

# The Baptist CHALLENGE

a voice of independent Baptists

VOL. XL, No. 12

December 2002

WHOLE NO. 458

## “Falling From Grace”

By M. L. Moser, Sr.

*(This sermon is copied “as preached” in the Central Baptist Church, Little Rock, Arkansas.)*

Scripture Text: Hebrews 6:1-9.

Those of you who have your Bibles turn with us to the 6th chapter of the book of Hebrews. We are again taking up one of the so-

called passages of Scripture that many people believe teach that you can fall from grace. I do not believe that the Bible teaches any such thing. I believe that every passage of Scripture that those who believe in apostasy quote, in reality when properly understood, emphasizes in no uncertain terms the eternal security of the believer.

There are two ways of expressing that doctrine — God’s way and man’s way. From God’s standpoint we speak of the eternal security of the believer. From the human standpoint we speak of the final perseverance of the saints. In other words, the very moment that a man believes on the Lord Jesus Christ as his Lord and Savior he is

eternally saved, but it is just as true that from the moment he believes on the Lord Jesus Christ as his Lord and Savior he holds out or perseveres unto the end. The doctrine of the final perseverance of the saints is the human side of the doctrine of the eternal security of the believer.

(See **GRACE** on page 21)

### God and China

By Nicholas D. Kristof

HONGXIANG, China — She never broke when she was tortured with beatings and electrical shocks, and even when she was close to death she refused to disclose the names of members of her congregation or sign a statement renouncing her Christian faith.

But now, months later, Ma Yuqin abruptly chokes

(See **CHINA** on page 14)

### Editor’s Wife With The Lord

[Picture on page 6]

Dear Friends:

Following 16 years of Alzheimer’s Disease, Edith finally went home to be with the Lord. She turned 77 years-of-age on October 21. I sent an Email letter to those on my mailing list last week informing them that my wife had passed away and I want to thank each of you that sent an answer to my Email. I

received over 60 replies in just the first day (and they are still coming in), plus I have received many cards through the post office and they are still coming in. Thanks to each of you. I probably want have time to thank each one of you individually as there is much to do in taking care

(See **EDITH** on page 6)

### Three Rules For The Recognition of a Baptist Church

The old Philadelphia Baptist Association in 1798 had the following rules which were to be observed in the recognition of a new Baptist church or a church applying for fellowship in the Association.

1. The church must be orthodox.
2. The church must be

(See **RULES** on page 4)

**Quiz The Pastor -- #6****If Jesus Was Raised From the Dead, Where is He Today?****By the late Nick Michalinos**

**Question:** If Jesus was raised from the dead, where is He today?

**Answer:** The record that God gave of His Son Jesus (1 Jn. 5:12) clearly states that Jesus the Christ was raised from the dead (Mt. 26:6; Mk. 16:1-4; Lk. 24:1-49; Jn. 20:1-23; 1 Cor. 15:4-8, 20, 23; Jn. 14:1-3, 19).

It was not a spiritual resurrection. His was a literal, bodily resurrection, with "flesh and bones" that could be handled and touched (Lk. 24:39). He showed Himself alive to His disciples "by many infallible proofs, being seen of them 40 days (Acts 1:3; 1 Cor. 15:4-8).

His resurrection is part of the "gospel" (1 Cor. 15:4), and we are told that one must believe in the resurrection of Christ in

order to be saved (Rom. 10:9-10). The fact of His resurrection is scripturally settled.

After His resurrection and His 40 days stay with His disciples, the scripture states that after "He had spoken these things (to them) while they beheld, he was taken up; and a cloud received him out of their sight," and at that time two angels spoke to His disciples and said, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you *into heaven* shall so come in like manner as ye have seen him go *into heaven*" (Acts 1:9, 11).

This "same Jesus" in His spiritual, immortal, resurrected body, ascended up into Heaven and has been there for the last 1900 years. He "entered ... into

heaven itself, now to appear in the presence of God for us" (Heb. 9:24). Heaven's location is said to be "far above all heavens" (Eph. 4:10), also called "the heaven of heavens" (Neh. 9:5; 1 Ki. 8:27), "the third heaven" and "paradise" (2 Cor. 12:2, 4).

The other heavens mentioned are the first heaven which is the atmospheric heaven, the second heaven which is the starry heaven, and, of course, God's dwelling place, the third heaven, where our Lord Jesus presently resides.

The Word of God goes so far as to tell us the exact place our Lord now occupies in heaven. Over 20 times we are told in the Bible that Jesus is "sitting on the right hand of God" the Father. Even in the Old Testament it is prophetically written of this, "The Lord said unto my Lord, Sit thou at my (Father's) right hand until I make thine enemies thy footstool" (Psa. 110:1). Some New Testament verses regarding His seating arrangement at the Father's right hand are Mark 14:62, 16:19, Luke 22:69, Romans 8:34, Hebrews 1:3, 8:1, 10:12, and 12:2.

When the body of a child of God dies, his spirit immediately goes to be with the Lord (2 Cor. 5:8; Phil. 1:23-24), in His wonderful presence in heaven. What a blessing to have this assurance!

And one day soon, the

Lord Jesus will leave His place at the right hand of the Father and meet His ransomed ones, both those who will be resurrected at that time and those then living, "in the air" (1 Thess. 4:13-18), and take them to heaven with Him where they will "appear before the judgement seat of Christ" (2 Cor. 5:10), and then after seven years, to return with Him to earth where He will reign as King with His saints for 1,000 years (Rev. 19:11-21; 20:1-6). The capital of earth at that time will be the city of Jerusalem (Zech. 14). &

**Baptists, Speak Up!**

We should set forth our principles clearly before the world. We have no business to be so polite as to make people think we stand apart simply because we are selfish or ignorant. It is far better to let them see clearly why it is that we stand apart in many things. We have ceased to insist, or have insisted in the wrong spirit, upon our distinctive doctrines, and both courses have led people to think that we are bigoted and narrow. We need a new campaign in the right spirit to set forth our views before the world" — **William D. Knowlin** (The Baptist Spirit, pp. 95-96).

Yes, any man can have his say or have his way about anything, anywhere — provided he doesn't want any friends.

**THE BAPTIST CHALLENGE****M. L. Moser, Editor**

**Pastor Emeritus  
CENTRAL BAPTIST CHURCH  
15601 Taylor Loop Rd.  
Little Rock, Arkansas 72223  
Email: mlmoser1@juno.com  
Editor's Phone: (214) 755-7777**

Articles carrying the author's byline do not necessarily reflect the Editorial policy of the paper.

## What Is Baptist “Liberty of Interpretation?”

By Chester E. Tulga

The basic tenet of the historic Baptist faith is that the Bible is the Word of God and the sole authority of faith and practice. Every historic Baptist confession of faith has affirmed this. Within this framework of Divine revelation, there is the right of the individual to interpret the Scriptures. The reverent acceptance of the Scriptures as authority, in dependence upon the Holy Spirit for illumination, is the basis of Baptist freedom of interpretation. The Baptist grants to any person the right to interpret the Scriptures rightly or wrongly, but he claims for himself only that method of interpretation based upon the absolute authority of the Scriptures, and the illumination of the Holy Spirit in the mind and heart of the born-again believer. He rejects any method of interpretation that destroys the fundamental teachings of the Scriptures. He denies that interpretation that “wrests the scriptures” from their original framework and meaning. He rejects that interpretation that arbitrarily places any desired meaning upon the plain language of Holy Writ.

We are living in a day characterized by a liberal writer as “a day of stan-

ardless interpretation.” Liberals insist upon liberty to interpret the text regardless of the context. The Bible is made to say what they want it to say. Many fundamentalists and others have followed their example, and while they pay lip service to its authority, they actually undermine that authority by unscrupulous interpretations.

