

maintain the fear and trembling aspect? I've found that there is no such thing as a perfect illustration of God's perfection. How can we illustrate the nature of Deity or the doctrine of the anthropic person? We can only make approximations. May I use an approximate illustration for the fear of God?

The fear of the Lord is as negative a subject as ELECTRICITY. I've grown accustomed to electricity during my nearly 50 years in this world. It powers my computer. It puts light in the cave in which I live. It cooks my food and helps to keep me warm in the winter. You might say there is a sense in which I love electricity and what it can do for me. But at the same time I have a very healthy respect, if not fear, of electricity too.

We have a new member of our church, whose father works for a electric utility company. Every once in a while this gentleman visits with us, and he is always a joy, but it took me a while to learn how to greet him at the door. He doesn't have a right arm, so I shake hands with his wife with my right hand, and I shake hands with him with my left - sometimes at the same time. One day I asked him what happened to his arm. He told me that he was working one day and touched the wrong thing at the wrong time and literally fried off his arm.

I used to pastor a couple whose granddaughter was electrocuted by simply opening a door on a metal workshop.

Electricity is a wonderful thing when used properly, and electricity is a deadly thing when misused. And the Fear of the Lord is something like that electricity. Why is there so much sin in our churches? Why is there so little dedication, so little Bible study and Bible memorization? Why do so few actively share their faith with others? Why do we need conferences to remind us to keep first things first in our spiritual lives? Isn't it because we have so little fear of the Lord?

When you preachers enter the pulpit there should be godly fear in your hearts. This is the Holy Word of God that I am handling. This is God's people for whom I am responsible. Remember Nadab and Abihu, remember Korah and his company. As I look across the rank and file of Fundamental Independent Baptist Churches, I fear because I don't see the real fear of God.

When Christians sin it is because they don't fear the Lord as they should. We have too little AWE of Him, too little RESPECT for Him and too little FEAR. If we did fear Him, we'd think three times before we transgressed his Word once. The fear of the Lord is therefore a very good thing, if it accomplishes good things. I have nothing to fear in turning on a light switch. I have nothing to fear in the Christ who commanded the fig tree to wither and die when my life has fruit on it to His glory. I have nothing to fear when I take the Lord's talent and multiply it, but if I bury it and hide it, or use it for my own selfish greed, then the

Lord is indeed a severe and austere master.

Our churches have nothing to fear when we are doing the Lord's will, but the church in Laodicea, the church in Sardis and the church in Pergamos better beware. When the Lord has a few things against us, the fear of God takes on a new nature.

Brethren we need to reconsider the importance of the fear of the Lord. We owe it to our churches to re-preach the fear of the Lord.

I hope you don't think I'm out of line in saying that it is part of the real work of God's churches. I find in the Bible that it is a part of the church that God is blessing. I find that it is vitally connected to the scriptural doctrine of the ecclesia. And it's a critical part of true Christian living.

Brethren, preach THIS word, when you preach THE word. □

REPENTANCE

"We need to do everything in our power to make people understand that an unrepentant prayer is not salvation, any more than any other religious ritual is salvation."

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

Independent

THE BAPTIST PILLAR

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

I Timothy 3:15



CANADA'S ONLY TRUE BAPTIST PAPER

Published by Bible Baptist Church
1203 4th St. Brandon, MB R7A 3J7
Vol. 7 No. 3 May/June 1999

THE BUSINESS OF FEAR

By David Oldfield

The title of my message this morning is: "The Business of Fear," and my text is Acts 9:31.

Somehow I have gotten on the mailing list of a magazine called "Your Church," and I've brought the latest copy with me today. I must admit that I am somewhat confused by this title: "Your Church." The magazine comes to MY mail box, in front of the church that I pastor, and it's called "Your Church" by the editors, but the articles inside these pages aren't even remotely related to MY church. The lead article this last issue is about a church auditorium that looks like expensive garden with fountains, live trees, a pool, flowers, maybe even the sound of birds. And this is called the "Church of the Future."

Well, the little Baptist church where I serve is never going to be like this. There are articles in these magazines about chandeliers, specialized track lighting and sky-lights, but MY church auditorium has two dozen - 8' florescent tubes made by Phillips. There are articles in here about \$15,000 stereo speaker and video systems, but MY church has a borrowed microphone system that doesn't always make it to the services. This material doesn't reflect MY church at all. The only reason that I haven't asked to be dropped from the mailing list is cartoons; it has really good cartoons.

The theme of the Bible Conference this year is "The Real Business of the Churches," and just to be honest the design of this kind of magazine runs contrary to that theme. As Christians, should we be looking for a church where we are comfortable? Where the lighting is celestial and the air-conditioning is Edenic? As pastors, is it our responsibility to make our members as cozy as possible? Should we have fireplace chats and garden rooms filled with orchids, goldfish and palm trees? What should we do about miserly church member, who refuses to tithe and hates missions? What is our responsibility towards a member who is abusive to his wife and children? And what about that drunkard and social drinker?

Our job is to preach the whole counsel of God, reproving, rebuking and exhorting. And that means that the miser, abuser, muck-raker, & trouble-maker better beware. We ought to get fearful, not comfortable, when our hearts & lives run contrary to the Lord.

