter Allix – **Ancient Churches of The Piedmont:**

p.28–Allix records of Laurentius that he returned to Milan about the year 507. (N.B.–Note the historical context mentioned above.) His preaching was borrowed from Chrysostom and illustrates his stand on Bible

HISTORY AND BELIEF IN INSPIRATION

By Ken Johnson

The Apostle Peter believed he preached a Divinely inspired word – **sure and from God its source:** “*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.*” (II Peter 1:19-21). Many today stand in pulpits, teach in seminaries, and evangelize (?) the world teaching from a Bible they deny and blaspheme. They should be ashamed to take their salary; their faces should be flushed with embarrassment for preaching their doubts to a dead people who doubt their preaching.

I thank God He has **always** had a people He perpetuated who believe a Bible they believe He preserved. In January 1849 the **Western Baptist Review** (Vol. IV; no.5; p.162) in true Baptist style reported on the Waldenses – “**They declared that Christ was the one Head of the Church, and that the Bible was the only infallible rule of faith and practice.**” (emph. mine).

What a contrast to a Roman Catholic testimony concerning the Word of God. J. A. Wylie in his great work, **The History of Protestantism**, has recorded for those fortunate to read his pages: “Baronius confesses that in the sixth century few in Italy were skilled in both Greek and Latin...Musculus says that many of them (Catholics) never saw the scriptures in all their lives. It would seem incredible, but it is delivered by no less an authority than Amama, that an Archbishop of Mainz, lighting upon a Bible and looking into it, expressed himself thus: ‘Of a truth I do not know what book this is, but I perceive everything in it is against us.’” (Wylie is quoting Bennets’ **Memorial of The Reformation**, p.20; Edinburgh, 1748 in his **T. H. of P.**; vol.1, p.4; cir.1875). What is a worse shame is the existence of some Baptists (?) who do not believe they have ever seen the Word of God by their own definition!

Alexis Muston quotes a Vaudois MS from Trinity College Library, Dublin, C,V,22 (Muston, **Israel of The Alps**, Vol.1, pp.20,21) concerning these Baptists (I contend) and their Bible: “We believe that all which is contained in the Old and New Testaments is sealed and authenticated by the seal of the Holy spirit...and that the whole Law of Christ is so firmly established in truth, that not **one letter nor one point of it can be lacking or**

fail.” (emph. mine).

These people believed they had an infallible Bible to base their personal faith. I am also of this faith. If you will bear with me through the years of history, I will try to produce evidence that will show Baptists of old had the Bible, believed it to be without error, and depended upon God to perpetuate His people who depended on the Word of God magnified even above His name – Ps. 138:2. It has become the popular expression among Baptists and others to retreat to a qualification of what is God's Word by expressing they believe “inspiration is only in the Divine Originals.” This arena of debate claims no viable history earlier than the mid 1800's. Earlier history simply expresses belief that God's Word in hand is **divinely inspired**.

Second Century

William Gilly – **Waldensian Researches:**

p.50–Gilly speaks of Ireneaus, a disciple of Polycarp, Bishop of Lyons: “The first herald of the Gospel to the natives of our Subalpine valleys.

–This (his similar doctrine to the Waldenses) appears in his opposition to all doctrine **which could not be supported by Scripture**...In his declaration that Scripture alone is sufficiently **clear and perfect for our instruction** in the faith.” (emph. mine; from p.51).

George S. Bishop – **The Doctrines of Grace:**

p.70–Quotes Scrivener who says: “It (referring to Codex D) may well have been brought into Gaul by Ireneaus and his Asiatic companions A.D. 170.”

Codex D contains Mk. 16:9-15 and Jn. 8 to 12 re – the Textus Receptus. But, Codex D is notoriously corrupted with interpolations in both its Greek and Latin. To me (KJ) this indicates the hands of Rome were present explaining away. (–c/f Burgon's **Revision Revised**, p.11ff).