So Orrin G. Judd, then a member of the American Baptist Foreign Mission Board (1943) pleaded for latitude of interpretation concerning the doctrine of the virgin birth. He and others concluded the issue by insisting that Baptists have the right to interpret the Scriptures anyway they pleased, thus introducing the principle of arbitrary anarchy which would eventually destroy all meaning. Others called facts “interpretations” and claimed liberty to reject Scriptural facts by calling them “interpretations.”

To abandon all rules of interpretation and place any meaning upon Holy Writ that pleases us at the moment, is not only to destroy authority but also the meaning of language. To abandon all rules of interpretation and place alien meanings on the Word to justify our practices as

many fundamentalists do, is to strike a blow at the authority of the Scriptures. Modernists openly deny the authority of the Scriptures, but many fundamentalists betray the Word of God with a pious kiss, praising its authority while undermining it. The modernists divide the Word into the credible and the incredible; many fundamentalists divide the Word into the essential and the non-essential, and reserve the right unto themselves to determine the importance or the unimportance of the teachings of the Scriptures.

Baptists believe in liberty of interpretation within the framework of an authoritative Word of God. They insist that the Spirit of God illuminating the mind and heart of the believer is the true interpreter. They reject that intellectualism which exalts the unsanctified intellect above the Word of God. They reject that liberty of interpretation which forms a cover for disobedience to the Word. They reject that liberty of interpretation claimed by the modernists by which they deny the fundamental teachings of the Word of God. By their great confessions of faith they have affirmed and reaffirmed that there are liberties of interpretation which they do not allow and will not accept. &

Life is just an eternal struggle to keep one's earning capacity up to one's yearning capacity.

## Evolution Explains Nothing!

Does the theory of evolution explain the creation of electromagnetism? No.

Does evolution explain the creation of the atom or the molecule? No.

Does evolution explain the creation of the solar system? No.

Does evolution explain the placing of the earth ninety-three million miles from the sun, which was necessary for the eventual creation and sustaining of life on this earth? No.

Does evolution explain the creation of the exact mixture of oxygen and carbon dioxide that flora and fauna need in order to live on this earth? No.

But what does explain them is the existence of an all-powerful Supreme Being who did create and always will have the ability to create everything that exists and will ever exist on this earth and in every other place in the universe.

— *Christian Victory* &

We often hear people say that money is not everything, but it is just about the best thing to pay bills with that we have ever come up with.

----

Christ died for us in three hours, but it takes a life time for us to die with Him.

## Immigrants, Not Americans, Must Adapt

[The following editorial was written by an American citizen and published in a Tampa newspaper.]

I am tired of this nation worrying about whether we are offending some individual or their culture. Since the terrorist attacks on September 11, we have experienced a surge in patriotism by the majority of Americans.

However, the dust from the attacks had barely settled when the “politically correct” crowd began complaining about the possibility that our patriotism was offending others.

I am not against immigration, nor do I hold a grudge against anyone who is seeking a better life by coming to America. Our population is almost entirely comprised of descendants of immigrants.

However, there are a few things that those who have recently come to our country, and apparently some born here, need to understand.

This idea of America being a multicultural community has served only to dilute our sovereignty and our national identity.

As Americans, we have our own culture, our own society, our own language and our own

lifestyle. This culture has been developed over centuries of struggles, trials, and victories by millions of men and women who have sought freedom.

We speak *English*, not Spanish, Arabic, Chinese, Japanese, Russian, or any other language.

Therefore, if you wish to become part of our society, learn the language!

“In God We Trust” is our national motto. This is not some Christian, right wing, political slogan.

We adopted this motto because Christian men and women, on Christian principles, founded this nation, and this is clearly documented. It is certainly appropriate to display it on the walls of our schools. If God offends you, then I suggest you consider another part of the world as your new home, because God is part of our culture.

If **Stars and Stripes** offend you, or you don't like Uncle Sam, then you should seriously consider a move to another part of this planet.

We are happy with our culture and have no desire to change, and we really don't care how you did things where you came from.

This is *our country*, our land, and our lifestyle. Our First Amendment gives

## No Christ In School

A Massachusetts second grader was told she could not share a book with her class because it was about the birth of Christ, and now, after failed attempts to resolve the dispute with the school district, the girl's parents have sued in federal court.

“The actions of the school district are not only unconstitutional, but send a disturbing message to all elementary school students — that religious beliefs must be treated the same way the school handles profanity or offensive behavior — not permitted at school,” said attorney Vincent McCarthy, senior counsel for the Pat Robertson-founded American Center for Law and Justice (ACLJ). The ACLJ is representing seven-year-old Laura Greska and her parents.

The complaint, filed earlier this week, alleges that Massachusetts'

every citizen the right to express his opinion and we will allow you every opportunity to do so. But, once you are done complaining, whining, and griping about our flag, our pledge, our national motto, or our way of life, I highly encourage you to take advantage of one other great American freedom, **THE RIGHT TO LEAVE.** &

Leominster Public School District discriminated against Laura based on her religious beliefs and violated both her First and Fourteenth Amendment rights, including her fundamental rights to free speech and free exercise of religion.

As part of an assignment requiring Northwest Elementary students to bring a Christmas-related book to class, Laura chose to share a Little Golden Book called “The Christmas Story.” But after she began reading from it, her teacher asked her to stop because “religious” material was not allowed in the classroom.

The ACLJ's complaint contends that while other students were allowed to share books with other holiday characters such as Santa Claus, Laura was not permitted to “communicate, on the same basis as all other students, her family's Christmas tradition when given the opportunity in her classroom.” &

### RULES . . .

(Continued from page 1)

duly constituted.

3. The minister must be regularly ordained.

Their carefulness maintained a consistent testimony. The carelessness of present day Baptist groups is sowing the seeds of tomorrow's apostasy.

We learn from history that nobody learns anything from history.

## Why Should I Belong To the Local Church?

By Jeff Swart

Why should the believer become a part of the local church? Why not just fellowship in a small group, a Bible study or a prayer group? Is the church really all that important? Apparently, the early believers never asked that question. They sensed their need for fellowship and for commitment to other Christians. Jesus reminded His disciples: "For where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20).

We realize the context of Jesus' statement is in reference to the local church exercising church discipline (Mt. 18:15-20). But we all understand that Jesus is present in a special way when the saints gather to worship Him. The word "saint" is never found in the New Testament, only the word "saints" (plural). It's as if God is saying a believer should never be isolated. When Jesus taught the disciples to pray, he said, "Our Father, which art in heaven," not "My father," which indicates a gathering of saints praying rather than an individual prayer.

Paul saw believers as fellow citizens and fellow members of the household of God (Eph. 2:19-22). He

noted that we are linked together in a similar way that a building is made up of connected materials (Eph. 2:20-22). In 1 Corinthians 12:12-27 Paul compares Christians to the parts of the human body. As the various parts of our body are linked together and function as one, even so should believers be linked together and function as one. Believers desperately need one another's fellowship and support.

The writer of Hebrews perceived that in the last days just prior to the Lord's return, some Christians would stop attending church:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

God commands believers not to become slack in our "assembling together" but to be even more faithful as we see the day of our Lord's return nearing. An article in the Christian periodical *Moody Monthly* had this to say: "The difference between listening to a sermon on the radio or television and going to church is almost like the difference between calling your girlfriend on the

telephone and spending an evening with her!"

About A.D. 150, Justin Martyr described the Christian worship service of his day: "And on the so-called day of the Sun (Sunday) there is a meeting of all of us who live in cities or the country, and the memoirs of the Apostles or the writings of the prophets are read. ..." Justin Martyr observed that the Christians of his day assembled together for the purpose of worship.

Church reformer John Calvin stated that those disconnected from the local church are, "No more than spiritual orphans cut off from the vital source of spiritual nourishment and growth." You may think that spiritual fitness is an individual matter, but your failure to participate in the corporate life of God's people can only stunt the kind of growth in grace that the Apostle Paul envisioned in Eph. 4:11-16: "And he gave some apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by

## There Are Two Seas In Palestine

One is fresh, and fish are in it. Splashes of green adorn its banks. Trees spread their branches over it, and stretch out their thirsty roots to sip of its healing waters.

