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# THE BIBLE DOCTRINE OF SIN

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When our LORD said, in Matthew 15:19, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:" He was not describing any particular heart, but the heart of every man.

SALVATION THROUGH A CO-OPERANT

This sinner is God's competitor; the Saviour is God's co-operant.

The first Adam competed with God for sovereignty and ruined all of us. The last Adam, Jesus Christ, cooperated with God for our salvation.

The first Adam said, "I will." The last Adam said, "Not my will, but thine, be done." (Luke 22:42)

The first Adam despised the will of God. The last Adam said, "I delight to do thy will, O God." God's will led Him along the rough road of suf-



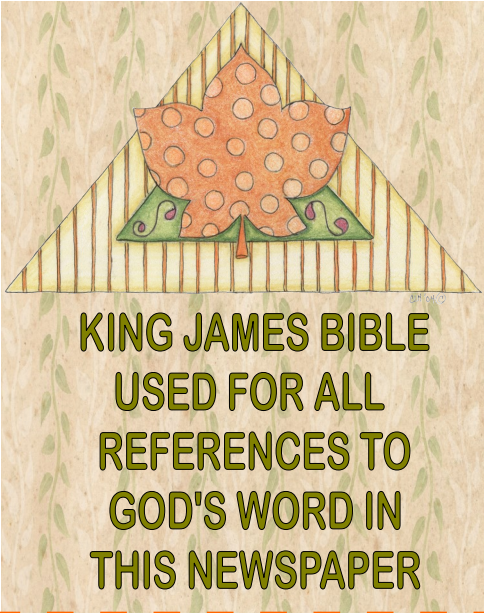
fering through gloomy Gethsemane to bloody Calvary, where He cried, "It is finished."

All men are victims of the terrible tragedy of Eden. All believers are victors through the suffering of Calvary.



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Until a church goes through this process and votes to accept the man's qualifications as proof of his being called of God to the ministry, he is not qualified to fill the office of bishop. When a church votes to set aside a service for the purpose of ordaining a man, that in itself is not ordaining the man. They are merely starting the process of



final examination.

From the Old Testament priests to the New Testament bishops and deacons, we have been given clear example. Rightly dividing God's Word will give us God's order. It is our responsibility to follow that order and not bring in confusion.

"For if the trumpet give an uncertain sound, who shall prepare himself to battle?" 1Corinthians 14:8

# The Original BAPTIST OBSERVER



"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls..." Jeremiah 6:16

## Sounding Out The Faith November 2012 Issue

# Sunday Evening Worship?

Is it Scriptural? When this question comes up among many of our brethren today, a myriad of arguments against this longstanding tradition among Baptists is presented. The majority of these are based on humanism and fulfilling the desires of the flesh, rather than any attempt to remain Scriptural and spiritual.

Let's take a brief look at the subject both from modern tradition and from the antiquity of the Scriptures.

I contend, that the modern attempts to change this longstanding tradition among Baptists originates from a desire to be just like "other Christian churches", which are not really churches at all, and especially not something we need to use as a pattern to follow. (II Corinthians 6:14-17) Then we also must deal with the false assumption that there is no Biblical example or teaching on this subject.

In days gone by, before the modern conveniences and ease of transportation, there may have been reason for some rural

churches to hold an early afternoon service. For those living away from town, where the church was probably located, this would ease the burden and time restraints of travel for farmers and others who did not live within a reasonable distance of the church sanctuary. Most of this argument is mute today as we have much more choice as to where we live, work, and recreate. Our transportation is almost as convenient and easy as it could be.

I fear that most desiring to change our meeting times to earlier in the day on Sunday, or dismissing Sunday evening service altogether, stems from our own wanting to spend the larger block of the end of our weekend fulfilling the desires of our own social and selfish wants, rather than following the Biblical manner and tradition of considering the LORD'S Day.