May I submit to you this morning that part of the real business of God's churches is to teach godly fear? Let me try to prove to you that this should be a part of this conference. I think that we all-too-often skip over the NEW TESTAMENT references to this subject. We are guilty of relegating this to the Old Testament regime,

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Forget Not The Past

THE "GREAT PLAGUE" PREACHERS

Taken out of *The Baptist Reporter*, 1860

Many have seen, we doubt not, a small volume of Vincent, the nonconformist minister, respecting the great plague and fire in London. Its title is "God's Terrible Voice in the City." In it there is a description of the manner in which the faithful ministers who remained amid the danger discharged their solemn duties to the dying inhabitants, and of the manner in which the terror-stricken multitudes hung with breathless eagerness upon their lips, to drink in salvation ere the dreaded pestilence had swept them away to the tomb. Churches were flung open, but the pulpits were silent, for there was none to occupy them; the hirelings had fled. Then did God's faithful band of persecuted ones come forth from their hiding-places to fill the forsaken pulpits. Then did they stand up in the midst of the dying and the dead to proclaim eternal life to men who were expecting death before the morrow. They preached in season and out of season. Week-day or Sabbath was the same to them. The hour might be canonical or uncanonical, it mattered not; they did not stand upon nice points of ecclesiastical regularity or irregularity; they lifted up their voices like a trumpet and spared not. Every sermon might be their last. Graves were lying open around them; life seemed now not merely an hairbreadth but a hair-breadth; death was nearer now than ever; eternity stood out in all its vast reality; souls were felt to be precious; opportunities were no longer to be trifled away; every hour possessed a value beyond the wealth of kingdoms; the world was now a passing, vanishing shadow, and man's days on earth had been cut down from threescore years and ten into the twinkling of an eye! Oh, how they preached! No polished periods, no learned arguments, no laboured paragraphs, chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no over-scrupulous dread of strong expressions, no fear of excitement or enthusiasm, prevented them from pouring out the whole fervour of their hearts, that yearned with tenderness unutterable over dying souls. "Old Time," says Vincent, "seemed to stand at the head of the pulpit with his great scythe,

(Plague continued on page 5)

(Fear continued from page 1)

declaring it offensive to the day of grace. But for every magazine that shows us how to air condition our buildings we need two papers like the "Plain's Baptist Challenger" to tell us how to set them on fire. We don't need to be more comfortable, we need to be uneasy, homesick, and restless. We don't need more gadgets in our churches, we need more spiritual concern.

May I give you three things to think about this morning? Meditate on them and take them home to your churches, if you agree. See if they aren't Biblical and a part of the Real Business of the Lord's Churches They are: (1) The fear of the Lord is not an Old Testament theme; it's a Biblical theme. And (2) it's not a constricting, strangling emotion either; it is in fact, highly liberating and uplifting. And therefore, (3) it is not negative; it is positive.

The Fear of The Lord is Not Just an Old Testament Theme

It is neither a heathen superstition, nor a Israelite leftover.

Let me quickly take you through a New Testament survey. Where in Bible do we find the most specific teaching about the doctrine of church? Isn't it the book of Ephesians? What was the text of last year's Bible conference? "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). Isn't Ephesians 5:22-27 critically important to our doctrine and who we are? And what is the context of that passage? "...Submitting yourselves one to another in the fear of God" (5:18-21). If we're going to get our ecclesiology right, we have to have the Fear of the Lord.

Then another question: Was there a period in church history when the Lord blessed us more than in the days of Acts? Remember the text from Acts 9:31? ("Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.")

And isn't it a part of our ministry to teach our people godly living? "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Don't we love to teach about the humiliation and eventual exultation of our Saviour? "Let this mind be in you which was also in Christ Jesus....And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved...work out your own salvation with fear and trembling" (Phil.

(Fear continued on page 11)

(Fear continued from page 2)

2:5-12). The word "wherefore" in v.12 directly connects our people's fear of God to the glorification of Christ.

Brethren, don't try to suggest to me that the fear of the Lord is purely an Old Testament precept. It's a part of Godly Christian living. It's a part of the doctrine of the local church. It's a part of the greatest days of church history. And it's connected to the sacrifice of the Lord Jesus Himself; ie. to salvation. We cannot have proper godliness without proper fear of the Lord. We cannot have the blessing of God on our churches without the Fear of the Lord. And we cannot properly teach ANY New Testament doctrine if it doesn't humble us; if it doesn't put us in our proper place before God. We are not preaching the whole counsel of God if this is not one of our subjects. As you preach the word, preach THIS word.

The Fear of The Lord is Not a Constricting, Limiting, Demeaning Subject

It does not make us slaves, whimps, cowards, or even sissies.

Come back with me to Acts 9. This is the chapter of Saul's conversion. God removed one of the early church's greatest enemies and hindrances, but he wasn't "taken out" the way some of the members wanted him "taken out." That enemy was made one of the greatest friends that Truth could ever have.

Now notice the melding of emotions & conditions in Acts 9:31 after Saul's conversion. We find fear, edification, rest, and comfort all in the same verse. How does that mesh with our common definitions of fear and faith? How does that harmonize with verses that suggest that perfect love casts out fear? This is where we begin to separate the fear of the Lord from every other kind of fear.

If I was out hiking north of Priest Lake, Idaho and I ran into a grisly bear, I would probably freeze with fear. Some of you brethren would simply stand and preach a good, SHORT gospel message. You vowed to die with your boots on and the Bible in your hand; this may be your last chance. But as for me, you could probably cool your soda by touching it to the back of my neck. Many kinds of fear, have a paralyzing effect on people.

