

*From Our E-Mail*

(A Survey of Future Events continued from page 11)

Matt. 19:28, And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Luke 1:32-33, He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Zech. 14:9, And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

Isa. 11:5-9, And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isa. 65:25, The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

When this happens, it will be a fulfillment of the model prayer which Jesus taught His disciples. Matt. 6:10, Thy kingdom come. Thy will be done in earth, as it is in heaven.

**10. What Happens After the 1000 Year Reign of Christ.**

- a. Satan will be released for a little season, and then will be cast into the lake of fire and brimstone. (Rev. 20:7-10)
- b. The great white throne judgment will take place. (Rev. 20:11-15)
- c. The new heaven and the new earth, and the eternal kingdom of God. (Rev. 21, 22). □

You're publication, *The Baptist Pillar* sounds great, but how do I get a copy. Please let me know. Thank you.  
T.B.

Thank you, it is refreshing to find BAPTISTS who stand for the truth. Keep up the good work. In these days of compromise it is hard to find those of "like precious faith".  
D.L.H.

I love your site! thank you for all the articles and helpful information. we need strong preaching in these final days.  
L. F.

I just found this website on 7-1-99. It is very interesting and very, very good. I have read many of the articles on Baptist history since I found your site. Also, I have printed out some for my mother who doesn't have a computer. I read "TRAIL OF BLOOD" many years ago, and it made a lasting impression upon me and made me appreciate what our forefathers went through to perpetuate the true gospel of Christ. ... Keep up the good work.

...Thank you again for your good work. It took a lot to put this on a website. Would that there were more informative and correct websites to visit.  
In Christ,  
P. L.

I am writing to request a copy of "The Baptist Pillar." I am a pastor, seeking to subscribe to fundamental

**TIME**

My name is time. I have not always existed and I will not always exist. But now I still exist and I determine your life.

Men are waiting for me, they submit themselves to me, and they are afraid of me. But nobody can stop me, except God, because He has control over me. He says that my end is near.

Then however it will be too late... too late to get converted, too late to reconcile yourself with God through Jesus Christ, His son, too late to believe. So tears fear and regret will fill eternity.

My name is TIME, and I am constantly going forward, towards the end, and I will take you into eternity.

God says: "...behold now is the accepted time; behold, now is the day of salvation." II Cor. 6:2.

Read the Bible, it is the Word of God, and listen to God's voice. Heb. 3:7-8; Rev. 3:20.

You need the forgiveness of your sins and a new life in Jesus Christ! □

# THE BAPTIST PILLAR

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

I Timothy 3:15



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## DEATH AND RESURRECTION

By C. H. Spurgeon

Taken from the book entitled, "The Resurrection," copyrighted 1896

"But now is Christ risen from the dead, and become the firstfruits of them that slept." I Cor. 15: 20.

The fact of Christ's resurrection is exceedingly well attested. It was needful that it should be beyond dispute, since it lies at the very basis of our holy faith. It is consoling to think that it is so; for thus our foundation standeth most secure. Our Lord was careful to show Himself after His resurrection to those who, having known Him before His decease, would be able unflinchingly to answer for the identity of His person.

Our Lord, to put the matter beyond controversy, took care to appear *many times* and to *numerous companies*. Our apostle gives a summary of those appearances which had most fully come under his own notice: "He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time."

There may even have been more than these, for we have no proof that all His appearances are on record. Enough, however, we have, and more would answer

no useful end.

**An Infidel's Conversion**

So clear is the evidence of Christ's resurrection, that when Gilbert West — a celebrated infidel — selected this subject as the point of attack, sitting down to weigh the evidence and to digest the whole matter, although filled with prejudice, he was so startled with the abundant witness to the truth of this fact, that he expressed himself a convert, and has left as a heritage to the Church a most valuable treatise, entitled "Observations On the Resurrection of Christ." He went to the subject as though he had been a lawyer examining the *pros* and *cons* of any matter in dispute; and this, which is *the fundamental doctrine of our faith*, seemed to him so exceedingly clear that he renounced his unbelief, and became a professor of Christianity.

Does it not strike you that very many events of the greatest importance recorded in history, and commonly believed, could not in the nature of things have been witnessed by one-tenth as many as the resurrection of Christ? The signing of famous treaties affecting nations — the births of princes — the remarks of cabinet ministers — the projects of conspirators — and the deeds of assassins — any and all of these have been made turning points in history, and are never questioned as facts, and yet but few could have been present to

*(Death and Resurrection continued on page 2)*

Missionary

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# Forget Not The Past

## BAPTIST PRINCIPLES AND HISTORY

*Taken from the BAPTIST REPORTER, October, 1851*

Baptist principles have nothing sectarian in them. They are the simple principles of the New Testament, which offer themselves at once to the mind of every reader. They tally with the results of the most rigid grammatical and historical interpretation; but, though corroborated by philological science, they speak for themselves to every believer in Christ. Abandoned, with the Bible itself, in the night of the great apostacy, by the ruling powers and priest-ridden masses of Christendom, they still gleamed out like the changeless stars of heaven in the midst of surrounding gloom — steadfast and glorious witnesses for God.

