

KJV

"...THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

I Timothy 3:15

THE BAPTIST PILLAR

Published by Bible Baptist Church
1203 4th St. Brandon, MB R7A 3J7
Vol. 6 No. 2 Mar./Apr. 1998

Independent

Missionary

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CANADA'S ONLY TRUE BAPTIST PAPER



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WANTED, BUILDERS OF NEW TESTAMENT BAPTIST CHURCHES

by Pastor John Reaves

"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 master-builder, 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." I Cor. 3:9-11

Wanted, builders of New Testament Baptist Churches. Must meet all of the qualifications as laid out in I Tim. 3: 1-7: "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being

lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."

Must be called of God, trained, ordained, and sent out by a local, Independent Baptist Church, Acts 13:1-4, "Now there were in the church that was at Antioch certain prophets and

WHY AM I NOT BAPTIZED?

What a strange question! Some will say. A strange question I too should have thought it once; for, having been baptized, as it is called, in my infancy, I thought nothing more was needed. At one period of my life, I knew little of the Baptists; I heard of them certainly, and knew some of them, but seldom did I hear them spoken of with respect. I have sometimes indeed heard them spoken of with respect, as men who professed a supreme regard for the Scriptures, and who differed from other Christians from motives of conscience; but I have more frequently

teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they,

being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

Must be well educated in the word of God, II Tim. 2:15, "Study to show thyself approved unto God, [not unto man] a workman that needeth not to be ashamed, rightly dividing the word of truth."

A degree is not necessary, "But God hath chosen the foolish things of the world to confound the wise;" I Cor. 1:27a.

Must be well learned in hardships, and willing to suffer, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." Phil. 4:11-12.

Teachers need not apply; II Tim. 4:3, "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;"

Must be willing to preach under hard situations, II Tim.

heard them reviled as Anabaptists, and ridiculed as fanatics. And when I myself had no sense of religion, when I was a mere formalist, and was satisfied that I had been made a Christian by baptism, I too could join the laugh against the poor Baptists, the sect every where spoken against, and I should have been greatly ashamed to be thought one of their number. But now my views are changed, and I cannot but feel that baptism is a subject worthy of the serious consideration of every Christian.

Once I was careless about
(Why continued on page 2)

(Wanted continued on page 3)

Forget Not The Past

THE QUEBEC ACT - 1774

by John T. Christian

The hostility of the pope (Pius VI) was well understood by the Americans. John Adams, afterwards President of the United States, writing to the President of Congress, in an official manner, August 4, 1770, says:

"The court of Rome, attached to ancient customs, would be one of the last to acknowledge our independence, if we were to solicit it. But Congress will probably send a Minister to his Holiness, who can do them no service, upon condition of receiving a Catholic legate in return; or, in other words, an ecclesiastical tyrant, which, it is to be hoped, the United States will be too wise ever to admit into their territories" (Adams, Works, VII.).

The reasons for Roman Catholic hostility were manifest. Practically all of the colonies had severe anti-papal laws on their statute books. Likewise, the House of Bourbon had banished the Jesuits from France, and the French favored the claims of the United States. *"The rancor of the Jesuits,"* says Bancroft, *"against the house of Bourbon for exiling them from France and Spain was relentless. The Roman Catholic clergy in the insurgent British colonies had been superintended by a person who resided in London; and during the war they were directed by Jesuits who favored the British"* (Bancroft, History of the Constitution, I.). Marbois, the French Minister, wrote of Rayneval, from Philadelphia, August 15, 1784, as follows: *"The Catholics, always directed by the Jesuits in the country, have been ill-disposed to the Revolution, they are not better disposed towards us."* (Bancroft, I.).

It was hoped by some that Canada would make the fourteenth State in the American Union. The Quebec Act was passed by Parliament, June, 1774, the effect of which was to make Canada a Roman Catholic province. Some of

the wisest and best men in England opposed this measure. The spirit of the opposition to the Act in England may be seen in the attitude of Sergeant Glynn, backed by many other members of Parliament. He represented Middlesex and was the Recorder of London. Lord Chatham described him as being *"a most ingenious, solid, pleasing man, and the spirit of the constitution itself"* (Chatham, Correspondence, III.). Mr. Glynn said:

"Considering, therefore, Sir, that the laws about to be given to the Canadians are the French laws; that the religion, as far as it becomes a subject of legal attention, is to be the Roman Catholic religion; that the Protestant religion is no wise taken notice of than as being one that ought to be tolerated; and that, whatever the disposition of the governor from whom they receive those laws may be, the government will be as absolute as any king of France could make it, and that without an irresistible necessity. I am persuaded that no gentleman, who carefully attends to the subject, and reflects upon the consequences, can, as a friend to the British Constitution, give his consent to the bill now before us." (Cavendish, Debates in the House of Commons, A. D., 1774).