And when the lost stand before God's ivory judgment throne, there will not a word be uttered. One reason for that silence will be the fear strangling their hearts. Our God CAN BE, and WILL BE, and IS a terrifying God.

But the Christian kind of fear of the Lord is not like either of those. There is a fear which the Christian is to cultivate, and there is a fear from which he should shrink. In other words, the fear of the Lord doesn't stifle speech; it releases it. It fills the servant of God

with praise. It gives him a desire to share what he knows of the Lord with others.

The fear of God is not the end of all hope it is the beginning of hope b Ps. 147:1-11. The fear of the Lord doesn't kill initiative and personal growth, it stimulates it. Then had the churches of all Judea, Galilee and Samaria edification, along with their fear of the Lord. The fear of the Lord doesn't make God's people worry about punishment and broken fellowship; it creates an atmosphere conducive to best kind of comfort of the Holy Ghost.

A study of this subject reveals that this kind of fear is a partner to a dozen wonderful things: The fear of the Lord is the beginning of wisdom - Prov. 14. The fear of the Lord is a fountain of life - Prov. 13. The fear of the Lord is a cradle of joy - Prov. 23. The fear of the Lord is the accompaniment to praise - Rev. 19. It's a perfect partner for humility - Eph. 5:21. Fear of the Lord keeps us from presumption. It stands like one of the four musketeers in I Pet. 2:17, "Honour all men, Love the brotherhood, Fear God, Honour the King."

Nevertheless, preachers have struggled with this subject for centuries. We've had preachers who taught their people a noxious paralyzing terror. And we've had others who were nothing but captains of the Love Boat. Some haven't preached fear because they have mistakenly made it synonymous with godly living. Some have reduced its definition to a mere "reverence" for God. We have defined it as "awe" of the Lord. And some of the synonyms of "awe" are respect, esteem and admiration. We NEED reverence and awe towards the Lord, but brethren, that definition doesn't leave much room for "trembling." "Wherefore my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12). After the deaths of Ananias and Sapphira, did the church have greater "reverence" for Lord? "And great fear came upon all the church, as well as upon as many as heard these things."

How can this fear be reconciled with rest, comfort and edification? That leads to my last point.

The Fear of The Lord is Not a NEGATIVE Subject

I greatly enjoy teaching and PREACHING to the children of my church. I have opinion that if I can make them understand, then even adults will understand. To this end I have been preaching, a rather sporadic series I'm calling "Doctrine 101." And one of my greatest challenges in this series is finding illustrations that can grab and keep the attention of everyone who has ears to hear. How can we illustrate the positive nature of the fear of the Lord, and still

SOMETHING IS HAPPENING IN COVINGTON, KENTUCKY

What a blessing it was to be with Pastor Frey and the Covington Baptist Temple.

The church is definitely on fire for the Lord. I have been to hundreds of churches and the one in Covington, Kentucky, is one of the best when it comes to missions. Their love and concern for missions is amazing and genuine. This small church is doing three times more for missions than most larger churches.

BAPTISTS ARE NOT PROTESTANTS!

Baptists — that is true Baptists whose lineage comes from Christ — not the Protestants — are NOT Protestants. Baptists did not come out of the Reformation Movement. Baptists came through the Reformation period. Those denominations who trace their roots to the Reformation are considered Protestant because they were a part of the "Protest" movement against the Roman Catholic institution as members. The Baptist churches were never out of nor a part of the Roman Catholic religion. Members of Baptist churches have been Catholic but the churches have not.

Historians have written of this fact, "...New Testament or apostolic churches were the ones that existed in the First Century. That they were Baptist is proved in their doctrine and practice. Every doctrine of Baptists is found in the New Testament." Histories by such non-Baptists as Mishiem (Lutheran), Gibbons, Erasmus (Catholic), Schaff (Lutheran), Ridpath (Methodist), Beza (Presbyterian), and others prove that the Christians of the First Century were Baptist. Ridpath even states boldly, "In the year 100 all Christians were Baptist."

[Jarrell's Baptist Perpetuity, p. 59]

From Our Mailbox

Dear Sir,

I thank you in the name of our Lord and Saviour Jesus Christ, and on behalf of the brethren here in Stornoway for your most excellent web site, which we of the reformed Baptist faith wholly agree with. I myself am in the process of making a site and was wondering if I could use some of the material of it, and also to put your site as a link on it. ... I ensure you the articles will be printed in their entirety.

Yours in Christ our Lord
A.M.

Dear Editor,

I want to take this time to thank you for taking a stand for the KJB, as God has used me in the ministry I have come across a lot of so called KJB believers, only to find out later that what they meant was that they just preferred the KJB. It's more than a preference in my life, home, and ministry. God has blessed all three areas because of this stand also. Thank for taking a stand for God's Only Word the KJV. It was a pleasure browsing *The Baptist Pillar*. I will recommend it to all others that do believe in the KJV and who don't believe in the KJB.

Rev. M.A.M.
Atlanta, Georgia

Thank you for the marvelous web site - what a great reference tool! ...Thank you for having such good information out there for those who need encouragement from time to time - may God bless you abundantly and keep up the good work!

B.C.