Whenever men have been for any length of time favoured with the Word of God, and the ability to read it for themselves — whatever the precious prejudices entertained, or customs established, or proscriptive laws enacted — there Baptists begin to appear. Witness the Cathari, the Paulicians, the Paterines, and the Albigenses and Waldenses of the middle ages. The argument of polemics, the anathemas of councils, and the bloody edicts of princes, from the fifth century downward, while “the whole world wondered at the beast,” show clearly how spontaneous and how strong was this tendency to recover lost truth, and what antichristian methods were resorted to, to repress and exterminate it.

This vital tendency re-appeared at the Lutheran Reformation. *Baptists, or as they were then opprobriously called, Anabaptist*, instantly sprung up in all directions. The chief reformers themselves at first felt the conscious impulse, impelling them by a logical necessity to advance to Baptist ground, as the true issue of their own principles; but alas! the fatal tie of Church and State still bound them. The excesses of a few fanatics were imputed to the Baptists as a body, and the Martyr’s Mirror” reveals the result. The reformers made many concessions to Baptist principles in theory, but clung to infant baptism in practice. This vital inconsistency checked the reformation. It was irresistibly urged against it then, as it is now, by its keen-sighted antagonists. This stumbling block remains to this day, to frustrate the efforts of pedobaptists against Romanism. Hear the decisive language of Moehler, the ablest Roman Catholic writer of our age. “Infant baptism, according to the Protestant

*(Baptist Principles and History continued on page 5)*

*(Death and Resurrection continued from page 1)*  
witness them.

If it came to a matter of dispute, it would be far easier to prove that Christ is risen than to prove that Oliver Cromwell or George Washington is dead. If it came to the counting of the witnesses who saw them die, and could attest the identity of the dead body with that which they saw in the death chamber, it strikes me they would turn out to be far fewer than those who saw the Lord after He had risen, and were persuaded that it was Jesus of Nazareth who was crucified, and had burst the bonds of death.

If this fact is to be denied, there is an end to all witness, and we may say deliberately what David once said in haste: "All men are liars"; and from this day forth every man must become so sceptical of his neighbour that he will never believe anything which he has not himself seen. The next step will be to doubt the evidence of his own senses. To what further follies men may then rush, I will not venture to predict.' We believe that the very best attested fact in history is the resurrection of Christ. Historical doubts concerning the existence of Napoleon Bonaparte or the stabbing of Julius Caesar would be quite as reasonable as doubts concerning the resurrection of the Lord Jesus. None of these matters have such witnesses as those who testify of Him — witnesses who are manifestly truthful since they suffered for their testimony, and most of whom died ignominious and painful deaths as the result of their belief. We have far more and better evidence for this fact than for anything else which is written in history, either sacred or profane. Oh! how should we rejoice, we who hang our salvation wholly upon Christ, that beyond a doubt it is established that, "Now is Christ risen from the dead."

### Pictures Given of the Death of Saints

The representations of the context, I take it, are two-fold. Death is here compared to a sleep—"The first fruits of them that slept"; but moreover, you will plainly perceive it is compared also to a sowing — for Christ is pictured as being "the firstfruits." Now, to obtain a harvest there must have been a sowing. If the resurrection of Christ be the firstfruits, then the resurrection of believers must be looked upon as a harvest, and death would therefore be symbolized by a sowing.

1. First, then, we have before us the picture so commonly employed in Scripture of *death as a sleep*. We must not make a mistake by imagining that the soul sleeps. The soul undergoes no purification or preparative slumber; beyond a doubt, "Today shalt thou be with Me in Paradise" is the whisper of Christ to every dying saint. They sleep in Jesus, but their souls sleep not. They are before the throne of God, praising

*(Death and Resurrection continued on page 6)*

*for he shall magnify himself above all. But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.*

### 5. The Seven Year Tribulation Period.

This will be the period of time in which the Antichrist shall rule. This period of time is covered in Revelation chapters 6-19.

Dan. 9:26-27, *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

Dan. 12:1, *And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: an at that time thy people shall be delivered, every one that shall be found written in the book.*

Matt. 24:21, *For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*

Rev. 7:14, *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

Rev. 12:6, 14, *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

### 6. Return of Christ With His Saints & the Battle of Armageddon.

Rev. 19:11-21 (Be sure and read this passage).

Zech. 14:4, *And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.*

### 7. The Devil Cast Into the Bottomless Pit.

Rev. 20:1-3, *And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless*

## THE PAPAL HERESY

We deliberately record our conviction, that a more frightful and soul-destroying curse than the Papal heresy was never inflicted upon the human race, by the arch-enemy of God and man. We believe that it is designated in the term, "The Mother of Harlots;" and that she and her daughters, whom it would not be difficult to name, constitute the Antichrist of Scripture. We believe that her doctrines invade the very foundations of that gospel which she conceals from her deluded victims; that her practice is idolatry, and a standing insult to the Son of God; that her spirit combines the tyrant and the slave; that her morals are impurity and falsehood; and that her unrestrained sway is the reign of ignorance and cruelty, involving the loss of all that makes manhood a privilege — the blighting of virtue, the extinction of intelligence, and the perdition of the soul. It is the special duty of those whose vocation it is to attend to the public and private ministrations of christian truth in its entirety and simplicity, to use the present opportunity of impressing on all classes of society, and especially on the young and uneducated, the fatal tendency alike of the doctrines and the practices of the Church of Rome.