The first day of the week is the day for worship and devotion to the LORD. Even in the Old Testament, a large number of Holy Convocation days (Feast/Worship) of the

Jewish Calendar took place on the first day of the month, and/or on the first day of the week. The Holy Days of the Jewish Calendar would fall on the eighth or the fifteenth days of their month. This kept the Sabbath day as a day of rest and preparation for their Holy Days of gathering and worship. (Leviticus 23) Even though on the Sabbath there was a Holy Convocation, notice the times also when they met the **morrow after the Sabbath.** (the first day of the week) (Leviticus 23:6-7,11,15-16,24, 34-36,39-40)

One other point about evening worship in the Old Testament is the priests came before the LORD both morning and evening to offer their daily sacrifices. As a matter of fact, God's original timing for the Israelites was first the evening and then the morning. The evening was when the daily sacrifices were first presented by the priest, and when the trumpets were to be blown. (Psalm 81:3-4)

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Happy Thanksgiving

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# Sunday Evening Worship?

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As we move into the New Testament, we almost always remember and want our worship on Sunday because this is the recognized first day of the week, the day of Jesus’ resurrection. We many times forget, though, that when Jesus met with the disciples that day, it was in the evening. (Luke 24:1,29-36; John 20:19) I suggest, (Though I may have a hard time proving it, it does follow a pattern!) that when Jesus met with them eight days later, with Thomas in their midst, (The first day of the week again, if you count it correctly.) this was also in the evening. (John 20:24-26)

One exception to the examples given in the Scriptures being consistent with the worship of God’s people taking place in the evening, is on the Day of Pentecost, in Acts 2. Peter describes to those witnessing the phenomena of the Holy Spirit as Comforter as taking place in the morning. (the third hour of the day - around 9 AM) (Acts 2:15) This does confirm the references earlier to the Jewish Feast Days coinciding with the first day of the week, and the church meeting on this same day. Here, God fulfilled the pattern and the promise of the Comforter on this occasion.

Through most of the rest of the book of Acts, the example is of the churches meeting in the evenings on the First Day, being emphasized in Scripture that they traditionally met in the evenings, possibly more often than in the mornings. In Acts 5, where we read about Ananias and Sapphira, the

Church in Jerusalem was together at their regular time of worship on the First Day of the week. I suggest that if Sapphira came in three hours after Ananias had died, that they had a service that lasted all day, or at the least, they met later in the day (In the evening?) of the same day when Ananias was confronted by Peter. (Acts 5: 3-11)

In Acts 20, when Paul met with, and preached to the church at Troas, even though it was the first day of the week, he continued preaching in this service until at least midnight. (Acts 20:6-11) This was definitely an evening service, not early in the day.

Today, too often we give so much attention to the traditions that suit us and our wants. We will do almost anything to put away those that inconvenience us, even to the point of forsaking Biblical traditions. Paul told the Thessalonian Church, “Brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.” (II Thessalonians 2:15) If we can use any of the Old Testament Biblical patterns and traditions for our doctrine and practice today, especially if we have them confirmed in the New Testament, let’s not forsake them just so we can have the personal time to consume on the lusts of the flesh. The temporal should not be put before the spiritual by the LORD’S people. Especially if we would call it “The LORD’S Day”. Yes, all days should be His, but what’s wrong with honoring Him with a full day, and that according to the Biblical record?

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 Peter 5:4

# REALITY OF SATAN

The Scriptures set forth Satan as the greatest enemy of God and man. We should know all we can about this angel. “Lest Satan should get an advantage of us: for we are not ignorant of his devices.” (II Corinthians 2:11)

## THE EXISTENCE OF SATAN

The Scriptures confirm the reality of Satan. Satan fell from Heaven. “And He said unto them, “I beheld Satan as lightning fall from heaven.” (Luke 10:18) “How art thou fallen from heaven, O, Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!” (Isaiah 14:12)

Satan’s pride was the cause of his fall. “Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground,” . . . (Ezekiel 28:15,17) “Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.” (I Timothy 3:6)

## SATAN’S DEVICES

Satan was the beginning of sin. “He that committeth sin is of the devil; for the devil sinneth from the beginning. . .” (I John 3:8)

Satan uses lies. “Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.” (John 8:44)

Satan will try to tempt us. “Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.” (Matthew 4:1) “Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But eve-

ry man is tempted, when he is drawn away of his own lust, and enticed.” (James 1:13-14)