I want to thank you for the wonderful paper you publish. What a blessing to find and know there are some "real Baptist" in Canada. I am a missionary to the Yukon ...Again I really appreciate your paper. Keep up the Good Work.

L.E.H.

Thank God I found your web site. I rejoice in your stand for the truth about the church of our Lord Jesus. I was starting to wonder if there was any left who had not bowed to the universal church concept.... I believe the KJV is God's word preserved and inerrant. May God bless you as you labor in the vineyard of our Lord.

Your friend in Christ,
J.M.

A FATAL CHOICE

Late one night a young student at Princeton University walked across the campus to his room. He had just left the auditorium in which a revival meeting was in progress. For several days and nights this young man had attended these services. He was much impressed with the messages as the claims of Christ were earnestly placed before him.

A Christian professor said, "Burr, if God is speaking to you, you better respond to His call. Go to your room, and settle this matter with God."

He went to his room. At last he left his room and met the professor who asked him concerning his decision. Aaron Burr said, "I settled it with God, I told Him that if He would let me alone, I would let Him alone, and that settles it."

History tells us that Aaron Burr was qualified in every way to distinguish himself as a leader and statesman. He was the grandson of the famous theologian, Jonathan Edwards. At the age of 35, he was a member of Congress. In the election of 1800, Thomas Jefferson and Aaron Burr were tied for the presidency, but Jefferson was given the deciding vote. Some time later Burr killed Alexander Hamilton in a duel, which made him an outcast from his country's social and political life. He fled to Europe where he lived for four years on borrowed money. Returning to this country, he practiced law for 20 years, but he died in poverty, a broken and disillusioned man.

As Aaron Burr walked across that Princeton campus that night, it was perhaps the last time he ever gave any serious thought to the question "What will I do with Jesus Christ, the Saviour God has provided?" He turned his back on this Saviour, and went out into the darkness of a soul without Christ and without hope. Would to God all men would trust Christ, for He is the Saviour we need. He will be either our Saviour, or He will be our Judge. No one can avoid coming face to face with Him eventually.

"Neither is there salvation in any other: for there is none other name under heaven given among men, where we must be saved." Acts 4:12

Inter-Mountain Baptist Bulletin
July 3, 1997

CHILDREN OF THE KING

"Were I not the son of a king I would not care what company I kept; but being the son of a king, I must employ myself in such company as is suitable to my birth and to my breeding."

Alexander the Great

THE TESTIMONY OF ALEXANDER CAMPBELL AS TO THE HISTORY OF BAPTIST CHURCHES

By Alexander Campbell

[This article by Mr. Alexander Campbell (1788-1866), the instigator of Campbellism and founder of the Campbellite Church, is taken from the book entitled, "Campbell - Walker Debate." This debate was held in 1820, a few years prior to Mr. Campbell's complete departure from the Faith. It is to be regretted that Mr. Campbell thus departed from the Faith but we are happy that he left this printed testimony as to the history of Baptists.]

The portion of the book from which this article is taken, was added to the printed debate by Mr. Campbell, in reply to a Mr. Ralston, a Presbyterian, who had made some erroneous statements as to Baptist history. This is a portion of Mr. Campbell's reply to Mr. Ralston, the purpose of which was to show how ignorant Mr. Ralston was of the history of the Baptists.]

The Protestant church must date its origin from the nineteenth of April 1529 - that memorable day on which fourteen cities of Germany **PROTESTED** against a decree of the Diet of Spire, which met in the March preceding; the Presbyterian Church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a **PUBLIC DEBATE** with Peter Caroli, and constituted a church in Geneva: the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the "Scotch Apostle John Knox": the English Presbyterians must date their origin from November 20, 1572, "when a small Presbyterian church was erected at Wandsworth, a village near London: " the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A. Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian

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NEWS

that, either.

Public School Cannot Guarantee Quality, Quebec Supreme Court Says

According to the Quebec Supreme Court, May 98, a judgment was rendered that it is preferable for the good of the children involved that they remain in the Buckingham church-school rather than go to public school.

The Quebec Supreme Court stated, "Do we not reproach the society in which we live for its lack of values? Do we not attribute to this moral and spiritual void the elevated rate of suicide and maladjustment that our society is at present is at present experiencing?" "public education aims at the lowest common denominator." "Public education cannot guarantee quality in its teaching."

Brandon Ministerial Millennium Committee Requests a City-Wide Shut Down of Churches

In a letter sent to all churches in the Brandon area states, "Our purpose in this correspondence is first to inform you of the event's dates, which are Thursday, February 17 to Sunday, February 20 in the year 2000. We are requesting you immediately pen this in your calendar, and ask that you plan no church events on this weekend; or around these days. This will free all our people who chose to attend without conflict."

Editor's Note: Notice, "our purpose", "all our people", truly the Ministerial Association is a Ministerial assassination. They are trying to form a gobal church and assimilate the local church. The sad part about all of it is, it is headed up by a so-called Baptist Church.