*Matthew Henry*

*pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.*

### 8. The Judgment of the Nations.

Matt. 25:31-46 (Read this Scripture). Those who are saved during the seven year tribulation, and who survive physically to the end of the tribulation, will be the fleshly people who will be allowed to go over into the millennial kingdom.

### 9. The 1000 Year Reign of Christ.

Rev. 20:4-7, *And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison,*

Dan. 7:22, *Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*

*(A Survey of Future Events continued on page 12)*

*(A Survey of Future Events continued from page 8)*

I Th. 4:13-18, *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. (There is no mention of the lost being resurrected in this passage or in I Cor. 15).*

I Cor. 15:51-54, *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

Rev. 4:1, *After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. (The churches are not mentioned from Revelation chapter 4 to 19. It is incredible to think that they are on earth and not mentioned).*

### 3. The Judgment Seat of Christ for the Rewarding of Christians.

This event will take place in the heavenlies, while the Tribulation will be taking place on earth.

I Cor. 5:10, *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Rom. 14:10, *But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.*

I Cor. 3:9-15, *For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try*

*every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.*

### 4. The Rise and Reign of the Antichrist.

Rev. 6:1-2, *And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*

Rev. 13:8, 16-17, *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.*

II Th. 2:3-9, *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, (When the saints of God are raptured out, the restraining power of the Holy Spirit will be removed. This does not mean that the Holy Spirit will be removed from the earth).*

Dan. 7:8, *I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

Dan. 7:25, *And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.*

Dan. 11:36-38, *And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god:*

## JUDGMENTS ON THE "ANABAPTISTS."

On the 7th of August, 1536, a diet was held at Homburg, in the dominions of Philip, Landgrave of Hesse Cassel. There were present eight of the nobility, seven delegates of cities, and ten preachers and learned men, when the opinions of several jurists, reformers, and Lutheran divines were laid before them on the question of punishing capitally the so called heresy of Anabaptism. The following summary embraces the conclusions of these parties.

1. The judgment of Melancthon: That the Anabaptists may, and ought to be restrained by the sword. That those who have been sent into exile, and do not abide by the conditions, are to be punished by the sword.

2. The judgment of the Luneburgers: That the magistrate ought to punish heresies with the sword; that subjects ought to be compelled to hear the word of God; that heretics are guilty of sedition, and are therefore to be put to death; that they cannot be restrained by words alone; that the magistrate cannot discharge his duty without using the sword.

3. The judgment of the divines of Ulm: That none ought to be punished on account of religion, but that on account of heresy a man may be punished. That those who seduce others, should be beaten with rods.

4. The judgment of the Augsburg divines: That they had not put any of the Anabaptists to death, but had branded them on the cheek, and used other severities.

5. The judgment of the divines of Tubingen: That Anabaptists who seduce others should be punished by the sword; that others should be imprisoned, and, if they do not recant after receiving instruction from the pastors, should be punished.

6. The decision of the chancellor: That there should be a common jail, in which the Anabaptists should be imprisoned; that they should be treated severely; that they should be instructed: that if foreigners should return after being banished, they should be put to death. Werner of Waldenstein is of the same opinion.

7. Doctor Isermann: That it is lawful to punish Anabaptists with death. That the more simple should, however, first be instructed. That those who are now in confinement at Marburg should be examined, and should be punished as a warning to the rest.

8. Otto Hundius: That the Anabaptists ought to be severely punished, as guilty of sedition. That they should first be instructed. That public prayer should be offered to God for their conversion. That if they remain obstinate, their leaders should be punished with exile. That a fixed plan should be adhered to everywhere.

9. M. Adam: That the cause of the increase of Anabaptism is, that good laws and constitutions are not

maintained, nor those who transgress them punished. That adulteries, revellings, and such like things, are committed with impunity. That by this the Anabaptists are strengthened.

10. Hartmann Schlegler: That they should be instructed by the ministers: if they remain obstinate, they should be punished with exile. That those who return should be punished [with death].

11. D. Tilemann: That they are unwilling to be taught by any man, and that if faithfully instructed and convicted of error, they do not yield. That they ought to be punished. That in Prussia men of this kind are condemned to perpetual hard labour. That that ought to be the case here.

12. Fontius: That they should be kindly instructed by the pastors. That is obstinate they should be punished. That a careful distinction, however, should be made, for they are not all alike in sentiment.

13. Dionysius: That earnest and public prayer should be offered to God, that he would avert the impending pest. That errors should be every where refuted from the pulpit. That the wicked should be everywhere severely punished, lest scandal should arise. That the obstinate must be beheaded.

14. . . . . : That the magistrate may compel his subjects to hear the Word of God. That the pastors ought to deal kindly with them, in order that they may feel that neither their blood nor wealth is sought. That they ought either to be banished or to be confined with hard labour.

15. The pastor of Allendorf: That they are not to be tolerated, because they seek the destruction of Christianity; and that more eagerly than do the Turks. That they ought to be banished, and their leaders punished with death.

