

LANDMARK BAPTIST HISTORIAN

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee."

A HAPPY
NEW YEAR

Focus on

Elder C. H. Fredenburg, Th. G.

LANDMARK PREACHERS

Elder C. H. Fredenburg

Elder Charles H. Fredenburg was born in Walla Walla, Washington, April 17, 1866. Later, his parents moved to Oregon and settled in the Rogue River Valley, near Medford. There, at the age of nineteen, Brother Charles Fredenburg, was baptized into the First Baptist Church of Medford, on July 4th, 1885, the first person to be baptized into that church.



He had been present at the organization of that church, which was then a Landmark Baptist Church. His parents lived and died, members of that same church.

Brother Charles Fredenburg later moved to North Central Oregon, where he united with the Fossil Baptist Church, Fossil, Oregon. About this time he felt called to preach the gospel, and he preached his first sermon in Hoover Creek [school house](#) on November 20, 1889.

Soon he was called to pastor Fox Baptist Church for one fourth time. Then he became pastor of Ritter Baptist Church, Black Horse Baptist Church, (which he organized), and Mt. Vernon Baptist Church, preaching one-fourth time each. At that time, he had to drive his rig and horses about 250 miles a month, in order to preach in each church once a month.

In 1893, C. H. Fredenburg left for Kentucky, to enter the Southern Baptist Theological Seminary at Louisville, and he continued in that school for three years, receiving a Graduate in Theology [diploma](#).

During his first year in school, he had in some of his [classes](#), a fellow student by the name of Ruben Y. Blalock, who had arrived from the state of Washington, and they became close friends. R. Y. Blalock left at the end of one year, to return to Washington and Oregon, where in later years, they worked together, and were good friends, to the end of their days.

After finishing the seminary, Brother Fredenburg served a year as missionary in Missouri, for the North Missouri Baptist Association, following which he pastored three churches there: Friendship Baptist Church, Flat Baptist Church, and Juniper Flat Baptist Church.

He then returned to Oregon, where he entered the Landmark Baptist Academy at Grass Valley, and studied for one and a half years.

During Brother Fredenburg's long ministry, he pastored at various times: the Mitchell, Sams Valley, Antioch, Eagle Point, Medford and Talent, Baptist churches. He also held meetings in many parts of the state, and in later years, traveled, and preached, in many parts of Oregon, California, and Idaho.

When I was a boy, I always remembered Brother Fredenburg for his long, "handlebar" moustache, but in later years, as his hair turned white, he let his beard grow long, and that is the way so many people remember him.

Brother Fredenburg loved the Word of God, and had committed a large part of it to memory: all the New Testament, all of Genesis, all the Psalms, and most of the prophetic books. He would often stand up to preach, without opening his Bible, [quote](#) a chapter of scripture, and then preach upon it. Whenever a text was mentioned, he could immediately, without opening his Bible, give you chapter and verse.

Elder C. H. Fredenburg was a great defender of the faith, a strict believer in Landmark Baptist principles.

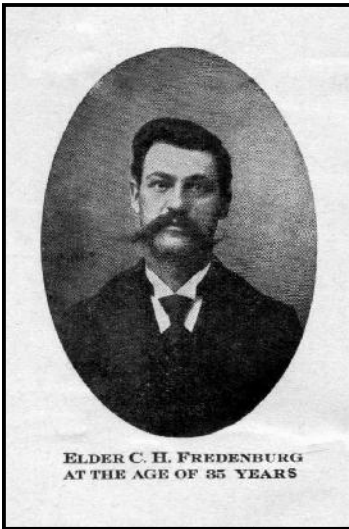
During his lifetime, he authored, and published, several small books on the subject of Baptist Doctrine. He also wrote a history of the Middle Oregon Baptist Association, which was published in the form of a small book.

The last few years of Brother Fredenburg's life were spent in Idaho, where he was at last confined to a nursing home, and there, at Nampa, Idaho, he passed away. He had never married, so he had no family to remember him, but he was a dearly loved member of God's family, and is remembered and appreciated by many of us today.

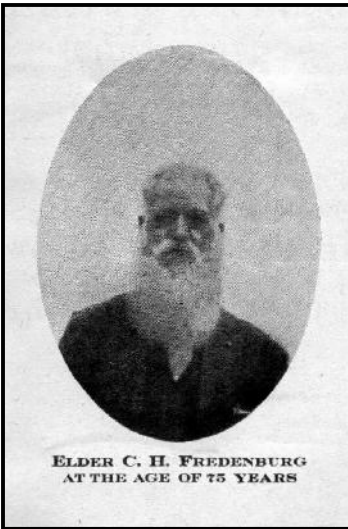
~John R. Blalock

From *Baptist Landmarks - Volume Three*
April 30, 2010 - Page 94

Fredenburg Photo Gallery



ELDER C. H. FREDENBURG
AT THE AGE OF 35 YEARS



ELDER C. H. FREDENBURG
AT THE AGE OF 75 YEARS



Photos from: *Heavenly or Divine Government*.
Copyright, 1943 by Elder C. H. Fredenburg, Talent, Oregon.