Another New Evangelical Comes Out of the Closet

January 21, 1999, *Fundamental Baptist Information*. We will let Mr. Cloud speak for himself:

In regard to my position on the church, I can say that I don't perfectly fit in anywhere. I have good friends that are Landmark Baptists; and though I appreciate their emphasis on the New Testament assembly and a pure church and many other things, I don't go along completely with successionism and the definition of alien baptism. I also have good friends who are proponents of the standard "universal church" idea and the standard Scofield dispensational view that the church started at Pentecost, but I don't go along with

QUESTION: "WHAT IS THE BRIDE OF CHRIST?"
BRO. CLOUD'S ANSWER: There is endless speculation about the bride of Christ, but the Bible says very little about it. It appears to me that there are five passages that deal with the "bride" in the New Testament, though only three actually use the term. One of these is in the Gospel accounts in which Christ is called the bridegroom of the bride (John 3:29). In this passage, John the Baptist calls himself the friend of the bridegroom. Based on this passage, alone, then, it would appear that John the Baptist was not a part of the bride. That assumption is not necessarily true, though, when other passages are considered. The difficulty in determining exactly who is and is not in the bride is no easy matter, for the simple fact that the Bible says so little about it. Ephesians 5:32 says the husband and wife picture Christ and the church. This language obviously implies a bride and tells us that the church is the bride. Whatever the church is, both now and in eternity, that is what the bride is. Revelation 19 describes the "marriage of the Lamb," which refers to a bride, the Lamb's wife (v. 7). The passage doesn't say anything more about who the bride is. She is adorned in fine linen, which "is the righteousness of the saints." I personally believe the bride is composed of all born again Christians. In Revelation 21:9 the term "bride" is applied to the eternal city. The final passage is Revelation 22:17, where the bride is exhorted to invite sinners to God's free salvation in Jesus Christ.

Taking all of these passages together, I believe all born again Christians are part of Christ's "bride." Those He redeems by His blood make up His lovely, beloved bride. In this present world some born again Christians are not very faithful in many matters and some are not even profitable members of a proper church, but in Christ's eyes, viewing everything from His eternal perspective (such as that described in Ephesians 2:18-22 and Hebrews 12:22-24).

QUESTION: "ARE YOU A BAPTIST BRIDER?"

BRO. CLOUD'S ANSWER: Whatever the bride of Christ is, I do not believe it is strictly a "Baptist" bride. As I have stated, I believe all born again Christians are, or at least will be, part of the "bride." In fact, based on Revelation 21:12-14, it is possible that the "bride" will be composed of all the saved of all ages.

The term Baptist is a good historical term with a good heritage, and I believe it is an important label today when defined properly. I have been a Baptist by conviction for 25 years. At the same time, I understand that the name "Baptist" is never used in the Bible in direct connection with the church. God gave the name Baptist to John, but He never called any of the churches

millennialism, holy living, democratic church government, separation of church and state and many more. If a person rattles a chain on one end, and it moves on the other end—it must be linked in between!

I am a Baptist because of the witness of others. Every church started by a man apart from the authority of the Lord's kind of church, has degenerated into worse heresy. All Protestant churches (including Campbellites, Quakers, and Methodist) are direct or indirect daughters of the immoral Roman church. Cults and modern religious societies have about as much authority to rival the N.T. Church as does an Elvis Presley Fan Club! I belong to a church that is over 1900 years old, arrayed with all of the apostles' doctrines, esteems Christ as her head, and repudiates the Roman Catholic organization as an impostor and a religious whore! The Lord did not address a letter to the Body of Christ in Asia Minor, rather, seven letters to the seven churches!

I am a Baptist because of the divine witness. Jesus Christ walked sixty miles to be baptized by John the Baptist (not John the immerser) Matt. 3:13-17, the apostles were all baptized by John the Baptist, Jn. 1:35, 4:1, Acts 1:22, and the Lord said that John had the authority from Heaven to baptize, Matt. 21:24-27.

You do not have to be a Baptist to go to heaven, nor to be used of God.

I love Christians of various manmade churches, and I abhor a self-righteous attitude, especially in Baptists. Yet I am not ashamed to be known as an Ana-baptist—and I will not abandon my biblical heritage or principals in order to promote unity in the Family of God!

Yes, I believe and wish that all true Christians would come together into one church. If narrow minded Christians would just accept Bible truth, have a teachable spirit, and submit to scriptural Baptist baptism – we could have unity in the Family of God!!!
□

(Ecumenical continued from page 7)

be warned against such.

God's Word asks in Amos 3:3, "*Can two walk together except they be agreed?*" The Bible says to us in Eph. 5:11, "*And have no fellowship with the unfruitful works of darkness, but rather reprove them.*" The Word of God says in Rom. 16:17, "*...Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.*"

We are never given freedom to compromise the truth of God's Word! Stand for the truth. It may cost you

friends, but there is a friend that sticketh closer than a brother.

Thirdly let's look at the attention getter of such Ecumenism. A flawed concept of Biblical love is always the central motivation factor behind such unscriptural unity. People are being duped by seminary professors and "ear scratching" preachers to lay down disagreements over fundamental teachings because of a "love" for God's people. They are told that "God is love" by men who haven't begun to understand the Bible principle of Divine love. I would in no wise claim that I have grasped the understanding of the love of Christ to its fullest, but I can say without fear of ever having to back down that those who boast of laying aside their differences for the cause of unity have not come close!

So many misled Christians charge full speed ahead into compromise because of a frail definition of the deep principle of Divine love.