Alexis Muston – **Israel of The Alps:**

p.97, Vol.1 – A Vaudois speaking in testimony to the Reformers cir. 1532 said: “The Reformers were greatly rejoiced to see that people, who had ever proved faithful–the Israel of The Alps, to whose charge God had committed for so many centuries the ark of the covenant–thus eager in His service. And examining with interest the manuscript copies of the Old and New Testaments in the vulgar tongue which were amongst us (the Vaudois) **correctly copied with the hand at a date beyond all memory** (emph. mine), they (the Reformers) marvelled at that favor of Heaven which a people so

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It is impossible to rightly govern the world without God and the Bible.

(Study the Scriptures continued from page 5)

knowledge amuses a few short moments here, this directs to never-ending good hereafter. Other wisdom pleases or profits for the transient day of life; this is the source of unfailing blessings for infinite periods beyond the hour when stars and sun shall cease to shine, and "rolling years shall cease, to move." Other learning may gain the applause which must soon be hushed for ever by the hand of death; but divine knowledge will direct the soul to the raptures of eternal day, and insure the approbation of the King of kings, and the welcome congratulations of angelic myriads, in the presence of Him who is, and who was, and who is to come: the Eternal, the Almighty. Thus, as much as eternity excels time in importance, as much as an infinite life of bliss outweighs the advantages of a fleeting hour; so much the precious Bible excels in value all that orators, philosophers, historians, and poets ever wrote, all that human wisdom ever inspired, all that a vain world ever extolled.

* *The justly celebrated Sir "William Jones, one of the brightest geniuses and most distinguished scholars of the eighteenth century, observes, "I have carefully and regularly perused these holy Scriptures, and am of opinion that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from ALL other books, in whatever language they may have been written." It is related that the eminent English poet Collins, in the latter part of his mortal career, "withdrew from study, and travelled with no other book than an English Testament, such as children carry to school. When a friend took it into his hand, out of curiosity to see what companion a man of letters had chosen, 'I have only one book,' said he, 'but that is the best.'" Johnson's Lives of the Poets, vol. 4. John Locke, so distinguished as a philosopher, in the latter part of his life studied scarcely any thing but the word of God; and when asked which was the surest way for a young man to attain a knowledge of the Christian religion, he replied, "Let him study the holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has GOD for its author, SALVATION for its end, and TRUTH, without any mixture of error, for its matter." □*

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cated the book to the king, in order to win sanction for it. But, although he had Cromwell's influence behind him, the most that he could gain was freedom for his book, which had been published abroad, to circulate within England.

This was indeed something. But still there was no authorized Bible such as the royal plan demanded. What Tyndale had written was certainly circulating now, under the thin guise of Coverdale; yet the English church required a better edition of the Scriptures, for Coverdale's Bible was not wholly accurate, and he himself recognized frankly that it was not a final translation.

Soon a second contribution appeared, which was really a revised edition of Coverdale and Tyndale, though for political reasons their names were suppressed. This was the so-called "Matthew's Bible." Like Coverdale's version, it was printed abroad and dedicated to the king by the editor, a young colleague of Tyndale, but it had better fortune than its predecessor enjoyed. By this time Cranmer had lost hope of the bishops translating the Bible themselves. He felt the urgent need of a good version, backed by royal favor, and when he read this one he was so delighted that he pressed Cromwell to obtain the king's consent. Let this book of Scriptures be licensed, so that anyone may be free to buy and read it, "until such time as that we bishops shall set forth a better translation, which I think," he adds wittily, "will not be till a day after doomsday."

The result was that by the autumn of 1537 "Matthew's Bible" was formally approved by his majesty. Cranmer and Cromwell had succeeded in their effort to lodge the English Bible in the English church.