16. The pastor of Milsungen: That public prayer should be made to God, that the lives of all of them may be changed for the better. That all expedients must be tried, up to death by the sword. That there ought to be, however, a distinction in the punishments.

17. The delegates of the cities: That the states were prepared to carry out whatever was determined, while that pestilence might yet be averted. That they wished the laws about that matter should be amended.

18. The vicars of the Prince concluded: That the laws concerning this matter ought to be amended. For this purpose the chancellor, Dr. Walther, Fontius, M. Adam, R. Schenk, Sigismund von Binauburg, Cassel, and Marburg are deputed. That public prayer ought to be offered, and the wicked persons severely punished.

19. The summary of the law that was passed: That the ministers ought before every sermon to exhort the people to pray for the Anabaptists. That wicked persons, adulterers, drunkards, gamblers, and such like, should be noted, brought to trial, and punished. That

*(Judgments on the Anabaptists continued on page 4)*

# NEWS

"The Edmonton Journal has always believed that free expression has to be balanced with other legitimate rights and that is what the judge has attempted to do in this case."  
*Calgary Herald,*  
 7/1/99

## Gag Order Lifted on Reporting About Forced Abortions in Calgary

A judge has struck down a lower court order banning publication of all information about abortions of genetically deformed unborn children in leaked hospital documents.

But an injunction prohibiting publication of the names of doctors or staff working on the controversial abortions will remain in effect, Justice Ged Hawco ruled Wednesday in Court of Queen's Bench.

"It may well be in the public interest to know that such a practice exists," Hawco said. "But it is not in the public interest to put the safety of the doctors or the staff at risk."

The issue hit the courts after Alberta Report, a provincial newsmagazine, published two lengthy stories about so-called "genetic terminations" of babies with fatal physical defects at Foothills Hospital.

The newsmagazine had received hospital documents that described the abortion procedure, the names of some doctors and staff involved and where in the hospital the mothers were induced into early labour.

It did not publish the names of patients, doctors or staff but it did detail one nurse's horrified account of having to hold an infant while it died over the course of hours.

The Calgary Regional Health Authority won a temporary court order several weeks ago prohibiting any further publication of information contained in the documents or from staff without the CRHA's approval.

Alberta Report and Southam Inc., represented by the Edmonton Journal, fought that order and emerged from Thursday's hearing satisfied that the wide scope of the original order will be significantly narrowed.

Lawyer Don Ingram, acting for Alberta Report, said that while his client is never happy about a court order that limits use of information, such as the names of people involved, it was a relief to know that general information on the topic can be published without CRHA consent.

Ingram said the names of staff or doctors involved in this procedure could be of public interest if the doctor, for example, sexually assaults a patient while inducing labor. "We have difficulty seeing why that would have to be prohibited," Ingram said of his example.

Journal lawyer Fred Kozak welcomed Hawco's decision, adding that it won't prevent publication of the name of someone who wants their identity revealed.

"This is a difficult issue that involves a balancing of competing rights and I'm satisfied they have been struck here," Kozak said.

## Sudan's Persecution by Islam Worse Than Kosovo

Paul Marshall says Western media are not interested in religious persecution in Sudan, "the largest country in Africa which still practices crucifixion." (3/99 Imprimis) He said: "After enduring over forty years of civil war, the predominantly Christian population in southern Sudan is subject to torture, rape, and starvation for its refusal to convert to Islam. Christian children are routinely sold into slavery.

Muslims who dare to convert to Christianity are faced with the death penalty." In the last 15 years, Sudan's death toll is far greater than that of Rwanda, Bosnia, and Kosovo combined. Yet we fight to protect Muslims in Kosovo, while Muslims torture, enslave, and kill Christians in Sudan and other places.

## Graham: 'God Makes Mistakes'?

Luis Palau "Again and again assures us [in a new book] that God doesn't make mistakes." (4/17 World) But the 3/99 *Plains Baptist Challenger* says Billy Graham, in replying to a letter, says "God does make mistakes-that doesn't mean He is directly responsible for everything that happens .... "

## One Can Get to Heaven Without Jesus

A possible successor to Pope John Paul II, Cardinal Francis Arinze, at the Thanksgiving World Assembly (Dallas) in March said a person can get to heaven without accepting Jesus. He said a document from the Second Vatican Council says that "God's grant of salvation includes not only Christians, but Jews, Muslims, Hindus and people of good will." (3/20 *Dallas Morn. News*). Many Roman Catholics agree with the Pope that Christianity is not the only saving faith and that a sincere Jew, Muslim and other non-Christian can get to heaven without saving faith in Jesus Christ (4/5 *Chr. News*). United Religions promoter and Episcopal Bishop William Swing also participated in the Dallas assembly. □

(Judgments on the Anabaptists continued from page 3)

those that strive who can drink the most, ought to be punished according to former custom. That the hosts should be fined ten florins. What follows is simply designed for the removal of abuses which seemed to give the Anabaptists a pretext for schism.

From "Dutch Martyrology"

(The Future of the Believer continued from page 5)

3) As a Judge & King - Re. 19:11,16

Note: We believe there will be a 7 year tribulation period between the rapture of the saints and Christ's millennial reign with His saints, as described for us in Re. 6-18. That for which the believer awaits is the personal, literal, bodily return of Jesus Christ. This is our hope.