You may be asked, "Do you love the Lord enough, the family of God enough, the cause of Christ enough, or have compassion on the souls of the unsaved of this world enough to fellowship with us though we may not agree on everything?" (Compromise) But my question to Baptists or prospective Baptists is, "Do you love the Lord enough, the family of God enough, the cause of Christ enough, or have enough compassion on the unsaved souls of this world **to obey God, stand up against error, and be separate?**"

Just as we show our love for the Lord by keeping all His commandments which include separation from false doctrine (which is sin), even so, we can only show true Biblical love for the brethren when we love God and keep His commandments. I John 5:2,3 says, "*By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments.*"

Dear saint of God, you will **never** help the brethren or anyone else by falling into the ditch of doctrinal compromise. You can truly help **only** when your feet are moving faithfully upon the path of God's commandments which are found in the Holy Scriptures.

If your church is involved in the Ecumenical Movement, by God's grace, take a stand for the truth and **separate!** Find yourself an independent Baptist church that is bearing the reproach of Christ for the sake of the **Truth**. Jesus had to walk 30 miles to find the Baptist, and your move will be well worth the cost to walk with the people of God! □

WHY I AM A BAPTIST

By Pastor Dan Ferrell

I believe that Christians should stop fussing and fighting and unite in one body, one church, and one faith!

"But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against." Acts 28:22.

Have you ever heard the following?... "I just do not believe in denominations, church names, or titles, I am a Christian and I can worship anywhere!" or "I'm a member of the true body of Christ, I don't believe in organized religion!" or "It doesn't matter what church you go to as long as you love Jesus and worship God." The various churches in America today are becoming like a hot fudge, strawberry and butterscotch sundae that has been out in the sun too long. This "I'm okay-you're okay, let's agree, not worry about doctrine religion today has never done anything for Jesus Christ and never will! I am a Baptist. If my reasons for being a Baptist are valid—then every child of God should be a Baptist.

Jesus said, "Upon this rock will I build my church." If the Lord's kind of church is in existence today, where is it?! I want to be a member of the church that is built upon the Rock! I am a Baptist because of the witness of history. John Clark Ridpath (1840-1900, Methodist) wrote "I should not readily admit that there was a Baptist church as far back as 100 AD, although without a doubt there were Baptist churches then, as all Christians were then Baptist." Robert Barclay (Quaker) "There are also reasons for believing on the continent of Europe, small hidden Christians societies, who have held many of the opinions of the Ana-baptists, have existed from the time of the apostles." (Inner Life of Societies of Commonwealth, pp. 11,12) Alexander Campbell (Disciples of Christ) "From the apostolic age to the present time, the sentiments of Baptists have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (From a debate with McCalla, pp. 378,379).

Whether from our enemies, honest historians or ancient Baptist writings, the historical records and evidence is over whelming—in spite of Roman Catholic novation and persecution. Whether you call them Novations, Donatists, Paulicans, Vandois, Waldenses, Lollards, Heretics, Schismatics, Anabaptist, or just plain Baptists, we are the same people. We may be different in detail, but we are equal in essence.

In 1819, the King of Holland appointed Dr. Ypeij, Professor of Theology in the University of Groningen

and Rev. J.J. Dermot, Chaplain to the King, both learned men and members of the Dutch Reformed Church, to prepare a history of their church. Here is what they revealed in their authentic volume, published at Breda. "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times, Mennonites, were the original Waldenses, and who, long in the history of the church, received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the apostles, and, as a Christian society, has preserved pure the doctrine of the gospel through all ages. The perfectly correct, external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation, brought about in the sixteenth century, was in the highest degree necessary; and, at the same time, goes to refute the erroneous notion of the Catholics, that their communion is the most ancient." (*My Church* by J.B. Moody, pp. 311).

Next and most important is the Witness of Scripture. Jesus said in Matt. 16:18 "...and upon this rock (petra), I will build my church; and the gates of hell shall not prevail against it." The N.T. Church has never ceased to be, nor does it need to be reformed! Again our Lord said to His churches and to every church to follow "Go ye therefore, and teach all nations, baptizing them... Teaching them to observe all things... and, lo, I am with you alway, even unto the end of the world. Amen" Matt. 28:19,20.

Either the Jerusalem church must be still going strong—or the Lord's kind of churches are still carrying out the Great Commission until the trumpet blast! I Cor. 11:24-26 "...ye do shew the Lord's death till He come." A church ordinance needs a church to observe it till Jesus comes back. Eph. 3:21, "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen." The church that is in context here is not a universal invisible Body of Christ, rather a visible ecclesia. Our Lord began an assembled, visible church, purchased her with His blood, and espoused Himself to her saying— "I go to prepare a place for you...I will come again, and receive you unto myself."

There is only one true church, one true baptism, and one true Body of Christ. Eph. 4:4,5. Therefore as a Baptist, I will earnestly contend for the faith (which was not restored or imparted again during the Reformation) which was once delivered unto the saints. Jude 3.

I am a Baptist because of the Bible Doctrines. Triune God, authority of scriptures, deity of Christ, correct ordinances, missions and evangelism, pre-

a Baptist church. I refuse to go beyond the Bible in these matters and to make more of a name than the Bible itself would support. The Bible is the sole authority for faith and practice. Regardless of how helpful the term "Baptist" can be, the fact remains that most Baptist churches today are apostate. Sadly, the name has been so corrupted that it has become almost meaningless. The largest groups of Baptists are affiliated together with the World Baptist Alliance, and they are riddled with modernism, ecumenism, and worldliness.