So far as Cromwell and King Henry were concerned the motive was not a pure love of the word. These statesmen realized that the reading of the Bible was one effective means of discrediting the papist claims of Rome, and it is not unfair to argue that this consideration was uppermost in their minds. But Cranmer had a nobler aim in the business. Other bishops might doubt the wisdom of letting the common people read the Bible, but Cranmer believed honestly in educating all members of the church by means of a version of the Bible in their own tongue. There is no doubt in the mind of historians than Cranmer roused the authorities to realize the need of the Bible in English Christianity, now that it was being freed from the papacy. But let us admit that although the civil authorities conceived the need and the usefulness of the Bible less deeply than Cranmer did, and undertook the policy for reasons which were less religious than his, they were able to carry the project through as no churchmen could have done.

like docility makes it his perpetual guide.*

5. The Bible has been the instrument of producing all the true piety that has for many ages existed upon earth. Were the world deprived of the sun, light and heat and life would expire for want of its vivifying beams, and all would become one mass of barrenness and death. "Were the world deprived of the Bible, it would soon present one deplorable scene of unmingled wickedness. Nothing would meet the eye but pollution and crime. Hell might exult in a complete conquest, and claim this world as a province of its own. Among the myriads of mankind, not one heir of heaven would be found; but all, thronging to destruction together, would rush from the darkness of spiritual night to the darkness of eternal perdition. It may confidently be asserted, that no one who slights the Bible is virtuous; and that no one who loves it, feels its power on the heart, and conforms to its precepts, is vicious. Infidels may rave at such assertions: let them rave. They are monuments of the truth which excites their indignation. They show what man is when he slights the Bible.

Let it never be forgotten by you, that those Christians whose piety has shone with the brightest lustre, whose hopes have been fullest of immortality, are those who have loved and valued most the word of God. It is related of De Renty, a French nobleman of most eminent piety, that he used every day on his knees to read three chapters in the word of God. On the other hand, how many Christians of even eminent piety, when leaving the world, have lamented their folly in not having studied the Scriptures more, and human writings less. "When Salmasius, who was one of the most consummate scholars of his time, came to the close of life, he saw cause to exclaim bitterly against himself. 'O,' said he, 'I have lost a world of time—time, the most precious thing in the world; whereof had I but one year more, it should be spent in David's Psalms and Paul's epistles. O sirs,' said he again to those about him, 'mind the world less, and God more.'" "When that eminent Christian, James Hervey, who died in triumph, "apprehended himself to be near the close of life, with eternity full in view, he wrote to a friend at a distance to tell him what were his sentiments in that awful situation. 'I have been too fond,' said he, 'of reading every thing valuable and elegant that has been penned in our language and been peculiarly charmed with the historians orators, and poets of antiquity; but were I to renew my studies, I would take my leave of those accomplished trifles: I would resign the delights of modern wits, amusement, and eloquence, and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my divine Master's feet, and desire to know nothing in comparison of Jesus

Christ and him crucified."

6. Consider the Scriptures as a message from God to you on the most momentous subjects. A new world is here presented to you. An amazing eternity appears to overwhelm the poor moments of time. Life is a span, and death is the way to an immense, unmeasured life. Read the message of your God: the discoveries that it makes, it makes to you. To you it points out a second life; to you it unveils an eternal world. Your thoughts it leads beyond the grave. The judgment it discloses, is that at which you must appear. To you God in it reveals a Saviour and a heaven, the gift of redeeming love; or a hell, the dire desert of sin. To your view he presents the spirits of the just, washed in the blood of the Lamb, and triumphing in the fulness of joy; and bids you be not slothful, but a follower of them who through faith and patience inherit the promises.

7. What is there in human science, compared with discoveries so important? What is there in the letters of friends, the dearest and the best beloved, compared with that book, which is an epistle from your God? What are those studies on which youth is so often employed, and much of manhood spent, compared with the knowledge of *that* book—that one book which God has given; that one book which guides the soul to lasting peace; that one which disperses the shadows, clouds, and darkness that hang over the grave; that one book which directs those who love its truth, to glory and honor that will endure when "stars and sun have lost their light?"