Oregon Brethren in Fossil
Fredenburg is in the front row third man in from left.



Brethren-Left to Right: Charles H. Crouch, C. H. Fredenburg,
C. E. Hunt, R. R. Farris & E. E. Crawford.
Photo files of Elder Larry Crouch



Middle Oregon Baptist Association Meeting
Photo Courtesy Elder Fred McCarn
Note: Photo is too large for my scanner bed.
All three photo are cropped to highlight Fredenburg, middle
man in top of series.

The Western Baptist

VOL. 2

CONCORD, CALIFORNIA, DECEMBER 5, 1946

No. 5

Honolulu, T. H.
October 23, 1946
% Eld. H. C. Remond,
824 12th Avenue.

ELD. C. H. FREDENBURG

Dear Friends:

We wish to thank each church and individuals for their part in our support for the third quarter. I am sure that the Lord will bless each one in all of their work for Him.

No doubt you have seen an account of our trip to China in a previous issue of this paper. When we reached Shanghai and then learned that we could not reach our work in the interior because of the Communist war forces it was a great disappointment to us and our hearts are broken over the situation there; however, I am sure that we have no right to be cast down in spirit and soul for God is still on the throne, and no doubt He has a work for us.

When we left Shanghai we could get a ship only as far as Honolulu and soon after we reached here the ships all went on a strike so there is nothing for us to do at present but to wait here. We have no definite plans for the future; but when this strike is over perhaps we will return to the States. Our heart's desire is to be in the center of God's will, and we are asking Him for guidance.

Since we have been here in Honolulu I have been preaching in the Detention Home, the prison, and wherever I have a chance, the Lord has blessed my efforts, one Sunday at the Detention Home three girls and five boys professed faith in Christ and last Sunday week three girls and four boys put their trust in Christ as their Saviour. One Sunday afternoon I had the privilege of preaching to about fifty aged Chinese men in the Aged Chinese Home. Too I am teaching seven Bible classes each week and Ruth is also teaching seven.

We need your prayers, and may the Lord bless you all.

Yours in Christ,
CHAS. AND RUTH BALLOU

THIRD QUARTER REPORT

First Missionary Baptist Church, Honolulu	\$ 29.00
Second Baptist Church, Whitely City, Ky.	50.00
Zephyrhills 2nd Baptist Church, Fla. ...	24.00
Mr. and Mrs. Harry S. Walker, Ore.	19.00
Buffalo Springs Baptist Church, Texas.43.91	
Fraters Creek Baptist Church, South Carolina	21.14
Pixley Missionary Baptist Church, California	23.50
Ford City Missionary Baptist Church, Calif.	35.00
White Oak Missionary Baptist Church, Ky.	35.00



The Wine Question

By Eld. C. H. Fredenburg

1. The Bible never says wine in connection with the Lord's supper. It always says, (1) "The cup," as in Matt. 26:27; Mk. 14:23; Luke 22:17, 20; I Cor. 10:16; 11:25, 26, 27 or (2) "The fruit of the vine," as in Mt. 26:29; Mk. 14:25; Lu. 22:18.

2. If the Israelites drank wine in the Passover feast, they did it without Scriptural authority. There is no Scriptural authority for drinking in that feast in all the Old Testament.

3. New wine often mentioned in the Old Testament, as given in revised version. See Gen. 27:28, 37; Num. 18:27, 30; Deut. 14:23; 15:14; 16:13; 33:28; Jud. 9:13; Neh. 5:11; 10:37, 39; 13:12; Prov. 3:10; Isa. 24:7; 36:17; 62:8; 65:8; Jer. 31:12; 48:33; Hosea 2:22; 7:14; 9:2; Joel 2:19; Hag. 1:11; Zech. 9:17, and perhaps other passages. These passages show conclusively that holy men of God moved by the Holy Spirit, see 2 Pet. 1:21, called the unfermented grape juice "wine." But if any one is not satisfied with that, go to Isa. 65:8, where Jehovah Himself called it wine before it came out of the grapes. R. V. I'd rather take the Lord's word for it than the word of all the booze-makers that ever disgraced this planet. If God's Word is our standard, let us stick to it, if not, then let us quit claiming it is. Will we believe Jesus Christ? He said new wine must be put in new wineskins. Mt. 9:17; Mk. 2:22; Luke 5:37, 38. This was unfermented grape juice because the fermenting is what would burst the bottles or wineskins. They were skin bottles.