Along its shores the children play, as children played when HE was there. HE loved it. HE could look across its silver surface when HE spoke HIS parables. And on a rolling plain not far away HE fed

(See **SEAS** on page 13)

the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

John White observed that, "One cannot exist without the other (a believer and the local church), as demonstrated in the book of Acts, where no one was counted as a Christian until he or she was baptized and received into the community of God's people."— Baptist Trumpet



**This picture was taken on August 9, 1996**

### EDITH . . .

(Continued from page 1)

of everything so I hope that you will consider this as a "thank you" for your prayers and your Emails and cards that you sent me. The following is the Email that was sent out with minor changes to adapt for **The Baptist Challenge**.

The death of Edith was more or less expected, although you are never really prepared for it. She had been diagnosed with Alzheimer's Disease nearly 16 years ago, and the Lord was good to us in allowing her to live such a long time,

but for the last few months she began to go down very rapidly. Finally, it reached the point that she was bedfast, and I could not leave her at all unless there was someone to stay with her. For this reason we had moved from Little Rock to Texas as our oldest son (Maurice) and his family live here, and we moved just a short distance from them so that I could have some help with Edith, and I don't know what I would have done without them and hospice.

Wednesday night (Nov.

(See **EDITH** on page 7)

Arkansas Democrat - Gazette

## Edith Louise Fryer Moser

# Minister's wife put many skills to use

BY EMMETT GEORGE  
Arkansas Democrat-Gazette

Edith Louise Fryer Moser had to overcome her shyness before she was fully comfortable being a minister's wife.

"She used to be very shy but she outgrew it," said her husband, the Rev. M.L. Moser Jr. of Red Oak, Texas. "Being a preacher's wife, she had to get over it because you meet people all of the time."

Moser, formerly of Little Rock, a missionary in Mexico with her husband for 13 years, died Wednesday at her home in Red Oak, Texas after a 16-year struggle with Alzheimer's disease. She was 77.

A funeral service will be at 10 a.m. today at Griffin Leggett Healey & Roth chapel. Burial will be in Forest Hills Cemetery in Little Rock.

In addition to being a devoted preacher's wife, Moser became the first certified medical assistant in the state after she received training in the early 1950s at the University of Oklahoma in Norman.

In September of 1952, she accompanied her husband, the former pastor of Central Baptist Church in Little Rock, to Morelia, Mexico.

While her husband trained Baptist preachers, Moser taught English and put her medical training to work by teaching women in rural areas of Mexico how to give shots.

Moser was born on Oct. 21, 1925, at McCrory to Eugene Fryer and Ella Lindsey Fryer of McCrory.

She lived the quiet life of a farm girl. She picked cotton, thinned corn and did other

chores to earn money to pay for typing, and typesetting lessons, skills that later proved invaluable.

After graduating from McCrory High School, Moser began nursing training at St. Vincent Infirmary in Little Rock, but she got married instead of completing her studies.

In 1947, she married M.L. Moser Jr., a Pine Bluff native. They had two sons.

She worked for several prominent Little Rock physicians and later for the Army Ammunition Depot at Jacksonville.

In 1965, M.L. Moser Jr. succeeded his father as pastor of Central Baptist Church. In 1990, he retired to become supervisor of missions for the church.

The church operates the five-year Latin American Baptist Seminary at Cárdenas, Mexico.

Moser assisted her husband as a typist, typesetter and proof-reader for *The Baptist Challenge*, a monthly magazine, and for a series of books published in Spanish, French, Portuguese, English and Japanese.

The Rev. L.M. Potts, the current pastor of Central Baptist Church, said, "She was the virtuous wife that's mentioned in the Bible.

"She was the most mild-mannered person you will ever meet in your life," Potts said. "I didn't know any person that didn't like her."

Four years ago, the couple moved to Red Oak, where they were living when she died.

"She couldn't have been a better wife," Moser's husband said. "She was my right hand."

EDITH . . .

(Continued from page 6)

20) she seemed about the same, maybe a little bit worse, but she could still drink some Ensure and eat a little pudding, but that's about all. I had a recliner chair next to her hospital bed which we had in the living room of our house. I stayed in the chair 24-hours-a-day, 7 days a week, in order to take care of her. I had promised her that I would never place her in a nursing home, but would take care of her myself. This I did.

About 2:00 a.m. I woke up and went to the bathroom, and when I returned, I asked her if she wanted some water, and she mumbled something, and she drank a little water which caused her to strangle a bit as it always had been doing for the past few weeks, but then she went on back to sleep.

I woke again about 5:00 a.m. and when I checked on her, she had already gone to be with the Lord. The Lord was good to us in that she had no suffering, no pain, and simply "went to sleep" and woke up in the presence of the Lord. I cannot think of a better way to go.

We went to Little Rock for the funeral and the **Arkansas Democrat/Gazette** had a feature article about her on the obituary page, and a full house attended the funeral service. I am including a

copy of the article here in **The Baptist Challenge**. If you can print it out it will be more legible, as I have had a hard time in getting it in **TBC**. God in deed was really good to us. She was buried on my birthday, Saturday November 23. She is buried next to my father and mother, and I also have a plot there for me whenever the Lord is ready to take me home.

As to what I intend to do now I am not sure. I am 77 years old, but I think my health is still pretty good, so I am seeking the Lord's will as to how I might spend the last few years of my ministry. I ask each of you to remember me in your prayers as I seek the Lord's will for the last year's of my life. I want to serve the Lord as long as He enables me to do so. You never retire from the ministry, from pastoring yes, but not from the ministry, and I intend to use these last years for Him, just as I have in the past.

I need your prayers. It is hard to adjust after having lived for nearly 56 years with your mate, and then for her to be gone. Yet this is God's will knowing that God will provide the comfort needed during such a time as this. "To every thing there is a season, and a time to every purpose under heaven" (Eccl. 3:1).

Your Brother in Christ,

M. L. Moser

## How Fundamental Organizations Go Wrong

Dr. Sam Bradford stated: "Fundamentalists, Bible believers, high and strong principled ones build. Modernists, liberals and the neos have never builded anything. They must wait until others have builded and then move in to occupy. Their process of 'taking over' follows the same pattern always. Following is the pattern of their infiltration:"

1. Institutions are founded by those of high and positive principles.

2. Infiltration is made by those holding weaker or different principles.

3. Appeal for toleration toward the infiltration on the basis of 'Christian love' is made.

4. Infiltrators' protestations of love accepted as sincere.

5. General acceptance of the infiltration as a legitimate opposition party within the movement or institution.

6. Opposition to the infiltration interpreted as lack of 'Christian love'.

7. Substitution of the infiltration position of the movement or institution.

8. Elimination of those holding the original position from leadership and official position in the movement or institution.

9. Compete capture of the movement by the infiltration. &

## Others May, You Cannot

By Buell H. Kazee

If God has called you to be really like Christ in all your spirit, He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Others can brag on themselves, and their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

The Lord will let others be honored and put forward, and keep you hid away in obscurity, because He wants to produce some choice fragrant fruit for His glory, which can be produced only in the shade.

Others will be allowed to succeed in making money, but it is likely God will keep you poor because he wants you to have something far better than gold, and that is a helpless dependence on Him; that He may have the privilege of supplying your needs day by day — out of an unseen treasury.

(See **KAZEE** on page 18)



**A “San Francisco Liberal.”** — Nancy Polosi was recently elected by the Democrats as the Minority Leader in the United States House of Representatives, the first woman elected to such job. Who is Nancy Polosi? There is no one more liberal in the House of Representatives than Nancy Polosi. Being from San Francisco, an example of how liberal she and the city she represents, San Francisco, according to the Fox News Network November 11, the city of San Francisco donated \$13,500 to celebrate Veteran’s Day; \$13,000 donated to celebrate the Vietnamese Lunar New Year, but, \$84,000 was donated to “San Francisco’s Lesbian, Gay, Bisexual, Transgender Pride Celebration Committee.” No wonder the Democrats lost so much in this last election.