II. *The Resurrection of the Christian Dead v. 16*

1. Paul applied the word "sleep" to those believers who have already died (vs.14,15) because there will be a resurrection at Christ's coming. (Jesus Himself used the same terminology in Jn. 11:11-13). But notice carefully Paul did not say it is the soul that sleeps; it is the body. At death, the soul and spirit leaves the body and the body goes to sleep and no longer functions. For the Christian, the soul and spirit goes to be with the Lord - II Co. 5:8.

2. At the rapture, the redeemed in spirit will come "with Him" and will be reunited with a new, glorified body at the resurrection (v.14). See I Co. 15:52-53; Ph. 3:20-21; I Jn. 3:2

3. This is called "the first resurrection" (Re. 20:5,6) and will involve only the "dead in Christ." I Co. 15:23. There will be another resurrection (Jn. 5:28-29; Rev. 20:11-15) that will involve all of the unsaved and will occur more than 1,000 years after the resurrection of the saved.

4. Whether we Christians live or die, we have nothing to fear because Jesus will come either with us or for us. The fact of His return is a comfort to our heart.

III. *The Rapture of the Living Believers v.17*

1. Even though the word "rapture" does not appear in the Bible, this is the literal meaning of the phrase "caught up"-to seize, carry off, to snatch out or away. The term "rapture" is derived from a Latin word which means the same thing.

2. The believers who are living on the earth when Christ returns will be "changed," snatched out of this world alive, caught up into heaven with Jesus: I Co. 15:51-52.

3. We believe the time of Christ's coming is represented in the Scriptures as being imminent, i.e., it could happen at any moment. Every child of God needs to be living this life on this earth with the expectancy, anticipation that Christ could come back at any day or hour: Mt. 24:44; Mk. 13:34-37; I Th. 5:6. Note: We do not believe in a mid-trib. or post-trib. rapture, i.e., that neither any or the living saved on the earth or the church will go thru any part of the tribulation period: I Th. 1:10; 5:9. We are pre-trib. premillennialists.

IV. *The Reunion of the Saints vs.17-18*

1. We will meet our Lord and Saviour in the air, in person, when He comes for us. The word "meet" carries the idea of meeting a royal, important person. What a meeting that will be!

a. It will be a glorious meeting because we will have

glorified bodies and one day we will see His glory and share in it: Jn. 17:22-24; I Jn.3:2. This glory is also mentioned in Ro. 8:17-18; II Co. 4:17.

b. It will be an everlasting meeting for "so shall we ever be with the Lord" (v.17). This was Jesus' promise-Jn. 14:3.

2. We will also be reunited with our Christian friends and loved ones who have died; "together with them" (v.17) is a great statement of encouragement. See II Th. 2:1. Death is the great separator, but Jesus Christ is the great Reconciler.

V. *The Reward of the Faithful*

1. Our meeting with the Lord will be a time of reckoning, called the judgment seat of Christ-Rom. 14:10-12; II Cor. 5:10. One of the most solemn thoughts for the believer is that we will give and account of our lives to God.

2. Our works will be judged and rewards will be given-I Cor. 3:8, 13-15; I Pet. 1:17.

3. The basic criterion for the appraisal or our lives will be our faithfulness to God: Mt. 25:21; I Co. 4:1-2. Therefore we are exhorted - I Co. 15:58.

There is a tremendous "comfort" (v.18) for those of us who are the saved in considering the promise of the second coming of Christ. Paul related Christ's return to salvation (I Th. 1:9-10), to service (I Th. 3:11-13). In this chapter, he related it to sorrow (v.13), and he shows how the doctrine of Christ's return can comfort the broken-hearted and bereaved. The fact of our Lord's return is comfort to us because we know that He will bring with Him His people who have "died in the Lord."

We should examine our own hearts to see if we are ready to meet the Lord. One mark of a true Christian is his eager looking for the coming of Jesus Christ. As we grow in the Lord, we not only look for His appearing, but we love His appearing (II Ti. 4:8). Because we have this hope in Him, we are to keep our lives pure so that we may not be ashamed at His coming-I Jn. 2:28; 3:3. We as Christians have wonderful assurance and hope and a blessed future because of Christ's promised return. What lies ahead in your future? □

(Second Coming continued from page 8)

Giessler, "Church History," Vol. 1, p.166, "Millenarianism became the general belief of the time." Dr. Bonar in "Prophetic Land-Marks" writes: "Millenarianism prevailed universally during the first three centuries."

Luther, commenting on John 10:19: "Let us not think that the coming of Christ is far off." Calvin, in the third book of his "Institutes," chapter 25: "Scripture uniformly enjoins us to look with expectation for the advent of Christ."

John Knox of Scotland, Latimer, the English reformer, Joseph Mede, a renowned expositor, John Bunyan, Samuel Rutherford, John Milton, all expressed belief in the pre-millennial second coming of Christ.

## THE SECOND COMING TESTIFIED TO BY WRITERS IN ALL AGES

*Jesus Christ:* "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh." Mt. 4:44.