There is one view in which the Scriptures are important beyond all expression. They are the *only* guide to eternal life. When we contemplate an eternal state, the most momentous concerns of a few vain years dwindle into insignificance. Health or sickness, pain or ease, liberty or slavery, life or death, appear the merest trifles, compared with those awful and amazing scenes which await man beyond the grave. Then what is learning, what is human science, when in a few short years all must be forgotten in the dust? How different that knowledge which the word of God imparts. That extends its blessings onward, and will diffuse unfading good in, ages so remote in the depths of eternity, that no human thought ever reached, no human calculation ever approached them. Or think of appearing in the presence of God—a deathless spirit, appearing to receive a doom that never can be changed. All the boasted wisdom of human science can afford you no aid in the awful prospect; but there is one book, one precious, though oft-neglected look, that discovers all we need to know. Should not that book be prized? That book is the Bible. Other books are for time, but this for eternity; other

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THE BIBLE BUTCHERS

By Louis A. Turk, Missionary to Indonesia

“Hey Bill, how do you like my new Bible?” Joe was really thrilled with his new purchase. Both he and Bill had just been saved a few weeks, and although they had first met in church just a few months before, already they were close friends.

“Say, it sure has a beautiful cover! How much did you pay for it?” Bill was visibly impressed. “I don’t have a Bible yet. I sure would like to have a nice one like that.”

After a few minutes of feeling the soft leather binding and examining the fine, white, gold-edged paper Bill asked Joe to take him to the store where Joe had bought the beautiful Bible, and Bill paid out \$36.95 for a Bible just like Joe’s.

Boy, were they ever in for a shock that Sunday! Pastor Gillmore preached on “The Blood of Christ.” Listed below is what Pastor Gillmore read from his King James Version Bible (which is the best English translation from the original Greek text), and then directly underneath it is what Joe and Bill read in their new Bibles:

For Colossians 1:14:

“*In whom we have redemption through his blood, even the forgiveness of sins.*”

Their new Bibles read:

“In whom we have redemption, the forgiveness of sins.”

For Luke 22:19-20:

“*And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*”

Their new Bibles read:

“And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body.”

Later, during the evening service, Pastor Gillmore preached about the “Virgin Birth of Christ” (you may have guessed already that theirs was an independent Baptist church). Pastor Gillmore again, as usual, read from his King James Translation:

“...Behold, a **virgin** shall conceive, and bear a son, and shall call his name Immanuel.”

But Bill’s and Joe’s Bibles read:

“Behold, a **young woman** shall conceive and bear a son, and shall call his name Immanuel.”

Wow! Not all **young women** are virgins; some of

them are harlots! Joe and Bill were really beginning to get upset about their new Bibles. They were just new converts and didn’t know much about the Bible, but these seemed like very basic differences to them. The next verse Pastor Gillmore read to defend the virgin birth of Christ was Matthew 1:16:

“*And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*”

Pastor Gillmore explained carefully how that this verse shows that Joseph was not Jesus’ father but only his stepfather, for if Joseph had been Jesus’ actual father this verse would have read “And Joseph begat Jesus...” in consistency with the 15 verses before it.

But in a footnote of Bill’s and Joe’s Bibles read:

“Joseph, to whom was betrothed the virgin Mary, **was the father of Jesus** who is called Christ.”

Later in his sermon Pastor Gillmore read Acts 8:37:

“*And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that **Jesus Christ is the Son of God.***”

Guess what? This whole verse was omitted in Joe’s and Bill’s Bibles! After the services they approached their pastor with this question: These Bibles don’t read like yours; what kind of Bibles are these? Pastor Gillmore opened the front cover to see, and here is what was on the title page:

Revised Standard Version

The moral of this story so far is that you can’t judge a Bible by its cover. Before you make your purchase you would be very wise to at least read the cover page to make sure it is the Authorized (or King James) Version. Almost all of the other versions are corruptions of God’s sacred Word and should be avoided. Remembering that without the shedding of blood there is no remission of sins (see Heb. 9:22), get a concordance (make sure it is a concordance of the KJV) and mark down all the verses that speak of the blood of Christ. Then look all these verses up in the new versions before you buy them. You will be surprised at how much many of the translators of the new translations hate the blood of Christ.