\*\*\*

**Chikin Man’s Biblical Business Appeal.** — The wave of recent corporate scandals has given an unexpected platform to a businessman who has built a multimillion-

## World News Roundup

dollar company on Christian principles. Chick-fil-A founder S. Truett Cathy’s new book, *Eat Mor Chikin: Inspire More People*, which tells how the chain has seen more than thirty years of consecutive growth, is selling briskly, according to the *Atlanta Journal-Constitution*. Now run by Cathy’s son, Dan, Chick-fil-A is a \$1.24 billion company with more than 1,000 restaurants. Apart from its humorous cow-centered “Eat Mor Chikin” ad campaigns, the business is best known for not opening on Sundays. ... “I see no conflict between Christian principles and good business practices,” says the 81-year-old founder, interviewed recently by national media. ... “We all in America are covered up in greed,” Cathy said. “The best solution is to get back to the Bible and get back to the Ten Commandments.” — CNS

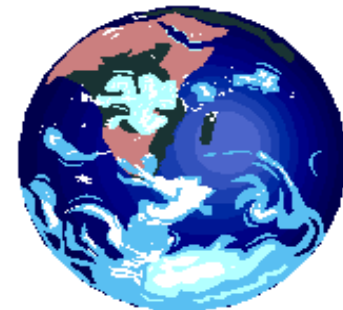
\*\*\*

**NEA Reverses Policy on Members’ Religious Objections.** -- Republicans on a House education committee are applauding a new agreement by which the National Education Association will no longer force union members to fund political activities they oppose on religious grounds.

“This is a hard-fought victory for teachers in Ohio and union members across the country,” said Rep. John Boehner (R-Ohio), the chairman of the House Education and the Workforce Committee. “Union members should not be forced to support political activities that contradict their moral beliefs.” In June, Dennis Robey, a high school industrial arts teacher in Huber Heights, Ohio, testified before a House subcommittee, telling lawmakers that he had informed the NEA in 1995 about his religious objections to using dues money for political activities he opposed. He requested that his dues money be donated to charity instead. Under the new policy, the NEA and three of its Ohio affiliates have agreed to allow dues-paying union members who have religious objections to political causes funded by the NEA to have their dues money donated to charity, rather than to political causes they object to. — CNS

\*\*\*

**Town Argues Religious Buildings Don’t Make Good Neighbors.** — Churches and synagogues don’t necessarily belong in quiet residential neighborhoods, a federal appeals court has decided.



On Wednesday, the 3rd U.S. Circuit Court of Appeals in Philadelphia dealt a setback to a Jewish congregation that wants to open a synagogue in the well-to-do Philadelphia suburb of Abington Township. Local zoning laws don’t allow churches in residential areas. A lower court struck down that zoning law, but the appeals court overturned the decision, noting that churches and synagogues can cause traffic and parking problems. “We do not believe land-use planners can assume anymore that religious uses are inherently compatible with family and residential uses,” the three-judge panel ruled. “The facts of this case illustrate why religious uses may be, in some cases, incompatible with a place of ‘quiet seclusion,’” the court added. The case now goes back to a lower court. Attorneys for Abington Township argue that more and more churches and synagogues are turning into round-the-clock operations. In fact, the synagogue at the heart of the case also wants to

(See **WNR** on page 11)

# La Voz Del Desierto

## ¿El Bautismo Alternativa U Obligación?

Por M. A. Curet

El bautismo no fue algo completamente nuevo en los días de Jesús. El mundo gentil ya tenía sus purificaciones religiosas (los egipcios, los persas, los indúes, los griegos y los romanos). Algunas de esas purificaciones se hacían con un baño en el mar o en el río.

Los judíos tenían muchas purificaciones ceremoniales y lavamientos. El llamado bautismo de los prosélitos

tenía un gran parecido con el bautismo cristiano. Cuando se incorporaban los gentiles a Israel, eran circuncidados y en tiempos posteriores también eran bautizados. Pero esta clase de bautismo, no dejaba de ser, más que una clase de ceremonia lavatoria de purificación.

Sin embargo, no puede haber dudas, que el bautismo, tal como lo conocemos hoy, comenza con el bautismo de Juan.

Cristo, después de haber organizado su Iglesia, le entregó dos ordenanzas, que son el Bautismo y la Cena del Señor.

El bautismo es la inmersión del creyente en Cristo, en agua, en el nombre de la Trinidad. La inmersión es exclusivamente el acto del bautismo, sin ella no hay bautismo; y el creyente en Cristo, es exclusivamente el sujeto del bautismo, y sin tal sujeto no hay bautismo.

El objetivo del bautismo no es para salvar a los hombres, porque es una ordenanza declarativa (Mateo 28:19-20).

La comisión de Cristo, tal como se entendió y se practicó en los tiempos apostólicos, requiere el bautismo de creyentes (de discipulos). El bautismo de incrédulos o niños inocentes, no tiene autoridad divina.

(Vea **BAUTISMO** en la pág. 10)

## Una Vida Perdida

Una noche, Hay Aitken predicaba a una gran audiencia en Bristol, Inglaterra, sobre el texto "Os es necesario nacer de nuevo." Horatio Bottomley, un joven de intelecto esclarecido, le escuchaba con gran atención. Estaba profundamente conmovido. Al término del mensaje se hizo una invitación para que los no salvos confesaran públicamente a Cristo y buscaran la misericordia. Bottomley pensó: "Yo no. Esto no es para mí. Yo llevaré el timón de mi vida."

Rigió su propia vida.

Hizo una fortuna. Llegó a ser un héroe popular, campeón de los derechos cívicos. Desenmascaró a muchos embaucadores y gente sin conciencia, y los llevó ante los tribunales.

Cuando tenía sesenta y tres años, Bottomley, que había hecho públicos los delitos de otros, fue hallado él mismo culpable de un delito y sentenciado a siete años de cárcel. Un viejo amigo suyo, cristiano, le visitó en la cárcel. Éste le contó a Bottomley la historia de su conversión. Le dijo: Hace años estaba en Colston Hall, en Bristol.

Hay Aitken predicó sobre el texto "Os es necesario nacer de nuevo." Yo me sentí convicto de pecado y vi mi necesidad de un Salvador. Acepté a Cristo, y desde aquel día memorable, ¡Cristo lo ha sido todo para mí!

Bottomley murmuró: Bien, y luego añadió: Yo también escuché aquel mensaje. Sentí la necesidad del Salvador, pero lo rechacé. Después exclamó con remordimiento: Una vida sin Cristo es una vida perdida.

Es cierto; por muy buenas cosas que haya

hecho en este mundo, si no las ha hecho con Cristo y para Cristo serán perdidas. Afortunadamente, Bottomley llegó a conocer a Cristo para salvación, pero no para servicio; había perdido su tiempo de oportunidad de trabajar para Cristo.

"Porque ¿qué aprovechará al hombre, si ganare todo el mundo, y perdiere su alma? ¿O qué recompensa dará el hombre por su alma" (Mateo 16:26).

¡Acepta a Jesucristo como tu único Señor y Salvador hoy!



**BAUTISMO . . .**  
(Viene de la pág. 9)

En el bautismo se representa la sepultura y resurrección de Jesucristo (Rom. 6:3-5; 1ra Ped. 3:21). Las dos ordenanzas (la Cena del Señor y el Bautismo), proclaman simbólicamente los tres grandes hechos del Evangelio, según lo enseña el apóstol Pablo (1ra. Cor. 15:3-4). Estos tres grandes hechos del Evangelio son: que Cristo murió, fue sepultado, y se levantó de nuevo. La Cena del Señor conmemora el primer hecho, es decir su muerte; en el bautismo se ve sepultado y levantado otra vez.