Perhaps there was not a prominent Roman Catholic in Great Britain who did not endorse the war against America. There is an important paper to that effect called *"an Address of the Roman Catholic Peers and Commons of Great Britain,"* to the king, dated May 2, 1776, published in the London Gazette. It expresses their appreciation of the constitution and their loyalty to it. And that for years *"their conduct has been irreproachable,"* they are going to stand by the king in *"public danger,"* and are *"perfectly ready, on every occasion, to give proofs of our fidelity."* The address further says:

"We beg to assure Your Majesty, that our dissent from the legal establishment, in

(Quebec continued on page 6)

(Why continued from page 1)

my soul; a mere worldling; I knew not the right way; I inquired not after it, and thought not of it, but I hope it has pleased the Lord to awaken me; to show me that I am a sinner, and that as a sinner, I am in a dangerous and helpless condition. I hope, too, that I have been brought to trust on the great Saviour, and I feel that it is only by his great sacrifice that my sins, my great and numerous sins, can be forgiven. The blood of Jesus cleanseth from all sin; this is a sweet truth to me, for I have no hope but in this great Saviour. Were I now to be asked whether I have been born again, whether I have been made a new creature in Christ, I should express a hope that the great change has been wrought in me. Conscious I am of many new views and new feelings, and I hope they are such as indicate the new creature. If love to the people of God is an undoubted evidence that a person has been turned from darkness to light, then I hope I have that evidence, for I do love the people of God. I love those who love the Saviour, and I hope and pray that I may have my portion with them for ever.

Does the Saviour now require any thing from me? Must I, in any way make an open profession of his name? He certainly requires that his people should confess him before men. Will it then be sufficient, if openly attach myself to the good men found in the Church of England among whom I live? Would not this be a decided step? It would; and were I to consult only my present comfort, this would perhaps be the best step I could take. Few would reproach me for my piety; and some of my dear relatives and old friends would rejoice to see me take this step. But this step is not a sufficient decided one to satisfy my conscience. I do not believe in all the doctrines of the Prayer Book; why then should I give them my countenance? And why should I, by appearing to believe in doctrines which I consider erroneous, encourage others to believe them? I have, since I have been thinking seriously of the concerns of my soul, heard many ministers among the dissenters, and I think the principle which they adopt,

that of making the Scriptures the only rule of faith and practice, is perfectly correct. I have been led by their preaching to read the Scriptures with much attention, and to search them in order to know whether certain doctrines and certain practices are of divine authority or not. I have thus, I hope, obtained a clearer knowledge of truth and error than I ever had before. I have prayed that the Lord would open my understanding, that I might understand the Scriptures; and I trust he has heard my prayers. I hope the word of God has proved a light to my feet and a lamp to my path; I hope that through his precepts I am getting understanding, and learning to hate every false way. I once heard a very excellent discourse from a paedobaptist minister, on the duty of searching the Scriptures. His text was that noted passage in Acts xvii. and 11, "And they searched the Scriptures daily whether these things were so." He said, among other things, that the original word rendered searched, rather meant to try or judge; and that every thing, every doctrine, every practice, should be tried and judged of by the Scriptures: "yes, every thing," said he emphatically, "should be determined by the Scriptures." This I thought excellent; and I begged the Lord to enable me to act in that manner. Some days after, while I was musing on that point, the thought occurred to me that I did not remember to have found the baptism of infants in the Scriptures. This was not a pleasant thought, for I saw what must be the result, should this surmise prove true. "I must," said I, "in that case, become a Baptist." I felt, however, that it was my duty to investigate the subject, and I searched out every passage which I thought had any reference to baptism; I could find nothing to support infant baptism; nothing on which I dared to rest that very common, but, as I now believe, erroneous practice; I am sorry for the feelings which then occupied my mind, for I was very unwilling to relinquish infant-baptism, though I could see it was not in the Scriptures. I wished it true, even while I was convinced that it was not

(Why continued on page 7)

(Wanted continued from page 1)
4:2, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

The want ad is out, the problem is, there are but few applying. City after city, town after town across North America without any solid works. The Bible college where I attended boasted of starting hundreds of churches a year. But when you checked it out that was not the case.

Where are the church planters? We have but few churches started. What we have are preachers going from church to church, staying an average of two years; going to churches that have a terrible testimony in their community. And most think that trying to revive a dead church is easier than starting a new one. And that is because they have been taught the wrong way of starting churches.

I have heard of horror stories from preachers who have taken on new pastorates. Stories of deacon run churches, finances in a mess, bill collectors, former pastors running off with other women, and the stories go on. If the truth was known concerning many of those churches, Ichabod has been written over the doors for many years, the glory of the Lord has departed. They have brought so much reproach to the cause of Christ many just need to die.

What we need to do is stop trying to revive dead ones and start new ones. Let the dead bury the dead.

We need a zeal like the early church had, and a desire to go out and establish churches. The churches in Damascus, in Antioch, the ones in Samaria, in Judea, those all over Asia Minor and Europe just didn't happen. There had to be those that were willing to answer the ad, willing to suffer, and pay the price.

Where are the church planters? Many have been taught wrong concerning starting or building a church. They have some misconceived idea pertaining to building a New Testament Baptist Church. If our young preach-

ers are ever going to go out and build churches, they are going to have to be taught some things.

They are going to have to be taught, who the builder is. I have known many broken preachers, some who became so discouraged because of the ministry, that they quit. They considered themselves failures. They tried and could not do it.

Most likely their training was focused on the man, how to build a Sunday School running five hundred, how to...

how to... All the focus on the man but never taught who the real builder is. Jesus said in Matthew 16:18, "And I say also unto thee, That thou art Peter, [a little rock] and upon this rock [a large boulder] I will build my church; and the gates of hell shall not prevail against it."