Satan will try to be subtle with us. “But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” (II Corinthians 11:3)

## WHAT SATAN IS

Satan is our adversary. “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.” (I Peter 5:8)

Satan is an imitator. “And no marvel; for Satan himself is transformed into an angel of light.” (II Corinthians 11:14)

Satan is a devil. The word devil in the Greek language is *diabolos* from the Greek word *tranducer* which means false accuser, devil, slanderer. This Greek definition #1228 in the Strong’s Exhaustive Concordance of the King James Bible is used in the New Testament 35 times. “. . .the devil having now put into the heart of Judas Iscariot, Simon’s son, to betray Him;” (John 13:2)

Satan is the wicked one. “When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. . . The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil;. . .” (Matthew 13:19, 38-39)

## SATAN CAN BE DEFEATED

“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. . .” (James 4:7-8)

## SATAN’S DESTINY

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever.” (Revelation 20:10)

2 Corinthians 10:3-5

For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

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# CHURCH CHRIST BUILT

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18)

## CHURCH IS MENTIONED

The Old Testament prophets spoke in glowing terms of the kingdom, but not a word about the church. It was Jesus who first intimated that He would build His church. (Matthew 16:18)

## CHURCH'S MYSTERY

The mystery that God formed an entirely new body different than Israel, composed of Jew and Gentile, was made known by revelation to Paul. (Ephesians 3:1-21) Israel was a "national body" composed exclusively of the descendants of Abraham, but local church bodies are composed of individ-

uals from every kindred, tribe and nation.

## CHURCH'S MEANING

It is a "building," a local body, of which Christ is the chief cornerstone. (I Corinthians 3:9-17; Ephesians 2:19-22)

It is a local body of which Christ is the Head. (Ephesians 1:22,23; Colossians 1:18) The local church is not an organization, but an organism. (I Corinthians 12:12-27)

It was started by Jesus on the sea shores of Galilee. (Matthew 4:17-22; Acts 10:36-37; Acts 13:31; Matthew 18:20)

Local churches are to be the bride of Christ. At present, local bodies, as virgins, are espoused. (II Corinthians 11:2) An espousal in Christ's day was as sacred as a marriage; thus Christ, like Isaac, will meet His bride at eventide in mid air. (I Thessalonians 4:15-17)

## CHURCH'S MEMBERS

Which church shall I join? Answer: How many churches are there? ONLY ONE KIND! (Ephesians 4:4-6) There is but one Scriptural way to become a true, local, church member. That is by a spiritual birth, baptism, and the LORD adding. (John 3:3-8; Acts 8:26-38; Acts 2:41-47)

## CHURCH HAS A MISSION

It's not a place of amusement, socialism, merchandise, or reform bureau, but she's to carry the Gospel to the world. (Matthew 28:18-20; Mark 16:15; Luke 24:45-48; Romans 1:16)

## CHURCH WILL BE MARRIED

This will be preceded by the most startling event of this dispensation, the rapture. The marriage of the faithful out of the LORD'S local churches is consummated in Revelation 19:7-9. This marriage will be the consummation of the joy of Christ as man. Had Christ not become flesh, this would not have been possible. There have been many magnificent weddings, oft times binding together different nations, but this one surpasses them all. It not only binds Heaven and earth together, but it is forever.

His church unto the uttermost. (JOHN 13:1)

## #3 THE AMAZING POWER OF HIS LOVE

He struck us down as sinners and brought us to His feet. He made us children and heirs in salvation. (I JOHN 3:1-5; ROMANS 8:15-17) He lifted us as local New Testament Church members to be kings and priests of God. (REVELATION 1:5-9) He made us more than conquerors. (ROMANS 8:37) He will yet bring us to see Him and be like Him. (I JOHN 3:1-3)



# SCRIPTURAL ORDINATION

Much foolishness has been broadcast about the ordaining of qualified men to the ministry. Whether a lack of rightly dividing the Scriptures, or trying to appease man, the results are the same. Men and churches are not in God's order. Thus, it is sin. There have been many studies concerning who is qualified and what makes the individual a qualified candidate for ordination. In this lesson, we will Scripturally define the act of ordination. God promised His churches that the Holy Spirit, as Comforter, would teach us and guide us into truth.