I do not believe a name determines the soundness of a church before God. The soundness of a church is determined by doctrine and practice, by the extent to which it conforms to the faith once delivered to the saints. The name Baptist does not necessarily mean a church is biblically sound, and the lack of the name Baptist does not necessarily mean it is an unscriptural church. When I was saved in 1973, I began to search diligently for a church that was committed to the apostolic New Testament faith. I read the New Testament through a number of times in the first weeks after I was saved. I looked at many churches, but I found what I considered the closest conformity to the New Testament faith in certain unaffiliated Baptist churches (though not all, by any means). I have continued to look at other churches through the past 25 years but I have remained a member of unaffiliated Baptist churches. At the same time, there are churches which do not bear the name Baptist which are also committed to the New Testament faith and practice. This has been true throughout history, and it is true today. I have preached in churches in Slovakia and India and the United States which do not bear the name

ANSWERED PRAYER

"I asked God for strength, that I might achieve,
I was made weak, that I might learn humbly to obey...
I asked for health, that I might do great things,
I was given infirmity, that I might do better things...
I asked for riches, that I might be happy,
I was given poverty, that I might be wise...
I asked for power, that I might have the praise of men,
I was given weakness, that I might feel the need of God...
I asked for all things that I might enjoy life,
I was given life, that I might enjoy all things...
I got nothing that I asked for — but everything I had hoped for;
Almost despite myself, my unspoken prayers were answered.
I am among all men most richly blessed."

An Unknown Confederate Soldier

(*Plague continued from page 2*)

saying, with a hoarse voice, 'Work while it is called today, at night I will mow thee down.' Grim death seemed to stand at the side of the pulpit, with its sharp arrow, saying, 'Do thou shoot God's arrows and I will shoot mine.' The grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying,—

'Louden thy cry
To God,
To men,
And now fulfill thy trust;
Here thou must lie —
Mouth stopped,
Breath gone,
And silent in the dust.'

Ministers had now awakening calls to seriousness and fervour in their ministerial work; to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit doors for the press, but are forced to climb over the pews to them, and such a face was seen in the assemblies as seldom was seen before in London; such eager looks, such open ears, such greedy attention, as if every word would be eaten which dropped from the mouths of the ministers."

Thus did they preach, and thus did they hear, in these days of terror and death. Men were in earnest then, both in speaking and hearing. There was no coldness, no languor, no studied oratory. Truly they preached as dying men. But the question is, Should it ever be otherwise? Should there ever be less fervour in preaching, or less eagerness in hearing, than there was then? True, life was a little shorter then, but that was all. Death and its issues are still the same. Eternity is still the same. The soul is still the same. Salvation is still the same. Heaven and hell are still the same. Only one small element was thrown in then which does not always exist to such an extent, viz., the increased shortness of life. But that was all the difference. Why, then, should our preaching be less fervent, our appeals less affectionate, our importunity less urgent? We are a few steps farther from the shore of eternity, that is all. Time may be a little longer than it was then, yet only a very little. Its everlasting issues are still as momentous, as unchangeable. Surely it is our unbelief that makes the difference! It is unbelief that makes ministers so cold in their preaching, so slothful in visiting, and so remiss in all their sacred duties. It is unbelief that chills the life and straitens the heart. It is unbelief that makes ministers handle eternal realities with such irreverence. It is unbelief that makes them ascend with so light a step "that awful place the pulpit, to deal with immortal beings about heaven and hell. □

(*Testimony continued from page 3*)

church, and became the founders of a new sect: the Unionists or Scotch Burghers, must date their origin from the year 1747: the Methodists from John Wesley, 1729: the Quakers from George Fox, 1655: - I say, while all these sects are of recent origin, not one of them yet 300 years old - not one of them able to furnish a **MODEL** of their peculiarities, or antiquity, greater than I have mentioned, **the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time; and the MODEL of their peculiarities the Scriptures themselves afford, as far as the name BAPTIST is concerned.**

It must be acknowledged that each sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities, which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other method we should be obliged to describe sects by that which is not peculiar to them, which would be impossible, for all sects would then be alike. The grand peculiarity, from which the Baptists have found their name, is found in the Scriptures as a part of Christianity, and is simply this - **To require faith or repentance, as previous to Baptism; and to immerse the subject professing faith and repentance in water, in the name, or into the name of the Father, Son, and Holy Ghost.**

This is the peculiarity from which Baptists have their name; all that believe and practice in this way, are Baptists; and all that do not are not Baptists. I now proceed to show that the Baptists have existed in every century from the Christian era to the present day.

THE FIRST CHURCH

First Century, Anno Domini 33, we read, in a well attested history, of a large Baptist church which was formed and exhibited as a **GRAND MODEL**, by the immediate agency of Pentecost, 3000 souls were illumined, led to repentance, converted, baptized, and added to the church. The history of this church, and of many others like it, is clearly and forcibly written by an excellent writer, styled Luke the Physician. This Luke is the oldest

ecclesiastical writer in the world. He writes a history of the Christian Church for little better than thirty years. See his Treatise styled "Acts of the Apostles," chapter 2:41-47, "They that gladly received his word were baptized: and the **SAME** day there were added unto them about 3000 souls: and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers-praising God, and the Lord added daily to them such as should be saved," or such as were saved.