Jesus Christ is the builder and He is not a failure. Physically speaking in Matthew 13:55, there is no coincidence that he is referred to as "...the carpenter's son..."

Heb. 3:4 says, "For every house is builded by some man; but he that built all things is God."

New and young preachers are going out to build new works with the confidence in themselves, that they can do it. They are the ones who will fall flat on their faces. They will be the failures and quitters. Ps. 27:1 says, "...Except the LORD build the house, they labour in vain that build it..."

If we are going to build lasting works we are going to have to teach who the builder is. It is the Lord's work. Let Him do His part and we do ours.

His part is, "...I will build my church..." and our part, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Isa. 6:8.

The problem is, send me where? The Lord does the calling and between the Holy Spirit and the church, they do the sending, in Acts 13:1-4, it was the Holy Spirit who said, "...Separate me Barnabas and Saul for the work whereunto I have called them..."

It is not the church's place to tell a preacher where to go and start a work. Their part is in the sending. It is the Lord, through His Holy Spirit that directs His man on where to go.

I am convinced that most discouragement in the ministry today is a result of the man of God not being where he should be. Why are the Bible Institutes and Colleges not teaching young preachers the importance of making sure they go where the Lord wants them to go? Instead they teach them to choose a church based on benefits, buildings and budgets.

If God's man does not end up where he is supposed to be, there will be failure. According to I Cor. 14:33, "...God is not the author of confusion,..." and what we see today is confusion. Pastors jumping from one church to another, missionaries changing fields, Europe to Africa, etc... God is not in this. This is confusion. I know of a preacher who has supposedly been called to nine mission fields and still does not know where God wants him. Needless to say, he has done nothing.

What preachers need to do is get alone with God, find out where he wants them and go there. Because there is where He wants to build a work. He

is the builder, we just need to find where He wants to build. "I will build my church."

Things happen when you're where God wants you to be. In Acts 16, Paul and Silas with direction by the Holy Spirit went to Philippi. There they find Lydia, a worshipper of God. She and her household was baptized, and a church started. A jailer is saved with his household and baptized. That my friend, is what happens when you're where God wants you.

But what we find today is pastors and missionaries going somewhere, possibly where their pastor or church sent them, and after wasted years, not to mention wasted money, they pack up and leave. God is not in that.

Young Preachers, claim Jeremiah 33:3, "Call unto me, and I will answer thee, and show thee great and mighty

things, which thou knowest not."

So if our young preachers are going to go out and build churches, we are going to have to teach them who the builder is.

We are going to have to teach them God's method of building.

I was at a preacher's meeting some years back and I had a young preacher come up to me and ask this question, "Brother Reaves, I know that Canada is a hard field, how did you build such a good work?" Of course my automatic reply was, "I didn't." But really what he was asking was, "What was your method, your plan?"

Many preachers have the idea that there is some kind of magical plan or method out there, and if they could but find it, they could build a large church.

That is why they rush out to the west coast to "Shepherd's School". Maybe that is the method, stop preaching on the blood, that is offensive; stop door knocking, that offends; take the name "Baptist" off your church. And if you follow MacArthur's heresies then you can build a large work. And if that does not work, you can go to Indiana for Pastor's School and learn how not to preach the Bible.

Learn how to tell sad stories to make people cry and be emotional so by doing you can fill your church up with emotionally disturbed people. And not to mention how to learn how to organize the Holy Spirit right out of your church.

If all else fails, you can join the Willow Creek Association. Then you can learn how to entertain your congregation with "Christian rock" music, multimedia side shows, and how not to have an altar call.

There is hardly a week that goes by that I do not receive some literature on, "how to" build a church.

But you will not build a work, a lasting work, on man's methods. How can a work be built? It must be built God's way and no other way.

What is His way? In the book of Acts 2:14, "But Peter, (Wanted continued on page 6)

They are going to have to be taught, who the

We are going to have to teach them God's method of



CANADIAN NEWS



\$ Let Prisoners Go Free \$

Solicitor General Andy Scott said that by putting fewer *low-risk*, non-violent criminals in jail would free millions of dollars that might be better spent on preventing crime.

Part of his system involves diverting offenders into community-based programs that focus on rehabilitation and personal growth.

Scott hopes ultimately to reduce the number of federal prisoners serving time at an annual cost of up to \$66,000 each.

He says, "Prisons are there to keep certain dangerous people away from the rest of us as a form of punishment. But for low-risk, non-violent types of offenders I don't think they need to be in jail for any great length of time."

[Who do we categorize as "low-risk"?)

Criminal Reoffended Instead of Changed

In Abbotsford, B.C., James Ernest Armbruster arrived in his rural community and less than a week later he had raped again.

As he walked into a health food store, he told the clerk that his doctor recommended that he supplement his diet with vitamins. But he neglected to say that many of the

doctors he had seen over the past 18 years were psychologists. He also didn't mention that their most frequent recommendation was that he not be loosed into society.

On that Tuesday morning, while at the store, Armbruster pulled a knife, took some money from the till and forced the clerk, a 37-year-old wife and mother of two, into a back room and raped her at knife point. He was soon apprehended but the damage had already been done.

In that small town, many had the question as to why a man with 65 convictions in 18 years, including the rape of his grandmother, was permitted the freedom to walk free.