New Hope Missionary Baptist Church, Los Angeles, Calif.	100.00
Oroville Missionary Baptist Church, California	47.00
A Friend, Hilo, Hawaii	5.00
TOTAL	\$432.55

4. If it were true, as some claim, that wine is not wine until it ferments, there could be no such thing as new wine, since it would all be old fermented wine, since contradiction of the Words of God Himself.

5. The claim that you MUST have old wine to represent the pure blood of Christ is philosophy not Scripture. "Beware lest any man spoil you through philosophy." The old wine has alcohol in it, a deadly poison, the element that has been and now is, one of the greatest curses to mankind. It has been said, "War has slain his thousands but booze his tens of thousands." And war may come and war may go but booze goes on forever. **SHALL WE JOIN HANDS WITH THE BOOZE LOVERS AND ALL THE HOSTS OF HELL BY CLAMORING FOR IT???**

6. If we must be hair-splitting where the Bible is, as silent as the grave we may say there is nothing in this sin-cursed world pure enough to represent the pure blood of Christ.

7. It seems strange to me that the people of God would have to go to the emissaries of Satan to get material to serve God with.

8. The claim that the unfermented grape juice is rotten is not true, but if it were true it would be fatal to the old wine theory, because it is written in the divine Book, "Who can bring a clean thing out of an unclean?" The divine answer is, "Not one." Therefore if the grape juice is rotten, impure or unclean the old wine can be no better according to the divine Book.

Editor's Note—What kind of wine is condemned in God's word? Fermented or unfermented? What kind is this—"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1. And this—"Who hath Woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. 23:29-32. And this—"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" Isa. 5:11. Because of this, the Prophet says, in verse 14, "Therefore, hell hath enlarged herself, and opened her mouth without measure." Then the Prophet Habakkuk, says, "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also." Hab. 2:15. Is that the kind of wine to use to commemorate the Lord's death? Let each one answer for himself.

FACING FACTS OR DO WE BELIEVE THE WORD
ELD. C. H. FREDENBURG, Th. G.
HISTORIAN FOR THE MIDDLE OREGON ASSOCIATION

Two things are vital to the cause of the strict Baptists of Oregon and the Northwest.

I. We must get rid of the bitter enmity that exists among us. Satan knows our human weakness and is taking advantage of it to ruin our cause. I myself have had my dose of anger and did wrong but I think I have it down and by the help of the Lord I hope to keep it down. I might not succeed, but expect to and ask all others to do your best along that line. If we cannot keep our tempers perhaps it would be best to keep our tongues and maybe our pens also until we cool off. I am in the box with all of you. Let us all if possible remember the wrath of man worketh not the righteousness of the Lord. See James 1:20. And remember the number that no man hath tamed. James 3:8. We must be mindful of the outside; for if a church loses the confidence and respect of the unsaved, it can do nothing for them and such church is almost sure to die. We need all these churches. Let us do our best to save them all. Don't misunderstand me. I do not mean that we should surrender truth, or sacrifice principle. That is Satan's way. That is evinced by the compromising organizations that live in peace because they stand for nothing and especially oppose nothing. You can get along with anyone. All you have to do is to let their have their own way about everything all the time. And that is just what you have to do if you cooperate with men or churches that are in error in order to have peace.

On the question of truth it is easy to know which side to be on as God is a God of truth, while Satan is the father of lies.

II. The second thing we must learn or die as a people, from the field: we must believe and obey Exodus 23:2, and heed 1 Cor. 15:33, R.V. and obey 1 Cor. 5:7. Believing 1 Cor. 5:6; Gal. 5:9. We have had and now have preachers and others who do not believe those scriptures and have not only gone into co-operation with what they admit is wrong but have put up a fight to force all the rest of us into that co-operation; and because we refuse we are blamed for all the trouble. When a preacher sound in the faith will pastor an alien church or when a layman sound in the faith will go into an alien church because it is large and helps build it up it looks to me like they are violating Ex. 23:2, and transgressors according to Gal. 2:18. These are the things that have been and now are ruining our cause. Some now held that a little leaven will not hurt us, and one brother seems to think no amount of leaven will hurt providing that leaven is the leaven of Alienism. Well let us see. God's word says a little leaven leaveneth the whole lump. 1 Cor. 5:6; Gal. 5:9. God's word says Purge it out. 1 Cor. 5:7. So say some. But look. Has it? Elder C.H. Mattoon the historian for the Oregon Baptist, told me himself in private conversation that the Landmarkers built up the work all over the state except the Willamette Association. I am not certain of its bounds, but I reckon about the lower Willamette and the lower Columbia, perhaps Clatsop, Columbia, Washington, Multnomah, Clackmas, and parts of Yamhill and Marion Counties. McMinnville College was founded by Landmarkers. I know of my own knowledge when there were sound Baptist churches in Marion County and I preached in them, also in Polk County. And I know of my own knowledge when the Albany church was sound. Albany is the County seat and the first city in Linn County. Lebanon church was sound, second city; Brownsville church was sound, third city; my home town eleven years of my childhood and there is where my parents joined the Baptist Church.