*Angels:* "...This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

*The Apostles:* "...Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

*Barnabas,* co-worker of Paul: "The true Sabbath is the one thousand years...when Christ comes back to reign." *Clement* (96 A.D.), Bishop of Rome, mentioned in Phil. 4:3: "Let us every hour expect the Kingdom of God...we know not the day."

*Polycarp* (108 A.D.), Bishop of Smyrna, the pupil of John the apostle, who leaned upon Jesus' breast: "He will raise us from the dead...we shall...reign with Him." *Ignatius,* Bishop of Antioch, whom the historian Eusebius says was the Apostle Peter's successor: "Consider the times and expect Him."

*Papias* (116 A.D.), Bishop of Hierapolis, whom Irenaeus said saw and heard John: "There will be one thousand years...when the reign of Christ personally will be established on earth."

*Justin Martyr* (150 A.D.): "I and all others who are orthodox Christians, on all points, know there will be...a thousand years in Jerusalem...as Isaiah and Ezekiel declare."

*Irenaeus* (175 A.D.), Bishop of Lyons, companion of Polycarp, John's pupil, commenting on Jesus' promise to drink again of the fruit of the vine in His Father's Kingdom argues: "That this...can only be fulfilled upon our Lord's personal return on earth."

*Tertullian* (200 A.D.): "We do indeed confess that a Kingdom is promised on earth."

*Nepos* (262 A.D.), Bishop of Egypt, proclaimed the second coming and millennial Kingdom. His writings reveal that Dionysius, opposing the second coming, declared that John never wrote Revelation and that the book could not be understood. Opponents of second coming truth have continued this argument until today and still so argue.

*Lactantius* (300 A.D.): "The righteous dead...and reign with them on earth...for a thousand years."

In 325 A.D., 318 bishops from all parts of the earth, gathered at Nicea, declared: "We expect a new heaven and earth...at the appearing of the great God and our Saviour Jesus Christ, and then, as Daniel says, the saints of the Most High shall take the kingdom."

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## A SURVEY OF FUTURE EVENTS IN PROPHECY

By E. L. Bynum

This brief survey lesson should help each one of us to gain an overall view of the great prophecies of future events that are yet to be fulfilled. We are only listing a few of the Scriptures that reveal each event.

### 1. The World Wide Apostasy and Falling Away.

II Tim. 3:1-8, *This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*

II Tim. 4:1-4, *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

I Tim. 4:1, *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to deducing spirits, and doctrines of devils;*

Matt. 24:3-8, *And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.*

### 2. The Rapture of the Saints and the First Resurrection.

(A Survey of Future Events continued on page 10)

## THE FUTURE OF THE BELIEVER

by Dean Robinson

I Th. 4:13-18: *"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."*

Without a doubt, the believer in Christ has a glorious future awaiting him—Rom. 8:18; I Co. 2:9. It is thrilling to be able to read the Bible and be assured of events that are still future. The Bible is the only book that accurately unfolds the past, present, and future. Notice carefully Paul says: "For this we say unto you by the word of the Lord..." (I Th. 4:15). We must carefully look to the Word of God that reveals everything we need to know about our future and the return of Christ. The authority of God's Word gives us the assurance and comfort we need. Just what does the future hold for the believer? Here are five fundamental facts concerning the believer's future:

### I. The Return of the Lord vs. 14-15

It is claimed that 1 out of every 30 verses in the Bible refers to Christ's second coming. To every 1 mention of His first coming, the second coming is mentioned 8 times. There are at least 318 references to the second coming in the 216 chapters of the N.T.

We have a 3-fold witness of the coming of Christ:

- 1) It was promised by Christ Himself - Jn. 14:2-3; 21:22
- 2) It was declared by the angels - Acts 1:11
- 3) It was taught by the apostles - Matthew, Mark, Luke, John, Peter, Paul, James, Jude (Mt. 24:37, 42, 44; Mk. 13:26; Lk. 21:27; I Co. 15:51-53; Heb. 9:28; Jms. 5:7; I Pet. 1:7; 13; I Jn. 2:28; 3:2; Jude 14)

The coming of Christ is to be 2-fold, i.e., it will consist of two phases:

A. The Rapture - the first phase will be;

- 1) In the air - I Th. 4:16-17
- 2) For His people - Jn. 14:3
- 3) As a Bridegroom - Mt. 25:1-13

B. The Return - the second phase will be:

- 1) To the earth - Zec. 14:4; Mt. 25:31
- 2) With His people - Zec. 14:5; Jude 14; Re. 19:14

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view of the sacraments, is an act utterly incomprehensible, cannot be doubted; for if it be through faith only that the sacrament takes effect, of what value can it be to an unconscious child? The Anabaptists, against whom Luther was so incensed, drew but the natural inference from the premises which he had laid down, and could not be refuted by him, without his proving unfaithful to his own principles." — (Moehler's *Symbolism*, p. 290.) This simple fact, independent of all other causes, explains why the arm of civil power was everywhere invoked against them. Baptist principles were never yet put down by argument. Instances innumerable are on record where the attempt has issued in the conversion of the opponent, or at least many of his hearers. So self-evident is their scriptural character. So spontaneous is their energy of growth.