Civil Code Declared Discriminatory?

A Montreal gay man has challenged the law saying that it is discriminatory because it won't give legal sanction to his marriage to another man.

As a 26-year-old security guard, Martin Dubé married his Mexican lover, Manuel Gambora in a religious ceremony Nov. 4th but wants the union sanctioned in the eyes of the law. Dubé said, "For me and Manuel, marriage is important. We want the same rights as heterosexual couples." Both of them are fight-

ing for their so-called rights.

Prime Minister Jean Chrétien says that he is personally uncomfortable with the idea of gay marriages.

[And rightfully so. God said man with man working unseemly. Ro. 1:27.]

Hemp Green-Lighted

Canadian farmers have been green-lighted to grow industrial hemp for the first time in 60 years. To the delight applause of the delegates to the annual meeting of the Canadian Federation of Agriculture, Federal Health Minister Allan Rock announced Ottawa's decision. Hemp has been banned in Canada since 1938 because of its relationship to marijuana. Industrial hemp contains traces of tetrahydrocannabinol or THC, the psychoactive ingredient found in marijuana, but not enough to have any kind of an effect on people. Rock says he is hoping that farmers will be able to get the necessary licences in time to plant seeds this spring.

Legalize Marijuana?

Jim Wakeford, 53, of Toronto, says that Ottawa should not only legalize marijuana use for medical purposes but actually supply the drug to patients.

He also says outlawing the

use of pot to fight nausea caused by AIDS drugs violates the Charter of Rights. This is found in his lawsuit. He said he shouldn't have to break the law to get relief. He told a news conference, "I hate feeling like a criminal." So he wants to make it legal to possess it.

[If this gets passed for their purpose, it will only be a stepping stone to legalizing it for every purpose...which they are already trying.]

Martin Hates The Bug

As the year 2000 draws closer and closer Finance Minister Paul Martin has added his voice to the growing alarm over the millennium computer bug.

In mind of chaos that could come, Martin told reporters, "A wake-up call has got to go out across the country."

The domestic and global business community face crashing systems, he said, because their computer's two-digit clocks will read 00 as the year 1900 or ignore instructions with that date entirely. They simply don't know what's going to happen. This will also add to the chaos.

Gambling And Suicide

Three cities with legalized gambling — Las Vegas,



AND INTERNATIONAL



Reno, Nevada; and Atlantic City, New Jersey — have higher suicide rates than any other U.S. cities comparable in size. David Phillips, a sociology professor at the University of California, conducted a study by reviewing death certificates in the three cities. He found the suicide rates to be as much as four times higher than in other cities where gambling is illegal. Suicide patterns would indicate that a city the size of Las Vegas would have 310 suicides in 1990, but Phillips found that the actual number was 497. He also found that even

visitors to gambling cities had higher suicide rates than elsewhere. On an average, in Las Vegas one in every 25 visitor's death is a suicide, quadruple the national average.

Christian News

From Mary To Christa

Would Paul and Jan Crouch, the charismatic country-music promoting heads of TV's Trinity Broadcasting Network (TBN) agree? Well, judging from the couple's October '96 newsletter, they might. It's

time for Protestants to accept the Catholic reality of the apparitions and visions of Our Lady, Mary, the Mother of Jesus, Paul Crouch suggests.

In her detailed account, Jan Crouch describes how she was visited by the miraculous appearance of Our Lady, the Blessed Mary. Jan describes how Mary gave her a perfect rose and then thanked Jan and Paul and TBN for their magnificent efforts in bringing Catholics and Protestants together in unity (Texe Marrs' newsletter, *Flash-point*.)

May I add that Jan, IF she

saw and heard some unusual occurrence, did not see or hear the Virgin Mary, for no visitor from Heaven would put their stamp of approval on the unity of Catholics and Christians.

I am convinced that any such things as she describes, IF they really take place, is satanic. The Apostle Paul describes (2 Cor. 11:13) false prophets who transform themselves into apostles of Christ. He says in verse 14: "And no marvel: For Satan himself is transformed into an angel of light" (see also Gen. 3:14 and Job 1:6).

Texe Marrs goes on to say: "While TBN enthusiastically promotes the Marian apparitions, others have begun to revere yet another female figure — Christa. At Holy Comforter Episcopal Church in Richmond, Virginia, a rather unusual crucifix has been put on display — the stunning life-size figure of a naked, crowned woman, dubbed Christa, is nailed to a crucifix.

"Christa is described by the pastor, Bruce Gay, as an excellent opportunity to help Christians 'expand our understanding of Jesus' place in the Church.' Earlier the statue had hung behind the altar of the nation's largest cathedral — St. John the Divine Cathedral in New York City."

Voice in the Wilderness

Promise Keepers And Catholicism

The following excerpts are from the July 20, 1997, Roman Catholic newspaper, *Our Sunday Visitor*. At its March meeting, Promise Keepers' board of directors welcomed Mike Timmis as a new member. A Detroit area lawyer and businessman, Timmis is a long-time leader in the Catholic charismatic renewal. At several rallies this year, Promise Keepers has spotlighted Catholic evangelist Jim Berlucchi as a speaker.