Ministers of the Old Testament were the priests of God. Let's first consider their example to us today. (I Corinthians 10:1-11) Leviticus 10:8-11 states there must be a holiness, a living example that shows the difference between clean and unclean. Leviticus 21:1-24 gave Israel very specific characteristics to look for in the sons of Aaron to see if they were qualified to fill the priest's office or not. When there were troubles among the children of Israel, God told the judges to "diligently inquire" or make "diligent inquisition". Look at Deuteronomy 13:12-14; 17:1-4; and 19:18.

This would be a great way to understand what the men would have to endure to be a priest for God's service. How would Israel know if a man had a blemish, broken stones, or even the wife's history? Nothing short of diligent inquisition would reveal these things. There was then an ordination or consecration of those men to the priesthood. Leviticus 8:1-13 explains the procedure for the Old Testament priest entering into the ministry. An intense inquiry and inspection took place first, and then the consecration.

In Jesus' personal ministry, we have the

ordaining of the twelve Apostles. (Matthew 10:1-4; Mark 3:13-21; Luke 6:12-17) Jesus personally knew the hearts of each. When His church gathered upon the mountain, the Scriptures tell us He chose and ordained twelve. I Corinthians 12:28 tells us this was the first office work Jesus placed in the church.

In I Timothy 3:1-13 and Titus 1:5-9, the LORD'S churches have been given the qualifications for both bishops and deacons. Like the Old Testament priests, the New Testament bishops (pastors), and deacons must be examined to ensure they meet God's given qualifications.

I Corinthians 14:40 commands us that all things be done "decently and in order". If there is confusion, verse 33 states it is not of God. To be in God's order, a church must diligently examine the man to ensure he meets Scriptural standards. Then, as a testimony of this, he is ordained.

The Scriptural example of this can be found in Acts 6:1-7. The Apostles called the church in Jerusalem together to consider the matter of ordaining deacons. We can see in the Scriptures that the early church met daily, (Acts 2:46) and were well acquainted one with another. They selected seven men who met the qualifications, set them aside, and after prayer and examination, the Apostles laid their hands upon them. This signified the approval and setting aside of these men to the office of deacon.

Brother Paul makes mention of Brother Timothy's ordination to the ministry. I Timothy 4:12-16 culminates Brother Timothy's examination with the "laying on of the hands of the presbytery".

Putting all this together, it is clear there are

necessary elements to ordaining men to the office of either pastor or deacon. First, there must be a qualified man or men. To determine this, there must be an examination. A church must have adequate time set aside to make diligent inquiry whether the man meets the qualifications given in I Timothy 3 and Titus 1.

We also see where a presbytery is used by a church to aid in this examination. A presbytery is simply a council of elders, or men previously ordained to the office of bishop, or the office of deacon. A church would show great wisdom in using all the available resources to ensure the man is truly ready for the ministry, or the office of deacon.

By example, we then see there is prayer and a laying on of hands. The church, herself, may take a great deal of time in the examination of a candidate. In fact, when one surrenders to the ministry, and answers God's call to the office of a bishop, the church should be looking and considering him from that time forward.

When the time comes for him to be ordained, it is an act of the church. All members should participate and be ready to approve the ordination through a vote, or be ready to show forth reason and proof of why a candidate should not be ordained. A presbytery gives a church a recommendation. It is still the responsibility of that local church to proceed and finally ordain the man.

This is not merely ceremony or tradition. It is absolutely essential that a church do all things decently and in order. A service set aside for the purpose of ordaining a qualified man is God's order.

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# LOVE TO THE UTTERMOST

JOHN 13:1

Did you ever study seriously just what the New Testament says about God's love for us as sinners, His children, and local New Testament Church members? There are three amazing things about God's love.