So all the upper Willamette the coast, and all Eastern and Southern Oregon was Landmark territory. What is it now? Has the leaven of alienism leavened anything? Has our cooperation with the alien immersionists brought them out of error or has it dragged our people into it? Can anyone tell me of one single alien immersion church that has ever came out of it and became a staunch Landmark? Sound churches have been corrupted into alienism I believe by the scores.

I don't know what others think, but as for me, I believe it is high time we should open our eyes and believe and obey 1 Cor. 5:67 lest we sleep the sleep of death.

THE ROGUE RIVER ASS'N

I lived in Jackson County for years and found that Joseph Rittesa, Landmarker, organized the Wagner Creek Baptist Church March 19, 1870 and was its first pastor. He also organized the Holland Baptist Church in 1875. Elders A. M. Russell and A. J. Glover organized the first Baptist church in Medford. I was present when they organized it. My parents put their membership in it afterward and lived and died members of it. It was organized by Landmarkers. But now its pastor doesn't believe in alien immersion; they do not take it while he is there, but other times do, and are in full swing with unionism.

Ashland church is also corrupted and they disbanded at Central Point and sold their property. That is the third city in the county. Besides Medford and Ashland, the two largest cities. Jackson County is destitute of the gospel as far as the Baptists are concerned. Josephine County seems about the same with but one church at Grants Pass and they seem to want it so.

Bro. Mattoon said the Landmarkers and the others were about equally divided in 1888. I began preaching Nov. 20th, 1889. I remember when the Grand Ronde Association was about evenly divided but we have nothing there now. We have some churches in Washington, Dayton, at least but lost them all. The Western Association had quite a number of churches in it but that Association has been gone quite a while and we have nothing from it except Cloverdale and Union. The Rogue River Association was sound or was said to be sound by the brethren who wanted to cooperate with the alien-immersionists in the '90s. But has been captured and corrupted as I have shown before and I could say much more if time and space permitted. But the country people of Jackson and Josephine Counties are destitute of the gospel according to the wish of the conventionalities, or at least looks mightily that way. They don't seem to want anything but a big church and a big preacher and a big salary. They seem to think it is an unpardonable sin to butcher the king's English. But to ridicule Moses and praise Darwin don't seem to shock their nerves any. The Eastern Baptist Association of California and Oregon was sound, but was killed by the "Interstate Baptist Mission" movement that captured the Klamath falls and Lakeview churches. They capture and corrupt the large churches (See Klamath Falls Lakeview Medford Ashland, Grants Pass and Antioch of Portland) and leave the small ones to die. We will have to wash our hands from all such contamination and corruption. See 1 Cor. 15:33 R.V.; 5:67. Believe and obey or continue to die.

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LANDMARKISM

Landmarkism, landmarker and landmark are words that seem to be displeasing to many even of our brethren. But why should this be so? They want more room, and of course more than they should have. Let us see what God says about landmarks:

I. God says they are not to be removed. 1st, Thou shalt not remove thy neighbor's landmark which they of old have set, etc. Deut. 17:14. 2nd, Remove not the ancient landmark, etc. Prov. 23:10.

II. There are some who remove them. There are that remove the landmarks; they violently take away flocks, and feed them. Job 24:2 (American Standard Revision.) Is not this the very thing they do to the Lord's flock? They run over the old landmarks, scoff at them, and lead the flock astray, and feed them with all kinds of false teaching and flatteries, and are as the shepherds whom God condemns in Ezek. 34th Chapter, who "scattered his flock" and lived fat and ease, perhaps on large salaries. We should remember what our Savior said, "He that gathereth not with me scattereth abroad." They would tear down all fences and scatter the flock of God.

III. God puts a curse on the one who removes the landmarks. "Cursed be he that removes his neighbor's landmark. And all the people shall say Amen." Deut. 27:17. I am afraid this would be very hard for many of the well fed "shepherds" today. No, these shepherds could not say "Amen," but God says all the people shall say it, and they say no. But God says, "Woe to him that striveth with his maker." But one may say this has reference only to the land of Israel and temporal matters of their life. If this be true then so much the worse for the objector, for if God so cares for material things He will much more for spiritual. If God demands of us to go strictly by the landmarks of temporal things, and punishes us if we do not, which He surely does, then will He not much more for eternal. A Landmarker.