El bautismo también expresa, por figura, la muerte al pecado del creyente, y su resurrección a una nueva vida. Cristo murió, y el creyente realmente murió al mundo de pecado con Él. La resurrección de Cristo le produjo una forma nueva de vida. Ahora, ¿en qué consiste esta vida nueva? Si nuestra vida vieja, la muerta y enterrada con Cristo, fue del todo pecaminosa, la nueva o la que hemos resucitado con el Salvador resucitado, debe ser del todo una vida santa (1ra Ped. 1:14-15).

De modo, que cada vez

que un creyente se vuelve a “aquellas cosas de las que ahora nos avergonzamos,” desmiente su resurrección en Cristo a novedad de vida, y se olvida que fue purificado de sus antiguos pecados (Rom. 6:17-23).

Nuestro viejo hombre fue crucificado juntamente con Cristo, a fin de que no sirvamos más al pecado, sino a la justicia de Dios (Rom. 6:3-13). La muerte de Cristo, no sólo expía la culpa, sino que también ocasiona la muerte del pecado mismo en todos los que están vitalmente unidos a Él; así la resurrección de los creyentes, no sólo para aceptación de parte de Dios, sino también para una novedad de vida.

A la luz de estas verdades, es que debemos examinarnos todos los que proclamamos el nombre de Cristo, “si somos de la fe.” El agua del bautismo no nos salva, pero si, la parte espiritual a él unida, el arrepentimiento y la fe en Jesucristo, de lo que es un signo y sello. La sangre de Jesucristo es lo que nos limpia de toda mancha de pecado, cuando nos arrepentimos, y nos ayuda a que podamos andar en vida nueva.

El bautismo es una ordenanza, cuyo propósito, es mostrarnos que debemos andar en novedad de vida.

## Las Iglesias Pequeñas

Las estadísticas revelan que a pesar de que últimamente ha aumentado el número de iglesias grandes con asistencia de 2,000 o más en los cultos, todavía prevalece la iglesia pequeña de 200 o menos. De las 255,000 iglesias de todas las denominaciones que se calcula existen en los Estados Unidos, más de 100,000 son iglesias con 50 miembros o menos. Entre los Bautistas del Sur de los Estados Unidos, que suelen tener buenas estadísticas, el 58 por ciento de las iglesias tienen menos de 300 miembros.

Todo esto demuestra,

Que pasemos de muerte a vida. El bautismo *no es una alternativa* que nosotros tenemos, y que podemos realizar si queremos. El bautismo es una ordenanza del Señor, y como ordenanza del Señor, *es una obligación*.

Todos los que hemos aceptado a Jesucristo como único Salvador, en obediencia a su mandato, tenemos que bautizamos, a menos que nuestra profesión de fe, *sea falsa* (Marcos 16:14-16). El que cree en Jesucristo tiene que demostrarlo con la obediencia a sus mandamientos.

“Dijo entonces Jesús a los judíos que habían creído en él: Si vosotros permaneciereis en mi palabra, seréis verdaderamente mis discípulos” (Jn.8:31). &

que la iglesia pequeña sigue siendo el pilar del reino de Dios. No se lamenta por su iglesia, si es pequeña, pues, es muy importante en los planes de Dios.

“No temáis, manada pequeña, porque a vuestro Padre le ha placido daros el reino” (Lucas 12:32).

[504 Ilustraciones Preferidas”, Jose Luis Martínez, Compilador.] &

## Salmos 8

Oh Jehová, Señor nuestro, ¡Cuán grande es tu nombre en toda la tierra, Que has puesto tu gloria sobre los cielos!

De la boca de los chiquitos y de los que maman, fundaste la fortaleza, A causa de tus enemigos, Para hacer cesar al enemigo, y al que se venga.

Cuando veo tus cielos, obra de tus dedos, La luna y las estrellas que tú formaste:

Digo: ¿Qué es el hombre, para que tengas de él memoria, Y el hijo del hombre, que lo visites?

Pues le has hecho poco menor que los ángeles, Y coronástelo de gloria y de lustre.

Hicístelo enseñorear de las obras de tus manos; Todo lo pusiste debajo de sus pies:

Ovejas, y bueyes, todo ello; Y asimismo las bestias del campo;

Las aves de los cielos, y los peces de la mar; Todo cuanto pasa por los senderos de la mar.

Oh Jehová, Señor nuestro, ¡Cuán grande es tu nombre en toda la tierra!

**Iglesia Bautista El Redentor**  
**Central Lafayette #17, Arroyo, PR 00714**  
**(787) 839-3669 y (787) 839-5792**  
**Marcos A. Curet, Pastor**

WNR . . .

(Continued from page 8)

open a school. — CNS

\* \* \*

**Court Rules Woman May Use Deadly Force To Defend Unborn.**

— A Michigan appeals court made an accurate interpretation of the state Legislature's intent when it ruled that a pregnant woman may use deadly force to protect a fetus from attack, even if her own life is not in danger, a pro-life group said. "We agree with the decision," said Douglas Johnson, legislative director of the National Right to Life Committee (NRL). "We think that the unborn child should be recognized as a full member of the human family." Johnson's comments concerned a case in which the Michigan Court of Appeals reversed a Kalamazoo County Circuit Court's conviction of a woman for killing her boyfriend. ... Jaclyn Louise Kurr said she was 16 weeks pregnant with quadruplets at the time of the incident, testified she was defending herself during a fight in which her boyfriend, Antonio Peña, punched her in the stomach. Under Michigan law, people may use lethal force to defend themselves when they have reason to believe their lives are in danger, or when they use deadly force "in defense of

others." — CNS

\* \* \*

**Birth Of Christ Taboo.**

— A Massachusetts second grader was told she could not share a book with her class because it was about the birth of Christ, and now, after failed attempts to resolve the dispute with the school district, the girl's parents have sued in federal court. "The actions of the school district are not only unconstitutional, but send a disturbing message to all elementary school students — that religious beliefs must be treated the same way the school handles profanity or offensive behavior — not permitted at school," said attorney Vincent McCarthy, senior counsel for the Pat Robertson-founded American Center for Law and Justice (ACLJ). The ACLJ is representing seven-year-old Laura Greska and her parents. The complaint, filed earlier this week, alleges that Massachusetts' Leominster Public School District discriminated against Laura based on her religious beliefs and violated both her First and Fourteenth Amendment rights, including her fundamental rights to free speech and free exercise of religion. As part of an assignment last December requiring Northwest Elementary students to bring a Christmas-related book to class, Laura chose

to share a Little Golden Book called "The Christmas Story." But after she began reading from it, her teacher asked her to stop because "religious" material was not allowed in the classroom. The ACLJ's complaint contends that while other students were allowed to share books with other holiday characters such as Santa Claus, Laura was not permitted to "communicate, on the same basis as all other students, her family's Christmas tradition when given the opportunity in her classroom." — CNS

\* \* \*

**Homosexuality To Be Approved In Canada?**

— Canada's Justice Minister on Thursday asked Parliament to consider legalizing homosexual marriage, or creating a new "civil union" category. Martin Cauchon said he wants a debate on the subject.