That Monday Bill and Joe took their new RSV (Revised Standard Version) Bibles back to the store to try to trade them for a King James Version. The lady who owned the store refused to receive them back, saying, “Why there is nothing wrong with the Revised Standard Version. You guys must be fanatics. Why about the only difference from this and the King James

Version is that this one leaves out old words like ‘thee’ and ‘thou;’ this version is much easier to understand.” However, Pastor Gillmore had warned Bill and Joe that this might happen, so they were ready. They said, “Lady, are you sure? Let us compare some scriptures.” Here are some of the verses they compared:

Job 6:6 (KJV):

“...or is there any taste in the **white of an egg?**”

(RSV):

“...or is there any taste in the **slime of the purslane?**”

Much, much easier to understand!

Romans 8:34 (KJV):

“*Who is he that condemneth? **It is Christ** that died, yea rather that is risen again...*”

(RSV):

“Who is to condemn? **It is Christ Jesus** who died, yes, who was raised from the dead,...?” Clearer?

Isaiah 15:6 (KJV):

“...*there is no green thing.*”

(RSV):

“...the verdure is no more.” Much easier to understand?

Numbers 21:14 (KJV):

“...*What he did in the Red Sea...*”

(RSV):

“...Waheb in suphah...” Much, much clearer! Right?

After the above verses they showed her the following very clear verses: Matthew 12:47; 17:21; 18:11; 21:44; 23:14; Mark 7:16; 9:44; 9:46; 11:26; 15:28; 16:9-20; Luke 17:36; 22:20; 24:12; 24:40; John 5:4; 7:53; 8:11; Acts 8:37; 28:29; Romans 16:24. These verses are especially easy to understand in the Revised Standard Version of the Bible because they are omitted.

We shall end our little parable with a few words to writers, translators and editors.

Writer’s take comfort. If modern editors have such gall as to even try to edit the very words of God, then don’t feel too bad when they edit you! It is very obvious that editors are sometimes wrong! “*Let God be true, but every man (including editors) a liar*” (Romans 3:4). Of course we writers no doubt need to be edited sometimes, but to edit the infallible God is to be utterly presumptuous.

“*Righteous art thou, O Lord, and upright are thy judgments. Thy testimonies that thou hast commanded are righteous and very faithful. My zeal hath consumed me, because mine enemies have forgotten thy words. Thy word is very pure: therefore thy servant loveth it. I am*

small and despised; yet do not I forget thy precepts. Thy righteousness is an everlasting righteousness, and thy law is the truth.” (Psalms 119:137-142)

Editors and translators take warning! There is a special place in Hell for Bible butchers.

“*For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.*” (Revelation 22:18-19)

“*And whosoever was not found written in the book of life was cast into the lake of fire.*” (Revelation 20:15)

The above verse (Revelation 22:18-19) has been edited out of the new Reader’s Digest bible. If it be true that the Reader’s Digest is now owned by the Mormon Church (as I have read in several publications) then it is no surprise that they would so edit (“take away from”) the truth. “*God’s word is truth.*” (John 17:17). Especially, we should not be surprised when we remember that they have already tried to “add” the Book of Mormon to the Bible to try to distract people from the true doctrine of salvation which is found in the Holy Bible. But the truth will stand, and every lie shall be exposed in judgment.

“*Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.*” (Proverbs 30:5-6) □

(Forget Not the Past continued from page 2)

English bishops in convocation, under the impulse of Cranmer, had actually petitioned the king “to decree that the holy Scriptures be translated into the common English tongue by certain upright and learned men . . . And handed over to the people for their instruction.” Nothing came of this; the majority of the bishops were either incompetent or unwilling. But meanwhile one translation appeared, the first printed English version of the entire Bible. This was the work of a Yorkshire student, Miles Coverdale, who had even been in close touch with Tyndale. Eventually he became Bishop of Exeter, but at present he was on the Continent. So far as Tyndale’s work had gone, Coverdale practically revised it, but he drew upon other versions, especially German and Latin, fusing them into fine musical prose of his own. He dedi-

(Forget Not the Past continued on page 8)