In June, Promise Keepers hosted a "Catholic Summit" at its headquarters in Denver, sounding out Catholic volunteers and leaders from around the country. And earlier Promise Keepers amended its statement of faith, revising the lines that Catholics had found offensive.

Promise Keepers' founder Bill McCartney told *Our Sunday Visitor* recently that full Catholic participation was his intention from the start. "Back in 1992, at our first stadium event, we very clearly stated from the podium that we eagerly welcomed the participation of Roman Catholics, and we have had scores of Roman Catholics attend and go back to their churches excited."

Note: There are two more whole columns in the article, all pro-Catholic and favorable to Promise Keepers.

Falwell To Keep Speaking At Moon

Events

Jerry Falwell's Liberty University recently disclosed that insurance tycoon A. L. Williams is the unnamed benefactor who provided \$15 million to settle Liberty debts (2/9 *C. Today*). The announcement came in part to counter rumours that self-proclaimed messiah Sun Myung Moon had been the anonymous benefactor. Liberty has received financial support from Moon-related enterprises, and Falwell says he addressed several events where Moon has been in attendance, including a Uruguay meeting in 1995. He said: "I preach for the Moonies, the Mormons, the Catholics, the Jews, the Buddhists," and "I'll preach in hell if they promise to let me out." He says he does not compromise truth, and added: "I go a lot of places other preachers won't go as long as I don't have to restrict my message." This sounds like Billy Graham as he embarked on the apostasy path. [Beverly LaHaye, Robert Schuller, Gary Bauer, and Ralph Reed spoke at a 1996 Moon-sponsored Family Federation for World Peace event.]

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Handguns Banned in Britain

Brits must give up handguns or face jail. A total ban on private ownership of handguns went into effect last month, the result of a public outcry over the 1996 massacre of 16 school children and their teacher by a crazed loner (2/9 USN & WR). Today, 95 percent of police officers in England and Wales never carry firearms but career criminals remain armed!

cc

! ? United Religions ? !

The *New American* for April 14, printed an essay by John F. McManus, "United in Godlessness." It says that this godlessness is present, "in an array of leaders from Jewish, Christian, Muslim, Hindu, and Sheikh faiths." The United Religions organization is the brainchild of Episcopal Bishop William Swing of San Francisco.

Former UN Assistant Secretary General Robert Miller (now chancellor of the University of Peace in Costa Rica) is quoted: "If Christ came back to earth, his first visit would be to the United Nations to see if his dream of human oneness and brotherhood had come true."

Muller advised the United Religions, "Peace will be impossible without the taming of fundamentalism through a United Religions that professes faithfulness only to the global spirituality and to the health of the planet."

The story continues, "It is obvious that the same kind of pantheism evident at the UN's 1992 environmental conference in Rio de Janeiro will undergird UR. And fundamentalism is indeed its target."

"UR's June 1996 session produced plans for creating its charter by June 1997 and for establishing its headquarters at San Francisco's Presidio by the year 2000."

Reprinted from The Christian Beacon

Stay at Home Parent

Officials in Norway have proposed a controversial plan to pay parents to stay home with their own kids. Under the proposal, parents of small children would get \$400 a month, in addition to other welfare benefits, on the condition that they don't use a public day-care center. Critics of the plan are afraid women will be the ones who end up staying home.

Preparing Children For New World Order

Former U.S. Congressman Peter Hoagland says (12/97 *Frontline*): "Fundamental, Bible-believing people do not have the right to indoctrinate their children in their religious beliefs because we, the State, are preparing them for the year 2000, when America will be a part of a one-world order global society and their children will not fit in."

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FOUR FACTS SHOWING SUPPER A LOCAL CHURCH FUNCTION

In Paul's first letter to the church at Corinth, he taught four things about the Lord's Supper.

1. The Supper is a church ordinance. In 1 Cor. 10:16-17, Paul tells them that the one loaf should be partaken of by them as one body in Christ as a symbol of His one physical body being broken for them and of their oneness in Him. The three-fold oneness there emphasized is one loaf of bread partaken of by one local church as a spiritual body of Christ symbolical of His one physical body which was given for them. That passage means nothing, if it does not mean local church communion. There is no point nor purpose to what Paul says, if he is not teaching this local church that as a body of Christ, they should partake of one loaf of bread to symbolize the one broken body of Christ and their unity in Him.

2. Another proof of Paul's teaching that communion should be limited to the local church is found in 1 Cor. 11:18-20. "When ye come together in the church." Church always means the local body or institution, when used as Paul uses it in that passage. They came together as a church to observe the Lord's Supper. It is a church ordinance. It cannot be observed by conventions, associations or fellowships. They came together as a church to observe it. There is no more warrant for a member of another Baptist church observing the Lord's Supper with the Corinth church than there is for a member of another church voting in the church at Corinth in the election of a pastor or the reception of new members. The Lord's Supper as truly as church government, is a local church affair. There is reason as well as Scripture for that. No church ought to extend its communion beyond its discipline. If so, as lax as many churches are in their discipline, there will be heresy and immorality both present, and if they are present, it ceases to be the Lord's Supper.

(Four continued on page 7)

(Quebec continued from page 2)
 matters of religion, is purely conscientious; that we hold no opinions averse to Your Majesty's government, or repugnant to the duties of good citizens. And we trust that this has been shown decisively by our irreproachable conduct for many years past, under circumstances of public discountenance and displeasure, than it can be manifested by any declaration whatever.