\* \* \*

**Homosexual Marriage, Legalized Pot Rejected in Nevada.**

— Nevada voters Tuesday repeated their opposition to homosexual unions and said no to a provision that would have allowed adults to legally possess up to three ounces of marijuana over the counter in state licensed stores. — CNS

\* \* \*

**Court Rules For Boy**

**Scouts.** — The District of Columbia Court of Appeals has ruled that the Boy Scouts of America had a right to bar two men as troop leaders because of their declared homosexuality. The ruling, issued last week, overturned a June 2001 decision by the District of Columbia Human Rights Commission that the scouts violated the District's anti-discrimination laws when it revoked the membership of Michael Geller and Roland Pool in 1992 because of their homosexuality. The commission ordered the Boy Scouts and the National Capital Area Council to admit both men as adult members, to pay their attorney fees and to pay them each \$50,000 in damages. — CNS

\* \* \*

**Another Nut With A Gun?**

— A sniper terrorizes Washington, killing eleven people. A Texas lawyer opens fire in a courtroom, killing two. A Denver doctor dies in a gun battle with police. An Arkansas boy shoots his classmates and teachers. A man blows his brains out at a San Diego courthouse. What do these seemingly senseless acts of violence have in common? Access to guns or disadvantaged backgrounds? No, the perpetrators all had had

(See WNR on page 12)

WNR . . .

(Continued from page 11)

either their children or their fathers taken away in divorce court. — CNS

\* \* \*

**Pro-Life Groups Applaud Bush Decision On Human Embryos.** —

Family and pro-life groups came out in strong support of the Bush administration's decision to add human embryos to the list of "human subjects" whose welfare should be considered by the National Human Research Protections Advisory Committee. The decision is a powerful symbol that the administration considers the rights of embryos on par with those of fetuses, children and adults, the pro-life groups said. "We applaud the Bush administration in this decision for recognizing the humanity of the embryo," said Ken Connor, president of the Family Research Council.

\* \* \*

**Wiccans Offer Alternative to Boy Scouts.** —

Frustrated by an unsuccessful campaign to achieve religious recognition from the Boy Scouts of America, a Seattle-based Wicca church has launched its own youth program, which is based on tolerance for different beliefs, including differences in sexual orientation.

SpiralScouts founder Pete "Pathfinder" Davis believes that many of the things the Boy Scouts are doing are "socially inappropriate." He said he created the SpiralScouts to "fill the void left by prejudicial treatment of other established children's programs." Davis, who serves as the Archpriest of the Wiccan Aquarian Tabernacle Church, said his main argument with the BSA is that the group has refused to recognize Wicca as an acceptable form of worship, but at the same time, the BSA incorporates the symbols of myriad Christian denominations into its Religious Emblems program.

\* \* \*

**Nigeria To Pass Law Clamping Down On Notorious Scams.** —

Under international pressure, Nigeria is taking steps to clamp down on international money-laundering rackets, including the scams for which the West African country has become notorious. Lawmakers are considering draft legislation aimed at stopping individuals and banks involved in the corruption, the proceeds of which are sometimes used to finance terrorism, drug trafficking and other criminal activities. Nigeria is regarded as the center of the "advance fee" scam — also known as 419 scams after the relevant section of the Criminal

Code of Nigeria — used by criminals to defraud unsuspecting victims. By some estimates, the scam has cost unsuspecting people around the world around \$5 billion since the 1980s.

\* \* \*

**Christianity No Longer The Focus of YWCA.** —

Even though the initials YWCA stand for the Young Women's Christian Association, a spokeswoman said it's been a "very, very long time" since the organization focused on promoting Christian values. "Now, the focus is on empowering women and their families," Crystal McNeal, a spokesperson for the YWCA of Greater Milwaukee, Wis., said. That empowerment, she said, includes dispensing birth control pills and condoms to girls and women.

\* \* \*

**School Officials Halt Giveaway of Bibles.** --

Local school officials have banned the distribution of Gideon Bibles in public schools after a parent threatened to file suit. Limestone County (Ala.) Superintendent Barry Carroll said a parent complained after the Gideons Christian organization held its annual Bible distribution for fifth-graders. Bob Lambert, the president of the local Gideons chapter,

said the organization would abide by the decision and did not want any publicity for fear it would compromise Bible give-aways elsewhere. "We are not anti-Bible, but we want to do things in an appropriate and legal manner," he said.

\* \* \*

**Anti-abortion Group Targets Election Law.** --

Hawaii Right To Life asked a federal court to block enforcement of political ad restrictions in the new federal campaign-finance law, saying they are blocking the group from expressing its views on two special congressional elections in the state. The Hawaii elections Nov. 30 and Jan. 4 to fill a vacancy created by the death of Democratic U.S. Rep. Patsy Mink are the first conducted under the new law. One key provision prohibits a range of interest groups from airing political ads that mention federal candidates close to elections. Hawaii Right to Life asked a federal court in Washington to block the Federal Election Commission from enforcing the restrictions, which it says violate its free-speech rights.

\* \* \*

**Pat Robertson Persists: Islam "Extreme and Violent."** — One of

(See WNR on page 13)

WNR . . .

(Continued from page 12)

America's most prominent religious leaders refused to back away from his criticism of Islam, despite efforts by the Bush administration to separate Islam from the hostility Americans feel toward Muslim terrorists. Rev. Pat Robertson, founder of the Christian Coalition, challenged the media and Jews in the U.S. to read the Koran and "see who your real enemies are." Robertson once again rejected the view that Islam is a religion of peace. ... The Koran teaches that the end of the world will not come until every Jew is killed by Muslims. Now that is what it says in the Koran, written by Muhammad," Robertson said. ... "There is no doubt that the religion of Muhammad and those who adhere to it firmly, such as the [Saudi Arabian] Wahabis, and the Taliban and the Iranian Mullahs and other mullahs operating in other parts of the world, is extreme and violent," Robertson said. ... Please read the Koran and see what it says ... Please see what the mullahs are teaching the little children in Palestine and in other parts of the world about you. And when you get through, do us a favor, don't criticize your friends, but see who your real enemies are," Robertson said. White House officials said it was a deliberate effort on

Bush's part to repudiate several comments made recently by conservative Christian leaders including Robertson, Rev. Jerry Falwell and Rev. Franklin Graham, son of Rev. Billy Graham. Falwell, in a recent television interview, called the prophet Muhammad a "terrorist." Falwell later apologized for the comment, but not before Muslims, angered by Falwell's comments, rioted in Bombay, India and an Iranian cleric threatened Falwell with death.

\* \* \*

**Justice, CORE to Discuss Terrorists' Wooing Blacks.** — The Department of Justice met yesterday with a New York civil rights group to discuss the recruitment of Black American Muslims by terrorist organizations. Roy Innis, chairman of the conservative Congress of Racial Equality, told officials he fears an increasing alliance between Middle East-based terrorists and domestic black Islamists. ... Mr. Innis will begin a campaign to counter the Islamic recruitment efforts that are prominent in the nation's prisons and college campuses. The effort will look at groups like the National Islamic Prison Foundation, which coordinates a campaign to convert inmates to Islam. Foundation officials claim an average of 135,000 such conversions per year.

The recent arrest of sniper suspect John Allen Muhammad, a member of Louis Farrakhan's Nation of Islam, and the arrest of several black Muslims in Portland, Ore., have focused attention on black American Muslim converts in the past month.

\* \* \*

**Court: Sodomy Law Not Discriminatory.** -- Louisiana's 197-year-old sodomy law does not discriminate against homosexuals, a state appeals court ruled. The 4th Circuit Court of Appeals ruled 2-1 against a gay advocacy group, leaving Louisiana's sodomy law intact. The state Supreme Court ruled that the law against oral and anal sex does not violate the right to privacy, based on a state appeal. But plaintiffs had asked the appeals court to consider the trial judge's ruling that the law does not amount to unconstitutional discrimination. The two judges, Joan Bernard Armstrong and David S. Gorbalty, said the plaintiffs brought no evidence that the "crime against nature" law discriminates against homosexuals.

SEAS . . .

(Continued from page 5)

five thousand and more people.

The river Jordan makes this sea with sparkling water from the hills. So it laughs in the sunshine. And men

build their houses near to it, and birds their nests; and every kind of life is happier because it is there.

The river Jordan flows on south into another sea.

Here is no splash of fish, no fluttering leaf, no song of birds, no children's laughter. Travelers choose another route, unless on urgent business. The air hangs heavy above its waters, and neither man nor beast nor fowl drink here.