## #1 THE AMAZING FACT OF GOD'S LOVE

We were dependent and helpless, a part of His creation. (JOHN 3:16) Compare a father's love for his child. Because of our dire need, we are "perishing"! Because of our pos-

sibilities, we could be saved, become His children, and be used to win others in a local New Testament Church! (PSALM 126:6)

## #2 THE AMAZING SWEEP OF HIS LOVE

When we were His enemies, wayward, wicked, and wandering, (EPHESIANS 2:4; 5:2) Christ died for us. (ROMANS 5:6-8) He also died for His church. (Acts 20:28) He loved His church as the Father loved Jesus. (JOHN 15:19; JOHN 17:24-26) He loved



# THE BIBLE DOCTRINE OF SIN: COMPROMISE or STAND?

Text: 1 John 1:5-10

Intro: Sin is a potent fact. Its reality does not need to be argued. Sin is a fact of experience, of observation, and revelation. Sin is something I feel in my heart; it is something I see in others, even in my best friends and loved ones; and it is something revealed in the Bible. "The policeman pursues it." "The physician prescribes for it." "The law discovers it." "The conscience condemns it." "God punishes it." "Nobody likes to own it," but sin is all that anyone truly owns; he is a steward of everything else he may possess. Obvious as sin is, there is a proneness to treat it like some folks treat their trashy relatives; IT IS IGNORED AND EVEN DENIED!

Sin may be defined but it cannot be explained. To explain sin is to explain it away. Sin is a cheat, a deceiver, and a destroyer. "It promises pleasure and pays off in pain." "It promises life and pays off in death." "It promises profit and pays off in poverty, especially the loss of all that is good."

Moses chose to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season. (Hebrews 11:24-27) Sin is dangerous beyond expression and description.

NEGATIVELY: WHAT SIN IS NOT.

Modernism says, "Sin is good in the making." According to this view, the human race is on the way to salvation. There is no hope for the individual. The race will be saved when the process of evolution has made it perfect.

Christian Science says, "Sin is a figment of a perverted imagination" - "an imaginary creation

of abnormal minds." It is not a reality, some people just imagine they sin, and this imagination is a disease of the mind.

The popular view (humanism) regards sin as only crime against society. Sinners are young men sowing wild oats, prostitute women, murderers, and gangsters. All crime against men is also sin against God, but all sin against God is not crime against men.

Human society punishes men for what they do. God punishes men for what they are and in proportion to what they do.

Every person is a sinner, but all are not vicious or criminal. There are many virtuous women, but no sinless women. There are many law abiding men, but no sinless men. There are many beautiful babies, but no baby without a sinful nature. (Psalm 51:5; 58:3; Ephesians 2:1-3)

POSITIVELY: WHAT SIN IS.

Sin is any lack of conformity to, or transgression of, the law of God. (1 John 3:4) "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." (James 4:17) Sin is any lack of conformity to the law of God, whether in act, disposition, or state.

Sin is missing the mark. Man was created to reflect the glory of his Creator, but he has missed this aim and has come short of the glory of God. (Romans 3:23)

Sin is turning aside from the straight path. "They were turned aside like a deceitful bow." (Psalm 78:57) "All we like sheep have gone astray. . ." (Isaiah 53:6)

Every sin is competition with God in the realm of authority. This is seen in man's first recorded sin. (Genesis 3:5,22) If I have the right to decide what is right and wrong,

then I am God. God has already declared right and wrong. ". . . I AM the LORD, and there is none else." (Isaiah 45:6)

THE REALITY OF SIN: IS SIN REAL?

Ask Adam and hear him bemoan his loss of Eden.

Ask Abel, his blood cries to God for vengeance against his murderer.

Ask David and hear him say, "I acknowledge my transgressions: and my sin is ever before me." (Psalm 51:3)

Ask the rich man in Hell and listen as he says, "I am tormented in this flame." (Luke 16:24)

Ask Pharaoh and hear him say, "I have sinned, "when he discovered a dead boy in every home and a dead animal in every stable throughout all the land of Egypt. Go-shen was excepted because of the blood of the Passover lamb.

Ask Peter and hear his confession; "Depart from me for I am a sinful man." (Luke 5:8)

Ask Christian parents and hear them as they pray for their godless children.