Another era marked by the same triumphant tendency of our principles is that of the English Commonwealth. In 1611, Thomas Helwys and his church had returned from Holland, to support them in the face of persecution on their native soil. In 1612, Edward Wightman, a Baptist, died for them, the last martyr who perished at the stake in England. In 1614, the masterly treatise, "Religion's Peace: or, a Plea for Liberty of Conscience," was addressed by Leonard Busher, a (General) Baptist, to James I and the High Court of Parliament in 1620-21, even while the Pilgrims were seeking refuge over the ocean amid the snows of Plymouth Rock. These are traces of the rising influence of our principles in England before the time of the Commonwealth. Then came their beautiful efflorescence, like a sudden and startling spring, bursting from the cold bosom of winter. Take the testimony of a Presbyterian — sagacious and sharp-sighted. The Scotch Commissioner Baillie, writing on the spot, says of the Baptists in 1645: "Under the shadow of independency they have lifted up their heads, and increased their numbers above all sects of the land. They have forty-six churches in and about London." He adds the characteristic note: "They are a people very fond of religious liberty, and very unwillingly to be brought under bondage of the judgment of any other." This is important testimony. And its importance is heightened by recollecting the names of some of the men who then embraced our principles. Besides many educated ministers, as Hanserd Knolly, Thomas De Laune, John Tombes, and Dr. De Veil, there were in civil life Sir Henry Vane, John Milton, Major Generals Harrison and Hutchinson, Admiral Penn, and that stalwart soldier of Christ, whose fame as a religious writer runs parallel with the English language in every shore, the immortal tinker of Elstow — John Bunyan. These are among the names that England will not willingly let die. That such men, at such a time, should

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*(Death and Resurrection continued from page 2)*

Him day and night in His temple — singing hallelujahs to Him who has washed them from their sins in His blood. It is *the body* that sleeps so deeply in its lonely bed of earth, beneath the coverlet of grass, with the cold clay for its pillow.

### What is the Sleep of Death?

But what is this sleep? We all know that the surface idea connected with sleep is that of resting. That is doubtless just the thought which the Holy Spirit would convey to us. The eyes of the sleeper ache no more with the glare of light or with the rush of tears. His ears are teased no more with the noise of strife or the murmur of suffering. His hand is no more weakened by long protracted effort and painful weariness. His feet are no more blistered with journeyings to and fro along a rugged road. There is rest for aching heads, and strained muscles, and overtaxed nerves, and loosened joints, and panting lungs, and heavy hearts, in the sweet repose of sleep.

On yonder couch the laborer shakes off his toil, the merchant his care, the thinker his difficulties, and the sufferer his pains. Sleep makes each night a Sabbath for the day. Sleep shuts the door of the soul, and bids all intruders tarry for awhile, that the royal life within may enter into its summer garden of ease. From the sweat of his throbbing brow man is delivered by sleep, and the thorn and thistle of the wide world's curse cease to tear his flesh.

So it is with the body while it sleeps in the tomb. The weary are at rest. The servant is as much at ease as his lord, The galley slave no more tugs at the oar. The negro forgets the whip. No more the worker leans on his spade, no more the thinker props his pensive head. The wheel stands still, the shuttle is not in motion; the hand which turned the one and the fingers which threw the other are quiet also. The body finds the tomb a couch of sufficient length and breadth. The coffin shuts out all disturbance, labor, or effort. The toilworn believer quietly sleeps as does the child weary with its play when it shuts its eyes and slumbers on its mother's breast. Oh! happy they who die in the Lord; they rest from their labors, and their works do follow them. We would not shun toil, for though it be in itself a curse, it is when sanctified a blessing; yet toil for toil's sake we would not choose, and when God's work is done we are only glad to think that our work is done too.

The mighty Husbandman, when we have fulfilled our day, shall bid His servants rest upon the best of beds, for the clods of the valley shall be sweet to them. Their repose shall never be broken until He shall rouse them up to give them their reward. Guarded by angel watchers, curtained by eternal mysteries, resting on the lap of mother earth, ye shall sleep on, ye heritors of glory, till the fulness of time shall bring you the fulness of redemption.

### How Bright the Awakening!

But yet once more, sleep has its intent and purpose. We do not close our eyes without aim, and open them again without benefit. The old cauldron of Medea has its full meaning in sleep. In the old tradition we read of Medea the enchantress casting the limbs of old men into her cauldron that they might come forth young again. Sleep does all this in its fashion. We are old enough oftentimes, after hours of thinking and of labor; but we sleep, and we wake refreshed, as though we were beginning a new life. The sun begins a new day when he rises from the eastern sea; and we begin a new life of renewed vigor when we rise from the couch of quiet rest.

"Tired nature's sweet restorer, balmy sleep."

How, such is the effect of the body's visit to its grave. The righteous are put into their graves all weary and worn; but such they will not rise. They go there with the furrowed brow, the hollowed cheek, the wrinkled skin: they shall wake up in beauty and glory. The old man totters thither, leaning on his staff. The palsied comes there, trembling all the way. The halt, the lame, the withered, the blind, journey in doleful pilgrimage to the common dormitory. But they shall not rise decrepit, deformed, or diseased, but strong, vigorous, active, glorious, immortal. The winter of the grave shall soon give way to the spring of resurrection and the summer of glory. Blessed is death, since it answers all the ends of medicine to this mortal frame, and through the divine power disrobes us of the leprous rags of flesh, to clothe us with the wedding garment of incorruption!