What makes this mighty difference in these neighbor seas?

Not the river Jordan. It empties the same good water into both. Not the soil, nor the country round about.

This is the difference. The Sea of Galilee receives but does not keep the river Jordan. It gives out after receiving. Give and receive! — James A. Orr (**Sidelights on Christian Doctrine**, p. 3). &

### Interpretation More Popular Than Application

"Some of our hearers do not desire to hear the whole counsel of God. They have their favorite doctrines, and would have us silent on all besides. Many are like the Scotch woman who, after hearing a sermon, said, 'It was very well if it hadna been for the trash of duties at the *hinner* end'." — Spurgeon

**CHINA . . .**

(Continued from page 1)

and her eyes well with tears as she recounts her worst memory: As she was being battered in one room, her son was tortured in the next so that each could hear the other's screams, as encouragement to betray their church.

"They wanted me to hear his cries," she said, sobbing. "It broke my heart."

Ms. Ma, a steel-willed woman of 54, was brave enough to tell her story of the persecution that Christians sometimes still face in China. Dozens of members of her church are still imprisoned, and those free are under tight scrutiny, but several church members dared to meet me for a tense interview after we all sneaked one by one into an unwatched farmhouse near Zhongxiang, a city in central China, 650 miles south of Beijing.

China is in many ways freer than it has ever been, and it's easy to be dazzled by the cellphones and skyscrapers. But alongside all that sparkles is the old police state. Particularly in remote areas like this, police can arrest people and torture or kill them with impunity, even if they are trying to do nothing more than worship God.

Accordingly, Washington must press China hard to observe not only international trade rules, but also international standards

for human freedom.

Secret Communist Party documents just published in a book, "China's New Rulers," underscore the grip of the police. The party documents say approvingly that 60,000 Chinese were killed, either executed or shot by police while fleeing, between 1998 and 2001. That amounts to 15,000 a year, which suggests that 97 percent of the world's executions take place in China. And it's well documented that scores of Christians and members of the Falun Gong sect have died in police custody.

In some parts of China Christians worship completely freely. But in other areas the authorities brutally crush the independent churches, and that's what happened to the South China Church, an evangelical Christian congregation active here.

Ms. Ma said she and her family were sleeping one night in May 2001, when police burst into her house and arrested her, her son and her daughter-in-law. The police left her 5-year-old grandson alone with nobody to take care of him. A 27-year-old woman friend and fellow Christian named Yu Zhongju who dropped by the house was promptly arrested as well.

Ms. Yu died in custody, and one can surmise that she was beaten to death. According to interviews with church members and

statements smuggled out of prison, dozens of church members were arrested at the same time and were beaten with clubs, jolted with cattle prods and burned with cigarettes; when they fainted, buckets of water were poured on them to revive them. Interrogators stomped on the fingers of male prisoners and stripped young women prisoners naked and abused them.

"They used the electrical prods on me all over," Ms. Ma said, fighting back the tears again. "They wanted to humiliate us."

The government initially sentenced five church members to death. Ms. Ma herself was released because she was so sick that the authorities feared she would die in prison, but her son, Long Feng, was sent to labor camp where the guards told criminals to beat him up.

One of the ironies of Christianity in China is that in the first half of the 20th century, thousands of missionaries proselytized freely and yet left a negligible imprint. Yet now, with foreign missionaries banned and the underground church persecuted, Christianity is flourishing in China with tens of millions of believers.

To his credit, President Bush has emphasized the issue of religious freedom in China, and there is progress. Last month a court overturned the death sentences of the South

China Church leaders, replacing them with long prison terms. Increasingly, a historic change is visible:

Citizens of China are becoming less afraid of the government than it is of them.

I had assumed that Ms. Ma, like all the other church members I interviewed, would not want her name published. "No," she said firmly, "use my name. I'm not afraid. The police are afraid of foreign pressure, but I'm not afraid of them."

— (The New York Times) &

## On Educating Young Children

Consider these principles on educating young children.

1. The education of young children is the primary responsibility of parents. Dt. 6:4-9; 11:18-21; Psa. 78:1-7; 127:3; Prov. 22:6; Mal. 2:13-16; Eph. 6:4.

2. The education of young children is a 24-hour-a-day, seven-day-week process that continues from birth until maturity. Dt. 6:7; 11:19; Prov. 22:6.

3. The education of young children must have as its primary goals the salvation of and discipleship of the next generation. Psa. 78:6-7; Mt. 28:19-20.

4. The education of (See **YOUNG** on page 20)

## Capital Punishment Ordained Of God

By Oswald J. Smith

Capital punishment was ordained by God. It was inflicted during Old Testament times for certain heinous crimes. Eight are definitely mentioned. Is yours one of them? Had you lived then, would you have been stoned to death?

**First — Murder.** “He that smiteth a man, so that he die, shall be surely put to death” (Ex. 21:12). Are you a murderer?

**Second — Kidnaping.** “He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death” (Ex. 21:16). Are you guilty? What would happen if you were to get your just deserts?

**Third — Cursing.** “He that curseth his father, or his mother, shall surely be put to death” (Ex. 21:17). Have you cursed your parents? Then if you had lived before Christ, you would have been condemned to die.

**Fourth — Blasphemy.** “He that blasphemeth the name of the LORD only, he shall be utterly destroyed” (Lev. 24:10-16). If you have cursed God, you are guilty and you merit death.

**Fifth — Idolatry.** “He that sacrificeth unto any god, save unto the LORD only, he shall be utterly

destroyed” (Ex. 22:20). “thou shalt ... put him to death” (Dt. 13:6-11). All idol worshipers were executed. Have you ever bowed down to idols or served other gods?

**Sixth — Spiritualism.** “A man ... or woman that hath a familiar spirit ... shall surely be put to death” (Lev. 20:27). Under the Mosaic Law, all spiritualist mediums were executed. Today they even advertise their seances in the newspapers and live. God says they are an abomination, and had they lived before Christ, they would have been slain.

**Seventh — Impenitence.** “If a man have a stubborn and rebellious son, which will not obey ...; he is a glutton, and a drunkard. ... the men of his city shall stone him with stones, that he die” (Dt. 21:18-21). Are you a prodigal, stubborn and rebellious, a confirmed drunkard, unwilling to repent? Then had you lived under Moses, you would have been stoned.

**Eighth — Adultery.** “The adulterer and the adulteress shall surely be put to death” (Lev. 20:10). Has this been your sin?

Such, my friends, are the awful pronouncements of God. Has He changed? Does He not still hate sin?

True, the physical death penalty is no longer enacted, at least for some of these crimes, but let me tell you this — the spiritual death penalty is. “the soul that sinneth, it shall die” (Ezk. 18:4) is still as true as ever. “The wages of sin is death” (Rom. 6:23).

You may never suffer capital punishment here, but you will suffer eternal death hereafter. If you were to get your just deserts for these and a thousand other sins, you would die. Be not deceived; you will get justice — if not here, then hereafter.

Is there no escape? Must you die? No, thank God, you need not perish. Nor does God want to inflict the death penalty. “As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?” (Ex. 33:11).

How, then can God keep His own law and yet save you? By finding a substitute. By slaying someone in your place. By executing another for your sins. Did He find one? He did — the Lord Jesus Christ, His only begotten Son. Over nineteen hundred years ago He bore your sins “in his own body on the tree” (1 Pet. 2:24). In other words, “The LORD hath laid on him the iniquity of us all” (Isa. 53:6).

Yes, He took your place, became your

substitute, died in your stead, that you, though worthy of death, might live. So God can now forgive you, for His law has been kept; the death penalty has been enacted. “Christ died for our sins” (1 Cor. 15:3).

Under law there is death; under grace, life. “Christ Jesus came into the world to save sinners” (1 Tim. 1:15). “The son of man is come to seek and to save that which was lost” (Lk. 19:10). “I came not to call the righteous, but sinners to repentance” (Lk. 5:32). The prodigal is welcomed the moment he returns.