Is sin real? Ask the Son of God and hear Him as He cries out under His terrible load, "My God, My God, why hast Thou forsaken Me?" (Matthew 27:46)

THE POTENTIALITY OF SIN:

Sin as an act of transgression is only a small part of sin. Two-thirds of the mass of an iceberg is below the surface, so that only a small part of the total is seen. There is far more sin in every man than ever appears on the surface in actual transgression. The potential evil is the same in every man. (Romans 3:22-23)

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Today there seems to be a "push" on every hand for the LORD'S churches to compromise and "soften" their stand on the Word of God. (II Timothy 4:1-4) In the following paragraphs, you will read about the work of some cooperating churches in Oregon, the pressure put on them to compromise, and their response to it.

There are those that want to accept churches with unsound practices into this work. Thus, putting the sound and unsound churches on an equal basis. There have been those in favor of accepting cooperation with the alien-immersionists and other compromisers, on the principle that if error be put on an equal with truth, error will finally triumph as weeds having an equal chance with good seed that will spoil any garden. A little leaven leaveneth the whole lump, and one can hardly take fire in his bosom without getting his clothes burnt. (I Corinthians 5:6)

The advocates for compromise have nothing to do but sit back and point to the landmarks as a "quarrelsome" bunch, while "they" (the compromisers) are a "peaceful, sweet spirited, harmonious, and liberal" people. Some talented brethren from the East, who were supposed to be sound in the faith, came onto the fields. Some expected to have the cause of Christ much strengthened by their help, but on the contrary, they played into the hands of the compromisers, and even content to do so, too. Figuratively speaking, the compromisers want to ride over the landmarks "rough shod". It appears that they seem to think there never were any brains in Oregon until they brought them here. The leaven has been doing its work. They are willing to fight and ridicule their landmark brethren who want to be free from the contamination of compromise.

The world, the flesh, and the devil can usually be relied on as on the side of liber-

ality and broad-mindedness when the truth is at stake and is being minimized, criticized, compromised, and sacrificed either for peace or pecuniary consideration. The Libertines caused Stephen's death. Jesus spoke of the broad and narrow way. The policy of the unsound "Baptist" is, and has been, to get some talented landmarker to do their fighting for them. The landmarks build up the work, and the compromisers tear it down.

Compromisers try to get churches to accept compromise, thus surrendering principles that caused the ancient Baptists to be called Anabaptists. Principles for which many ancient Baptists gave their lives. It is certain that if an "opposition" church had been started during the time of the first church, that the true church would not have accepted its work. Therefore, the fact that sound Baptists reject them is one of the strongest proofs that they are one of the LORD'S true churches.

We realize that we have reached a critical period in the history of true Baptists when Baptists are called upon to federate with Protestants. To join in such so-called church union with Protestants is to sacrifice the Bible, Baptist principles that our LORD and His apostles taught us in the New Testament, and true Baptist churches have maintained, and for which they have suffered untold persecution from the time Jesus Christ founded His first church until the present time.

With sadness, we realize that there are many churches that wear the name "Baptist" who will fall in with this popular fad of the world and will federate with Protestantism and thereby make the work harder for true Baptists and will bring upon them more suffering and persecution. True Baptists know that to sacrifice Baptist principles is to leave the world without true churches of "Christ", and to say the least, present

nothing but a mutilated gospel. We as Baptists must remain loyal and true to our Head and Founder, the LORD Jesus Christ. We must refuse to bring a reproach upon the name Baptist, and upon our Christ by federating with Protestantism and thus sacrifice Bible principles and accept the commandments of men.

Such a curse means that we must suffer persecution, but let us pray for one another that God may give us grace and strength to bear it all for our LORD who was crucified by the world.

Are you curious about when this was written? These are excerpts taken from a historical account of the Middle Oregon association of Churches from 1896 to 1919. Interesting how that we could put the year 2012 on most of these same quotes and conclusions. Ecclesiastes 1:9 teaches us that there really isn't anything new "under the sun". This "push" for compromise isn't new either. If the sacrifice wasn't too great for our Baptist forefathers, including Jesus Christ, then why do we think it's too great for us today?

Joshua 24:14-15 says, "Now therefore fear the LORD, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."

Exodus 32:26 says, "Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? Let him come unto me. And all the sons of Levi gathered themselves together unto him."

What will your answer be? Compromise or Stand?