C. H. FREDENBURG.

As Printed in *The Western Baptist*
Volume 2 Number 1
Beaver, Oregon
June 1, 1916

The Right Instructor

ARTICLE I

By Elder C. H. Fredenburg,
Talent, Oregon.

"Hear and thy soul shall love,"—
Isa. 55:3.

"Take heed therefore how ye hear"
—Luke 8:18.

THIS IS MY BELOVED SON,
IN WHOM I AM WELL PLEAS-
ED; HEAR YE HIM. Matt. 17:5b.

It seems that Peter's proposal would have indicated that Moses and Elijah would have been on an equal with Christ. Or perhaps more properly the law and the prophets equal with the New Testament. But when the cloud cleared away they saw no one, save Jesus only. Matt. 17:7b. Thus indicating that as Moses and Elijah were gone so was the commands and precepts of the law and the prophets, and that all should look to Jesus for all their instruction as pertaining to life and godliness. See II Pet. 1:3. Moses and the prophets told the truth, and their description of God, His character, attributes, holiness, etc., also of man's nature and Satan's wiles, etc., are always and ever true, but the commands that God gave to the ancients by the prophets are not binding unless enjoined in the New Testament. Those who teach that we should keep the law given by Moses do not understand neither what they say, nor whereof they confidently affirm. See I Tim. 1:7b. For it is written, For as many as are of the works of the law are under a curse; Gal. 3:10a. There is a people whose claim is that they are keeping the law, especially the ten commandments, and compassing sea and land to get everybody else to be of the works of that law not knowing they are trying to get all people under the same curse that they don't know they are under. If the blind lead the blind, both shall fall into a pit. See Matt. 15:14; Luke 6:39. That

Continued in Third Column

Continued Column Two

keeping the law for salvation was the Jews' mistake exactly. See Rom. 9:30-33. There are still others who insist on having prophets. Jesus said, "The law and the prophets were until John. Isa. 16:16. If that means anything at all to my mind it means that the binding obligation to obey the law ceased at that time, the prophets still continued until the canon of scripture was fulfilled. But to insist that we still have prophets down to the present time is quite another thing and flatly contradicts scripture. See I Cor. 13:8. Jesus said, "Beware of false prophets." Matt. 7:15a. Many false prophets shall arise, and shall lead many astray. Matt. 24:11. And for there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Matt. 24:24. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons, working signs. Rev. 16:13-14a.

Thank you, Bro. Fredenburg.

As Printed in
The California Missionary Baptist
Volume 1 Number 10
Riverside, California



Some Questions On A Divine Kingdom

By C. H. Fredenburg



1. If the kingdom John and Jesus preached, Mt. 3:1; 4:17, was not the kingdom of Dan. 2: 44, what Kingdom was it ?
2. If the Church is not the kingdom of Dan. 2:44, what kingdom was set up in the days of the four kings? Or even of the 10 before the little horn plucked up three? Dan. 7:8, 20.
3. If a kingdom was set up in the days of John and Jesus, and was not the kingdom of Dan. 2:44, what kingdom was it?
4. If no kinidom was set up in these days what did they mean by preaching one at hand?
5. If nothing was done at that time, why so much noise at that time?
6. If the kingdom was over 1900 years in the future, why did Jesus say the time was fulfilled ? Mark 1:15.
7. If there was nothing there only what had been there before, what could they mean by such preaching?
8. If no kingdom was set up in those days, why did Jesus tell Pilate he was a king and had a kingdom John 18:36,37.
9. If a kingdom was preached and the Church was set up, and nothing else was set up, what else could be the kingdom?
10. If the wicked entered the kingdom was it not the kingdom of Dan. 2:44?
11. If the wicked enter the kingdom John and Jesus preached, Mt. 8:11,12; 13:47-50; Lu. 16:16, and no other divine kingdom; in the name of all reason and common sense, what can it be if not the Church?

12. If the wicked enter the kingdom of Dan. 2:44, the Church and the kingdom John and Jesus preached, and no other divine kingdom, why are they not the same?

13. If Christ was not king, where is the scripture that says so?

14. If Christ had no kingdom, where is the scripture that says so?

15. If Christ's kingdom is not set up, where is the scripture that says so?

16. If Christ is coming back to set up his kingdom, where is the scripture that says so?

17. If Christ set up a kingdom, what was it if not the Church?

18. If Christ set up a kingdom, why is it not the kingdom of Dan. 2:44?

19. If Christ said the time was fulfilled, what right has mortal man to say, "No, it is still future after 1900 years?"

20. If Jesus told the people the kingdom had come upon them, Mt. 12:28, Lu. 11:20, R.V., how dare mortal man to say, "No, it is yet future after over 1900 years?"