In a time of public danger, when Your Majesty's subjects can have but one interest, and ought to have but one wish and one sentiment, we humbly hope it would not be deemed improper to assure Your Majesty of our unreserved affection to your government, of our unalterable attachment to the cause and welfare of this our common country and our utter detestation of the designs and views of any foreign power, against the dignity of your Majesty's crown, and safety and tranquility of Your Majesty's subjects.

The delicacy of our situation is such that we do not presume to point out the particular means by which we may be allowed to testify our zeal to Your Majesty, and our wishes to serve our country; but we entreat leave faithfully to assure Your Majesty, that we shall be perfectly ready, on every occasion, to give such proofs of our fidelity, and the purity of our intentions, as Your Majesty's wisdom, and the sense of the nation, shall at any time deem excellent" (Almon, *The Remembrancer*, VI. 133-135). This Address was signed by two hundred and five Peers and Commoners, all Roman Catholics.

The acts of the British government were followed by the most solemn protests from all parts of the country; the crown was asked not to sign the Quebec Act; and there were many riots. The American Congress, October 21, 1774, sent an Address to the people of Great Britain. It not only gives the attitude of the Americans in general; but in particular is clear upon the religious side of the controversy. Altogether it is a fearless and plainspoken expression of convictions. It was signed by George Washington and many others.

At the risk of length, some of the statements are here

quoted:

"We think the legislature of Great Britain is not authorized, by the constitution, to establish a religion, fraught with sanguinary and impious tenants, or to erect an arbitrary form of government, in any quarter of the globe. Those rights, we as well as you, deem sacred; and yet, sacred as they are, they have with many others, been repeatedly and flagrantly violated.

At the conclusion of a late war - a war rendered glorious by the abilities and integrity of a Minister to whose efforts the British Empire owes its safety and its fame: At the conclusion of the war which was succeeded by an inglorious peace, formed under the auspices of a Minister of principles and of a family unfriendly to the Protestant cause, and inimical to liberty: We say, at this period and under the influences of that man, a plan for the enslaving of your fellow subjects in America was concerted, and has been ever since pertinaciously carried into execution.

Nor mark the progress of the ministerial plan for enslaving us. Well aware that such hardy attempts to take our property from us, to deprive us of that valuable right of trial by jury, to seize our persons and to carry us for trial to Great Britain, to blockade our ports, to destroy our charters, and to change our form of government, would occasion great discontent in the Colonies, which might produce opposition to these measures, an act was passed to protect, indemnify and screen from punishment, such as might be guilty even of murder, in endeavouring to carry their oppressive edicts into execution; and by another act the Dominion of Canada is to be extended, modeled and governed, as by being disunited from us, detached from our interests, by civil as well as religious prejudices, that by their numbers daily swelling with Catholic emigrants from Europe, and by their devotion to administration so friendly to their religion, they might become formidable to us, and on occasion be fit instruments, in the hands of power, to reduce the free Protestant Colonies to the same state of slavery with themselves.

This was evidently the object of the act; and in this view, being extremely dangerous to our liberties and quiet, we cannot further forbear complaining of it, as hostile to British America. Superadded to these considerations, we cannot help deploring the unhappy condition to which it has reduced the many English settlers, encouraged by the royal proclamation, promised the enjoyment of all their rights, have purchased estates in that country. That they are now the subjects of an arbitrary government, deprived of trial by jury, and when imprisoned, cannot claim the benefit of the 'habeas corpus' act, that great bulwark and palladium of English liberty. Nor can we suppress our astonishment, that a British Parliament can ever consent to establish in that country a religion that has deluged your island in blood and dispersed impiety, bigotry, persecution, murder and rebellion through every part of the world. This being a true state of facts, let us beseech you to consider what end they lead." (Journal of Congress, 1774, I. 27, 30).

**Taken from
 A History of the Baptists,
 pp 221-224**

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.

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(Wanted continued from page 3)
 standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words;" Peter begins preaching the Word; verses 37-40, gives the invitation and in verse 41, three thousand were added to the church. Now that's a method that should be followed. II Tim. 4:2 says, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." God's method, "Preach the word;" A strong work will never be built substituting preaching with movies, plays, and others sorts of entertainment. Paul said to the elders in Acts 20:17-28, "And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you over-

seers, to feed the church of God, which he hath purchased with his own blood."

Pastors are to feed the flock and when the flock gets fed, they grow. A lazy preacher will not build a strong church. His number one responsibility to his flock is to feed them. Jesus asked Peter in John 21:16, "...Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep."

I would not give you a dime for a lazy pastor who refuses to feed his flock. It is just a sign that he is not in love with Jesus Christ. And if he doesn't love Christ, he can not love the flock. He is nothing more than an hireling.

God's method, Preach the Word, feed the flock, Acts 5:42 tells us something else concerning God's method in building New Testament Baptist Churches, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." God's method, "...daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." And my brethren, you cannot improve on that.

Some say, "Going door to door does not work any more, we must find a new way." So what we have is mass mail outs, Bible studies, give aways, you name it. They cancel visitation and in doing so their people are found to have no burden and have no part in the great commission.

Who says it doesn't work? Ask the Mormons or the J.W.s, they will tell you, it works.