### Not a Dreamy Slumber

One reflection must not escape our notice — this is not a dreamy slumber. The sleep of some men is much more wearying than refreshing. Unbidden thoughts steal away the couch from under them and throw them on the rack. The involuntary action of the mind prevents us at times from taking rest in sleep. But not so with the dear departed. In that sleep of death no dreams can come, nor do they feel a terror in undressing for that last bed, for no phantoms, visions, or terrors by night shall vex their peace. Their bodies rest in the profoundest slumber. It is sleep indeed, such as the Lord giveth, for "He giveth His beloved sleep."

### Hopeful

And ought we ever to look upon it as a hopeful sleep. We have seen persons sleep who have been long emaciated by sickness, when we have said: "That eye will never open again. He will sleep himself from time into eternity." We have felt that the sleep was the prelude of the eternal slumber, and might probably melt into it. But it is not so here. They sleep a healthy sleep — not thrown over them by death-bearing drugs, nor fell disease. They sleep to wake — and not to die the second death. They sleep to wake — to wake in joyous fellowship, when the Redeemer shall come again to

claim His own. Sleep on, then, ye servants of the Lord, for if ye sleep, ye shall do well.

### Preparing for the Harvest

2. The context gives us, however, a second figure. *Death is compared to a sowing.* The black mould has been ploughed. Certain dry looking seeds are put into a basket, and the husbandman takes his walk, and with both hands he scatters right and left, broadcasts, his handfuls of seeds. Where have they gone? They have fallen into the crevices of the earth. The clods will soon be raked over them, and they will disappear.

So is it with us. Our bodies here are like those dry grains. There is nothing very comely in a grain of wheat, nor yet in our bodies. Indeed, Paul calls them "these vile bodies." Death comes. We call him *a reaper* — mark, I call him *a sower* — and he takes these bodies of ours, and sows us broadcast in the ground. Go ye to the cemetery, and see his fields. Mark how thickly he has sown his furrows! how closely he has drilled the rows! what narrow headlands has he left! We say, they are there *buried*; I say, they are *sown*. They are dead, say we; no, say I, they are put into the earth — but they shall not abide there for ever.

In one sense these holy bodies of the just are dead; "For that which thou sowest is not quickened except it die"; but it is not a death unto death, but rather a death leading unto life. That mouldering body is no more dead than yonder decaying seed which shall soon spring up again and thou shalt see a harvest. We do lose sight, it is true, of those who have gone from us, for there must be a burial. How else can the seed grow? Truly it is never a pleasant sound, that rattle of the clay upon the coffin lid, "Earth to earth, dust to dust, ashes to ashes," nor to the farmer, for its own sake, would it be a very pleasant thing to put his grain into the dull, cold earth; yet I know no farmer ever weeps when he sows his seed. We have not heard the husbandmen sigh when they scatter their baskets of seed corn; rather, we have heard them cheerily singing the song of mirth, and heard them anticipate the reaper's joy, when they have trodden the furrows.

Have ye seen them robed in black, or wearing the dull weeds of mourning, while they tread the brown ridges of the fertile earth? We grant you that in itself considered, it were no wise or glad some thing to bury precious grain amid dead clods of earth, but *viewed in the light of harvest*, since there must be a burial, and after the burial a rottenness and a decay, both of these lose all traces of sorrow, and become prophets of joy. The body must become worms' meat. It must crumble back to its former elements, for "dust thou art, and unto dust shalt thou return," but this is no more our sorrow, for "In Christ shall all be made alive."

### The Coming Resurrection

After sowing and decay comes an up-springing, and the farmer soon perceives, in a few short weeks, the

little green blade, the son of the buried life. So with the dead. There is soon to come, — and how soon we do not know — the up-springing. We shall thus perceive that they were not lost, but only committed to the grave in readiness for "the redemption" — put there that our souls might, when reunited, receive them in a better and nobler form.

Dear friends, if *such* be death — if it be but a sowing — let us have done with all faithless, hopeless, graceless sorrow. "Our beloved family circle has been broken," say you. Yes, but only broken that it may be reformed. You have lost a dear friend. Yes, but only lost that friend that you may find him again, and find more than you lost. They are not lost — they are sown; and as "light is sown for the righteous," so are the righteous sown for light. The stars are setting here to rise in other skies to set no more. We are quenched like torches only to be re-lit with all the brilliancy of the sun.

Oh, how blessed it is to have such a hope in Christ! He has died for us to take away death's sting, and dwelt in the once gloomy grave that He might dispel its ancient terror. And has He not risen again, that we may see in Him the firstfruits of all the dead who fall asleep in Him? Blessed prospect! When He comes to earth again, "the dead in Christ shall rise first," and then the living saints shall be translated to meet Him. ☐

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appear as Baptists, in one cluster, like the luxuriant grapes of Eschol, is proof positive of the vitality of the stock, as well as the fertility of the soil, and is a sure pledge of spontaneous growth in the future. ☐

## Editor's Note

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