21. If Jesus said it was in their midst, Lu. 17:21; marginal note R. V. (surely not in the hearts of those unsaved people) who will dare to contradict the Son of God and say, "No, it is yet future?"

22. If John and the seven churches of Asia were in the kingdom of Jesus Christ, Rev. 1:9, and Paul and the Colossian Brethren were in the kingdom of God's dear Son, Col. 1:13, you may deceive yourself and others by denying its existence, but you cannot deceive me, nor change God's truth.

23. If an unmovable kingdom was received, Heb. 12:28, how dare anyone to deny the existence of the kingdom?

[Numbering listed as printed in Original. RWC]

25. If the four kingdoms are so far gone that the Church-Kingdom cannot find anything of them to break and consume when Christ come, neither could a Kingdom set up at that time do so. But if a kingdom set up at the second coming can find and break and consume them, so could a kingdom set up by Christ at his first coming.

26. Whatever is done by the head of a government is done by that government. Therefore if Jesus Christ the head of church government, Eph. 1:22, and supreme ruler of the universe, 1Tim. 6:15, Rev. 1:5; 17:14, R V., has in his providence broken up these kingdoms then what? Afer all it looks very much as tho this is the stone that was rejected of the builders and is to rule the nations with a rod of iron, Psa. 2:9; and himself will do the dashing in pieces.

See Rev. 12:5.

27. If the kingdom was to come as Jesus illustrated by the mustard seed, the leaven and the seed cast into the

ground, Mt. 13:31-32; Mk. 4:30-32; Lu. 13:18,19, Mt. 13:33, Lu.13:20; Mk. 4:26-29, how could it have its origin at his second coming with power and glory, Mt 24:30, and every eye seeing. him, Rev. 1:7?

28. If you say the kingdom is in the heart,

(1) Where does the scripture say so?

(2) If the kingdom was in the heart it would have been in existence from the time the first heart got right with God, and could not be the kingdom preached by John and Jesus.

(3) Paul wrote to the Corinthians that he and his companions had them in their hearts. IICor. 7:3. And to the Phillipians that he had them in his heart. Phil.1:7. But we know if all there was of the Corinthians and Phillipians was in the hearts of Paul and his companions there would be no Corinthians nor Phillipians.

The kingdom had to exist apart from the heart in order that its influence might be in the heart; so it is of Rom. 14:17.

(4) Paul said to the Colossians, Christ in you the hope of glory. Gal. 1: 27. But if all there was of Christ was what was in his people, there would be no Christ.

(5) John said, "God is love." I John 4:8. But if that was all there was of God there would be no God; neither could there be divine love, because there can be no love without some one to do the loving.

**ARGUMENTS, OBJECTIONS,
AND CRITICISMS AGAINST
AGAINST THE CHURCH-KINGDOM
CONSIDERED**

1. THE IMMEDIATE CLAIM

1. This is only a matter of of human judgment, not a scripture statement.

2. It is an inference from the dream, not from the interpretation.

3. The word immediate is not in his chapter, either in his dream or the interpretation.

4. The vision probably passed before the king in a few minutes but represented centuries.

5. The argument is based on the vision, not the interpretation.

6. The interpretation is God given, and no one has any right to add to or take from it a single word.

7. There is no hint of speed in the interpretation. verses 44, 45.

8. Appearances are not always realities. See?

(1) The time taken by the four kingdoms.

(2) The apparent sudden destruction of Babylon. Jere. 51:61-64. And her long continuing. IPet. 5:13.

(3) The feeble rise, slow growth and struggles of Rome compared with Dan. 7:7, where she seems to rise up and immediately begin her work of destruction.

(4) The work of Jesus as described in Mt. 3:12. But is not complete yet. It looked immediate.

(5) IITim. seems immediate but we know that after Christ comes and receives the righteous dead and living it will be 1000 years before the wicked dead are even raised. Rev. 20:5. Some times things are not what they seem; never are they sufficient to set aside plain statements of scripture.

(6) It is claimed the "THEN" in Dan. 2:35 just has to mean immediate. But we read in ICor. 15:3, Christ the first fruits; "THEN" they that are Christ's at his coming. Christ arose over 1900 years ago but those saints have not risen yet. Therefore the "THEN" cannot mean immediate and the other then don't have to mean immediate.