My reply to those that say door knocking doesn't work, "You're making God out to be a liar." Psalm 126:6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." What did it say? "...shall doubtless..." It works, we cannot improve on God's methods because they work.

If young preachers are going to go out and build churches they are going to have to be

taught who the builder is and God's method of building.

They must also be taught, If God is going to do the building, the glory must go to him. I Cor. 1:27-29, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." God shares His glory with no one. All glory for what is done must go to him.

If you want to stop God from building just start taking credit for the work. We must not forget, "For it is God which worketh in you both to will and to do of his good pleasure." As for the work here in Brandon, Manitoba, I can take no credit. No more than I can take credit for getting a half million dollar building for \$70,000 and having it paid for. All glory goes to God. And as long as He continues getting the glory He will keep on building.

"Give unto the LORD the glory due unto his name;..." Ps. 29:2.

Simply if you give God the credit, He does it. If you take credit, you're doing it and it won't last.

I believe what we have today in many cases is the Tower of Babel syndrome, "...Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name..." Gen. 11:4. Many preachers brag about their work and what they have done.

We are not to make ourselves a name, "But he that glorieth, let him glory in the Lord." II Cor. 10:17; Gal. 6:14.

The Lord Jesus Christ is the builder, "I will build my church..." but He needs tools to build with, and we can be those tools. He can use us to build a work for His name sake. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the

power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20-21.

Conclusion

Wanted, Builders of New Testament Baptist Churches. And in order to build, preachers need to be taught who the builder is, how he builds, and when he does build a work through us; give Him the glory for it. Don't rob God of the credit. Preacher, God wants to build a work through you. Get out of His way and let Him do it. □

(Why continued from page 2)

so. But on praying the matter over, my mind became more composed; and I began to reflect, that I ought to be satisfied with the path that the Scriptures point out. "My duty," said I, "is to adhere to the Word of God." A few days after I went to hear a Baptist minister, and to witness a baptism; I had often heard this good man preach before, but I was never before present on a baptismal occasion. He preached on the subject of baptism; his arguments against infant-baptism, and in favour of the immersion of believers, were clear and Scriptural; I felt convinced, but still not very well pleased, because I knew it would cost me much; yes, very much, to become a Baptist; but my conscience told me that I must yield, that I must follow the Saviour in this despised, but as it then appeared to me, scriptural ordinance. And when the good man went down into the water, and the candidates, one by one, followed him, and were baptized by him on a profession of repentance towards God, and faith in our Lord Jesus Christ, I was deeply impressed.

"This," I said, "is the primitive mode; I am to-day transported back to the times of our Lord and his apostles." All my opposition, all my reluctance, were then annihilated. I said, "Lord, help me to follow thee fully."

More than a month has passed since that, to me, most interesting baptismal occasion; and, during this time, I have not concealed my sentiments, and have spoken openly of my intention of being baptized, and I have wondered to see Christians so much opposed to a Christian ordinance. I shall suffer a dereliction of friends; some of my dearest relatives will disapprove; but I must be faithful to my Saviour. I must own him before men, or he will not own me at last. Help me, Saviour, to take up my cross and follow thee; help me to follow thee through good report and evil report; and, O! in mercy, keep me to the end. I must go and offer myself for baptism, for duty requires this, and gratitude to the Saviour urges me on. He has said, "If you love me keep my commandments," I want, my Saviour, to show thee this proof of my love; I will cast in my lot with thy poor, despised people. Own me as thine at the last day.

A Baptist in Heart

Taken from *The Baptist Reporter*, 1856

(Four continued from page 5)

3. The third fact Paul emphasizes in this epistle is also found in I Cor. 11:18-20. In that passage Paul very plainly says that if heresies or division is either there, it is not possible to eat the Lord's Supper. This goes back to the passage in chapter 10 where he emphasizes the three-fold oneness or unity at the Lord's Table. Here he puts the negative side. If heresy is present, unity in doctrine is destroyed. If division is present, unity in doctrine is destroyed. Open communion destroys and frustrates the Lord's Supper so

(Four continued on page 8)

They must also be taught, if God is going to do the building, the glory must go to

(Four continued from page 7)

completely that it ceases to be the Lord's Supper and becomes a social feast.

But modernism and fundamentalism in the same church effectually destroys its unity and makes impossible the observance of the Supper. So does gross immorality. See 1 Corinthians 5.

4. The fourth fact about the Lord's Supper brought out by Paul in this epistle is this, namely, that turning the Lord's Supper into a social or sacramental feast, is a grievous sin and brings sickness and death upon those who pervert its design. See 1 Cor. 11:23-32. If we discern our own souls and seek sacramental grace in this memorial ordinance, we eat and drink condemnation to our own souls and bring upon ourselves chastisement from the Lord. If in our coming we discern only his broken body and shed blood in these beautiful symbols as we meditate upon Him, whose death we commemorate, we have fellowship with Him, and with His kindred spirits, who discern His body and his blood.

The Baptist Challenge



Jan. 31, 1998

Dear Brother,

Greetings in our Saviour's most precious name — The Lord Jesus Christ.

Thank you very much for sending me your paper — The Baptist Pillar.

I appreciate the truth found there in. So refreshing in this age of compromise.

May His Love & Grace abound in you & yours.

By His Grace
W.E.M.