The members, then, of the first Christian church ever planted on earth, gladly received the word **BEFORE** they were baptized, and upon the **SAME** day of their baptism were added to the church; and thence forward **CONTINUED** in the above practices. It is then incontrovertibly evident, that the **FIRST** Christian church planted on earth was, in respect of baptism, as now distinguished, a **BAPTIST CHURCH**; or a church composed of baptized believers. It is true, it is not called by Luke, a Baptist church, for all the churches were imitators of this first church, and to have called it a Baptist church would have implied that there was a Pseudo-baptist church too, which was a thing unknown in the apostolic age, as all ancient historians declare.

THE SECOND CHURCH

The second church that was planted was at Samaria" Philip went down into Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake-and there was **GREAT JOY** in the city. **WHEN** (not before) they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were **BAPTIZED, BOTH MEN AND WOMEN.**" The second church planted on earth was also composed of men and women who professed faith before baptism; consequently, a **Baptist** church. Acts 8:5-13.

THE THIRD CHURCH

The third church of note, and in order of time, was the church of Caesarea, a church interesting to us, inasmuch, as it was a Gentile church, or a Gentile people composed it. This church was evidently a Baptist church - "while Peter yet spake these words, the Holy Ghost **FELL ON ALL THEM WHICH HEARD THE WORD**-Then said Peter, can any man forbid WATER, that those should not be

baptized, seeing **THEY HAVE RECEIVED THE HOLY GHOST** as well as we? And he commanded them to be baptized in the name of the Lord. " Acts 10:44 to the close.

To these I might add all the churches in the New Testament; for there is something said of the baptism of most of them. Particularly something said of the church at Philippi, at Corinth, at Rome, at Ephesus, at Colosse, and of the churches of Galatia, with regard to their baptism. Of all of these cities and regions, it might be said, as was said of the Corinthians, viz. "many of the Corinthians hearing, believed, and were baptized. " This is the **SACRED ORDER** of these three words: first, to hear; second, to believe, and third, to be baptized.

The testimonies of the holy oracles reach down to the close of the first century; and these, as has been observed, mention no other kind of churches than those composed of believers, baptized upon a profession of their faith, a fact which should perfectly satisfy the mind of every Christian upon this subject. But there has been a cloud of witnesses in every age attesting the same important truth, viz. that believers are the **ONLY** proper **SUBJECTS** and that immersion is the **ONLY** proper **ACTION** of baptism. The testimonies of God are the foundation on which our faith and practice rest.

(In other spots throughout Mr. Campbell's reply to Mr. Ralston, we have such statements as the following:)

It would be imposing upon the reader, and an imputation of his understanding, to be more copious in furnishing documents to put to silence the ignorance of foolish men who would assert that the Baptist denomination grew out of the wild, fanatic, enthusiastic Anabaptists of Germany. That men professing Baptist principles have acted in many instances incorrectly, is a very common truth. That some individuals professing Baptist principles might have been in that, or any other insurrection, may be conceded, without at the same time yielding that the Baptists arose from the Anabaptists of Germany. As truly might it be said that the church of Christ in Jerusalem, planted A.D. 33, arose out of the Anabaptists in Germany in the sixteenth century - Yes, Mr. Ralston with equal truth and honesty might have said that all Christians originated from the Mohammedans, or Sicilians, as that the Baptists arose from the Anabaptists of Germany

ECUMENICAL BAPTISTS?

By Mark King

It would be good in my opinion for many who call themselves Baptists in our day to give up the name and claim another. The name "Baptist" is more than just a catchy banner, but one whose bearers have carried through the centuries because of their uncompromising stand on the Bible teaching of "Separation."

I recently saw an advertisement of services in our newspaper for special services at the Central Baptist Church here in Minneapolis, listing the participating churches. Listed were "Bethel Temple, Central Baptist, Elim Covenant, Warrendale Presb., S.E. Asian, Rose Hill Alliance, Simpson Memorial, Summit Ave. Assembly of God, Calvary Evangelical, Taiwan Christian." And just what do you suppose was the special occasion? I read, "**Maundy Thursday 7:30 P.M., Supper with Our Lord, Midway Good Friday, Services At Central. 12 Noon -1:30 P.M.**"

Baptists uniting with such a smorgasbord of Protestants for Roman Catholic observances? This is not true Baptist practice, because this is not true Bible practice. This is what is often favorably referred to as "Ecumenism." Satan's plea to the religions today is "Lay down your differences and unite under the banner of 'love'." Leading people to the truth is not at all the order of the day; rather, compromising with error.

What does God's Word have to say about all this?

First let's consider the direction Ecumenism leads. The Bible prophesies that there will be a universal religious "Babylon" in the last days. Having deceived the world, she will be destroyed and burned by the ten nations who will give themselves unto the Antichrist. In Revelation 17:5, "*Mystery, Babylon The Great*" is the name given to the false universal religious system of the last days. Read what Rev. 17 prophesies about her. Many today have been lead into this ecumenical movement and are unknowingly being used of Satan to set things up for the Antichrist. True Baptists have not, but many are Baptist in name only!

Then secondly, does the Bible give us any clear instruction as to our responsibilities concerning Ecumenism? The answer is an emphatic "Yes!" True Baptists have nothing to do with the Ecumenical movement, because true Baptists follow the teachings of God's Word on Separation.

Colossians 2:8 says, "*Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.*" False teachings are dangerous, and we need to

(*Ecumenical continued on page 9*)