As printed in:

The California Missionary Baptist

August 15, 1942

Volume 3 - Number 4

Fresno, California

Elder C. E. Hunt, Editor

page 2

The Gospel Messenger
Vol. 5, No. 1—Merced, Calif.—January 1955

ELD. C. H. FREDENBURG - GONE HOME

Eld. C. H. Fredenburg, born in Walla Walla, Washington, April 17, 1866, departed this life Dec. 20, 1954 at the age of 88 years, 8 months, and 3 days.

Funeral services were held in the Missionary Baptist Church at Foster, Oregon with Elder L. H. Boswell in charge. Bro. Don Allen read the obituary and lead in prayer. Bro. Fredenburgs favority songs "what a Friend" and "The Great Physician" were sung by the quartet, after which Bro. Boswell brought a timely message.

Pallbearers were: Elders Leo Kennedy, Donn Powell, S.P. Burgers, A. T. Swanson, H. F. Dane and Lynn Hoover.

Internment was in the Masonic Cemetery at Brownsville, Oregon. Brownsville being the place where he spent his childhood and early manhood and attended the Missionary Baptist Church that was there.

Bro. Fredenburg was saved when a young man and started preaching at the age of 23. He preached for 65 years. He was truly a soldier of the cross and a great defender of the strict Missionary Baptist Faith. He read his Bible daily and I wouldn't doubt that he read it through more than anyone of his day.

He wrote a book entitled "The Kingdom Question" which is copyrighted by a London Publishing Company. He also wrote several good tracts on doctrinal subjects. He wrote the history of the Middle Oregon Baptist Association several years ago which gives a good record of Missionary Baptist in Oregon.

I'm sure that Bro. Fredenburg's works and testimony will live on and accomplish much good.

THE INVISIBLE CHURCH

By C. H. Fredenburg, Tr. Co.,
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The invisible church theory is one of the most popular and pernicious heresies of modern times. Since the inward, spiritual is of more importance than the external it is easy to capture victims among religious people. But the goal or end of this doctrine if successful in its efforts is no less than the total annihilation of the church of Christ or more properly the churches of Christ.

2. Secondly, it destroys all church discipline, and is the greatest protector of heresy and heresies. It therefore spits in the face of Christ's teaching on how to deal with an erring member as given in Mt. Ch. 12.

3. It is the very heart and center of the old false doctrine of church salvation. If people were born into the church by regeneration no one could ever get into a church but saved people. But we know that unsaved people get into churches and were in some of the New Testament churches.

4. It confuses the church with the family of God which are not the same, because the family of God was centuries before there was any church.

5. If the Greek scholars are right in their definition of the word ecclesia the so-called invisible church cannot fit any definition of it, as it is not an assembly or congregation nor anything sin to it. But Psa. 22; 22 and Heb. 2:12 shows that THE CHURCH was a congregation, but that so-called church never has and never can assemble together until Christ calls the righteous dead and living to meet him in the air.

6. The church being the bride of Christ, see Mt. 9:15; Mk. 2:19, 20; Lu. 3:34, 35; John 3:29; Eph. 5:24, 26-27, 32 Re. If all the saved are in it there can be no guests at the marriage supper of the Lamb.

7. If there is such a thing as a great universal invisible church we have nothing to do with it. God has given us no instruction as to what to do with it or for it; it would be absolutely in his care, for our instructions are all about visible churches. Moreover such a church would have no commission, no officers, no duties, no doctrine, at least no discipline and no duties in this world.

8. Those who hold this theory use it to escape the truth and duties toward the visible church as some say, I belong to the invisible church, what do I care for these originations. Thus they are encouraged to condemn the churches of Christ.

9. The churches of the New Testament were visible and local and

could, and did exercise church discipline. See 1 Cor. 5:12, 13; 11 Cor. 2:5-8. This they could not do if the church was invisible. God only could restore in that case. How could anyone tell anything to an invisible church? How could anyone fulfill Matt. 18:15-17 with an invisible church?

10. Jesus said, "Ye are the light of the world." A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, etc. Matt. 5:14-15. Did He put his church in the world for a light, and then hide it under the measure of invisibility?

11. The church is the house of God. See 1 Tim. 3:15; Heb. 3:6, and cannot be destroyed. See Mark 3:27; Matt. 12:29; Luke 11:21, 22; Eph. 5:21; Matt. 16:18.

12. The invisible church would be terribly divided against itself and therefore doomed to destruction. Matt. 12:25; Mark 3:25; Luke 11:17. And therefore could not be the church of Christ.

13. Ungodly people could not get into an invisible church, but there were wicked people in some of the New Testament churches and maybe in all of them. Judas was in the first church. Paul said, "God hath set some in the church, first apostles." 1 Cor. 12:28. Judas was an apostle, therefore he was set in the church which could not be if the church was invisible and only spiritual or saved people or as some claim, being born into the church by regeneration.