O

Feb. 10, 1998

Dear J.W. Reaves,

Recently, a friend of mine from New Brunswick sent a copy of your newsletter, "The Baptist Pillar", and the article "Compromise: A Dangerous Trend", I liked it. Can I get "The Baptist Pillar" sent to my address regularly?...Please let me know.

Thanks, B.E.
Portage, MB

THE NAME BAPTIST

by S.E. Anderson

The name "Baptist" is a Scriptural name. It is found first of all in Matthew 3:1 which like all Bible verses, is given by inspiration of God. John the Baptist is referred to immediately after "the beginning of the gospel of Jesus Christ the Son of God" (Luke 1:1). In Luke his story begins with verse five and in John with verse six. Thus the Baptist stands at the very threshold of the New Testament.

The name of Christ's great forerunner is found no less than fourteen times in the New Testament. The more honored name "Christian" is found only three times, and two of these are apparently used with scorn. Strange as it may seem, the name Baptist is always used with evident respect.

John the Baptist won a great many converts to Christ. These were soundly converted, baptized and trained, even before Christ in His own brief ministry on earth. Thus when, Christ called for disciples He found them already prepared for Him (Mt. 4:18-22; 9:9). We do not read that John's converts were called Baptists, for there were no denominations in those days, but they must have been baptistic for they believed what John the Baptist preached; they accepted the Baptist's baptism, and they, in turn won converts and baptized them. Moreover, Jesus Himself was baptized by John the Baptist and endorsed Him with lavish praise.

Again the name Baptist is a Christ-centered name. John baptized in order "to make Christ manifest" (Jn. 1:31). Since Christ's greatest work on earth was his death, burial and resurrection on our behalf, John's baptism — immersion — pointed clearly to the atonement. John pointed to Christ as the Lamb of God which taketh away the sin of the world. John always pointed to Christ, saying, "He must increase, but I must decrease." When we do likewise we are Christ-centered.

John the Baptist came to prepare the way of the Lord, and to make His paths straight (Mt. 3:3). When we prepare

the way for our children and Sunday School pupils and those who listen to our witness — all for our Lord — then we are doing what the Baptist did. And when our paths are straight by Christian standards, then they will lead our followers directly to Christ.

The name Baptist is also a descriptive name. Since baptism symbolizes our death to all sinful ways, our burial of all bad habits, and our rising to walk in newness of life, then baptism symbolizes our conversion as well as our entire Christian life. Perhaps that is why the word "baptized" is used in several places to describe the entire work of John the Baptist (Jn. 1:28, 31, 33; 3:23; 10:40;) and of Christ Himself (In 3:22, 26; 4:1-2).

Logically, then each Baptist is one who has "killed" all sinful ways, buried them in the baptistry, and ever since lives as one who is "risen with Christ" (Col. 3:1), who has put off the old man" and has "put on the new man" (Col. 3:8-14). Thus it seems that Baptists have a deeper obligation to live a consistent Christian life than non-immersed Christians! But do we?

Further the name Baptist is an ideal name. It is the name the Lord gave to the first preacher of the Christian gospel, the one who baptized the Son of God, the one in whom the Holy Spirit dwelt from his infancy, the one who was "great in the sight of the Lord" (Lk. 1:15), the one whom Christ praised so profusely, the one whom "all men" counted a prophet indeed, and the one who had the honor of being the first martyr for Christ. Notice that everything John did and said brought honor to Christ. His name was not an object of praise or glory; rather it was a signboard pointing to his Lord. Would that all modern Baptists were faithful signboards, not seekers for glory.

Again the name Baptist could be what it was at first, non-sectarian. John, the first Baptist, was not a narrow denominationalist; he was all out for his Lord. If every Christian now could forget all divisive teachers or leaders, and go back to the original

source of the Christian gospel in the New Testament, he would take his stand with the Lord Jesus and His apostles, all of them endorsed John the Baptist (Acts 1:22). This endorsement would magnify Christ as Lord and Saviour, not any lesser cult or leader.

The name Baptist could be a unifying name. "One Lord, one faith, one baptism" (Eph. 4:5) is our ideal. If we all had one Lord we would have one faith, and if we all had one faith we would have only one baptism. Conversely, if all Christians held to one baptism — the one Christ approved — that baptism would point to only one faith, the faith symbolized and portrayed by the original baptism. Then if all had that one faith, we would all have one Lord and only one. We would declare our independence of all popes, bishops, priests, traditions, superstitions, and extra-biblical customs which now confuse multitudes of people.

How did Christians ever become so divided, especially on baptism? Within a century of Christ's resurrection, some influential leaders got the idea that baptism was necessary for salvation. This heresy led to baptizing babies, and sick people, thus making sprinkling seem to be more convenient. After a few more centuries, the majority of Christendom held to sprinkling babies, making the Roman hierarchy the arbiter of disputes. However, God had preserved for Himself remnant through the ages, those who never yielded to Rome or to infant baptism. They were called various names and since 1644 the name Baptist has gained increasing respect.

Every Baptist has the great privilege of witnessing for his Lord by means of explaining the meaning of his baptism and of his name Baptist. For when baptism is explained, the gospel of Christ is explained. Baptists, then, should be both bold and courteous in explaining their name, and thereby glorifying their Lord. □