14. Worldly men like Diotrophes

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THE INVISIBLE CHURCH

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could not be in an invisible church turning out good people. See 3 John 9; 10.

15. But one may say, All your arguments are of no force because we admit there is a visible church also. My answer is:

(1) If you admit the visible church, then why do you exalt your imaginable church over it to destroy its doctrine, its discipline, its organization, its authority, in fact everything God has entrusted to it?

(2) Paul says, Ye are the body of Christ. 1 Cor. 12:27. And that body is one. See Rom. 12:5; 1 Cor. 12:12; Eph. 4:4 and but one body. 1 Cor. 12:20. Therefore, there is not two bodies, one visible and one invisible. Neither is there two baptisms, one water and one Spirit. See Eph. 4:5. Might just as well argue for two Gods as to argue for two churches or two baptisms. Read Eph. 4:4-6 carefully and see. The Holy Spirit never baptized anyone. Jesus hap-

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penalized in the Holy Spirit. See Matt. 3:11; John 1:33; Mark 1:8; Luke 3:16. The spirit of 1 Cor. 12:13 is not the holy spirit and should not be written with a capital letter but the spirit there has a meaning similar to what we mean when we say kindred spirits. That is according to the teaching of Dr. John A. Broadus and is so represented in the New Testament by him, Drs. Wescott and Hovey.

16. There is no scripture that teaches the invisible church theory. Dr. Jackson has clearly shown that Heb. 12:22, 23 does not teach it but that the general assembly is the angels, not the church, as any scholar ought to know, because "AND" is always a coordinate conjunction as all ought to know, and Heb. 12:23 no more proves that the general assembly and the church are the same than Gen. 2:17, 3:22 prove that good and evil are the same. That is the cause of the wrong interpretation of Acts 2:38, Col. 1:13 and other passages.

17. THE FAMILY OF GOD INCLUDES ALL THE SAVED AND NONE BUT THE SAVED. But it could not properly be called a church or a kingdom because of its divided state. See Matt. 12:25; Mark 3:24; Luke 11:17, and for other reasons.

18. Dr. Jarrel in his book Baptist Church Perpetuity, speaks of the church as an institution somewhat as the following: He says we speak of the jury, but we don't mean one great universal invisible jury including all the juries in the world. Paul says, The husband is the head of the wife. Eph. 5:23. But he doesn't mean one great universal husband including all the husbands in the world or one great wife including all the wives in the world. I sometimes think people have less sense about religion than anything else.

19. Any man should take his own medicine; if he will not he is dishonest. Now let the invisible church preacher have an invisible church to preach to with an invisible membership, and an invisible salary, and see how he would like it. Too many of our members are invisible, at the services now, but if they were all invisible there would be no services. God's cause would be wiped out and Satan would have full possession.

Creed Creeds and Credulity

I have heard of religious people who loudly claim they have no creed and condemn other people for having creeds. I am not a Greek scholar but I understand that the Greek word from which the word creed is derived means to believe and the one who has no creed does not believe anything and would therefore be an Atheist. But when these people are pinned down to facts they claim they have no written creed: If so they are not like God because He has holy men to write his creed (what he believes) in a book, and a great book it is. He is not like Jesus Christ because Jesus had holy men to write his belief in a book and that we call the New Testament, he is not like the HOLY SPIRIT because he inspired holy men to write his belief in a book and that is the greatest book ever written, we call it the Bible. But

There is another fellow who never puts himself down as the author of any creed written or unwritten nor does he set himself forth as authorizing anyone to write any creed but he is the author and supporter of every false creed; He is very latitudinarian, anything you believe is satisfactory with him just so it is not the truth and even that is alright with him for you to believe providing you don't obey it, or insist its claims on others. Yes, all creeds are satisfactory with him unless it is the narrow one, he seems to be a great Federationist. No one must say anything against any creed, surely that is his spirit because he is the author of all of them but one and if he can get that one to go in with all his false ones he knows he can correct it also. A little filth in pure water makes it all filthy. A little leaven leaveneth the whole lump. He never puts his name to any creed nor does he authorize anyone else to do so. I need not tell you who he is, but ask you, WHO ARE YOU IMITATING?

I like to have what I believe down in black and white; then if there is anything wrong with it correct it. My Book on Divine Government has mistakes in it I am sorry to know but I am not only willing but anxious to correct or defend everything in it or any other writings of mine. It is only the truth that can make us free. There is one Faith, Eph. 4:5 and we should contend for it. Jude 3, yes earnestly notwithstanding the broad mindedness and undenominationalist of these times.

ELD. C. H. FREDENBURG, Th. G.

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