Are you satisfied? God is. Then accept Christ as your sacrifice, your sin-bearer. Take Him as your Savior and rest on His finished work, and you will escape the death penalty. “As many as received him, to them gave he power to become the sons of God” (Jn. 1:12). Will you receive HIM? Do it, and do it NOW! &

---

### John The Baptist

John the Baptist had none of the usual “aids to worship,” but he made the gospel so attractive that when his disciples heard him, “they followed Jesus” (Jn. 1:37). This is the supreme test of our labors. And “better packaging” will make for greater attractiveness and a bigger response.

— Charles W. Koller.

## What Is Worship

By H. Frank Fort

*“Ye worship ye know not what — but the hour cometh, and now is, when true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him — they that worship him must worship him in spirit and in truth”* (Jn. 4:22-24).

There is an international sentiment that is finding increasing favor, among those who like to major in what they are pleased to call the essentials of the Bible. They do not care for doctrinal preaching. Paul wrote that “the time would come” when “sound doctrine would not be endured” (2 Tim. 4:3). Yet he told Timothy that a good minister of Jesus Christ is one who is nourished up in words of faith and of good doctrine? (1 Tim. 4:6), and told him to “give attendance to “reading, to exhortation, to doctrine” (1 Tim. 4:13), and warned Timothy “from such withdraw thyself” (1 Tim. 6:3, 5). One is not preaching who does not preach doctrine, though it be called preaching.

There are no non-essentials in God’s word. Every commandment is essential, and has its place in the Christian economy, and the blessing contingent upon obedience cannot be claimed, nor enjoyed

without it. Multitudes worship they know not what, and care not how, but such a worship is “vain” (Mt. 15:9). Uzza learned that “to obey is better than sacrifice” (1 Sam. 15:22) when he disobeyed the instructions in the moving of the Ark and “put forth his hand to hold it: and there he died before God (1 Chr. 13:10), and David gave the cause in (1 Chr. 15:13), “The Lord our God made a breach upon us, for that we sought him not after the due order” (1 Chr. 15:13).

God has an order and requires that order to be observed. When Luke wrote “the gospel of the man whose name is the Branch” he said “It seemed good to me — to write unto thee in order — that thou mightest know the certainty of those things, wherein thou hast been instructed” (Lk. 1:3-4). When Paul left Titus in Crete he stated as the purpose “that thou shouldst set in order the things that are wanting — as I had appointed thee” (Tit. 1:5). There the “order” that pleased God, is according to “appointment.”

We do well to observe His “order,” which is the opposite of “confusion,” resulting from “the wisdom that descendeth not from above, but is earthly,

sensual, devilish. For where envying and strife is there is confusion” (Jas. 3:15). But as Paul wrote the church at Corinth “God is not the author of confusion, but of peace, as in all the churches of the saints” (1 Cor. 14:33).

Now Paul made an appeal to this church as recorded: “I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgement” (1 Cor. 1:10). This is possible only where “the mind of Christ” (1 Cor. 2:26) as revealed in His Word, is the mind to which we subject ourselves in all things.

But notice, this is an appeal to “brethren.” It is indeed a wonderful thing “for brethren to dwell together,” but that alone is not enough, they must “dwell together in unity” (Psa. 133:1), and that is not possible except on the basis of the “unity of the faith” (Eph. 4:14) which can be maintained only “in the unity of the Spirit” (Eph. 4:13). The “unity of the Spirit” and “the unity of the faith” is Paul’s way of saying exactly what Christ said in our text “true worshippers shall worship the Father in Spirit and in Truth.” Such worship compensates the worshiper. All other is vain and is called “unfruitful works” (Eph. 5:11). When Paul said “the fruit of the Spirit is in

all goodness and righteousness and truth” (Eph. 5:9), he had reference to the reaction of our mental faculties to the consciousness of God’s pleasure in our service, for the “fruits” are “love, joy, peace, etc. (Gal. 5:22) and thus prove “what is acceptable unto the Lord” (Eph. 5:10).

This same truth is taught in (Rom. 12:1-3) where it is said that by “your reasonable service” — “ye may prove what is that good and acceptable, and perfect will of God.” John said “my little children let us not love in word, neither in tongue but in deed (the motive of righteousness) and in truth” and hereby we know that we are of the truth, and shall assure our hearts before him” (1 Jn. 3:18-19). The experimental assurance thus obtained is that which “he hath given us of his Spirit” (1 Jn. 4:13) which is, in other words, the spiritual enjoyment derived from the truth obeyed in the spirit of acceptable worship. This is utterly impossible except by “the obedience of faith.” The “obedience of faith” is the doing of that which faith requires, or “faith working by love” (Gal. 5:6). Faith working isn’t enough, that would be the form of godliness without the power thereof, but faith working, by the constraint of the Christian

(See FORT on page 17)

**FORT . . .**

(Continued from page 16)

motive of love, is acceptable, and is proved to be by the compensation it accords the worshiper, but without love as the motive of action, in the words of Paul, all works “profiteth me nothing” (1 Cor. 13:3).

Many times I have heard people say, well I preach the blood that is the only thing that matters, but ladies and gentlemen such statements are but veiled contempt for the truth of God. The death of Christ was to no avail, unless there be some way to appropriate the benefit of that death. It is just as fatal to be wrong on the means of appropriation as it is to deny the value of the sacrifice. There are a thousand humanly imposed steps to the altar, but God said “Neither shalt thou go up by steps unto mine altar” (Ex. 20:26), a type denoting the simplicity of the appropriation as Paul wrote “to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:5), for he said “by faith we have had our access into this grace” (Rom. 5:21) and “this grace” is designated as his death and resurrection (Rom. 4:25). Again the words of Christ from the cross “it is finished” (Jn. 19:30) had reference to that work, which “he by himself” “purged our sins (Heb. 1:3)

and was typified (Ex. 20:25) in these words “If thou wilt make me an altar of stones thou shalt not lift up thy tool upon it, for thou hast polluted it,” instructions which Joshua was careful to observe as found in Joshua 8:31.

But God’s people as “an holy priesthood” are not only to “offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Pet. 2:5), they are also responsible as a “royal priesthood” to “show forth the praises of him who hath called you out of darkness into his marvelous light” (1 Pet. 2:9), and do it in such a way “that men may see your good works and glorify your Father which is in heaven” (Mt. 5:16), and the unity of God’s people has as its objective the salvation of men. For Christ prayed “that they (believers) all may be one — that the world may believe” (Jn. 17:21). But believe what? “thy word” (Jn. 17:14) all else is futile, and presumptuous. “Faith cometh by hearing the word of God” (Rom. 10:17) and “whatsoever is not of faith is sin” (Rom. 14:23). The testimony of the Christian can be made known only as “he walks by faith,” for thus only can we “see faith,” and thus are “the children of God made manifest” (1 Jn. 3:10) and through them thus walking is “the life of Christ made manifest” (2 Cor. 4:10-11).

Any religious feeling, or supposed fellowship, that is

not the result of the truth obeyed, is but the “vain religion” of a deceived heart” (Jas. 1:25). The Bible says “If we walk in the light as he is in the light, we have fellowship one with another” (1 Jn. 1:7) and that fellowship, and that only “is with the Father, and with his Son Jesus Christ” (1 Jn. 1:3) and John said “these things write we unto you, that your joy may be full” (1 Jn. 1:4). It is only as the children of God know the truth and do it, that they are happy (Jn. 13:17).

And to the full enjoyment of the truth, there are no non-essentials. Every detail is essential to the purpose for which it was designed, as Moses — was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after (Heb. 3:5) so in “the house” over which Christ is “Son” and “head” and “Priest” “Whose house are we” (Heb. 3:6) it is required that we be faithful as a testimony that Moses told the truth. “The house of God, which is the church of God, the pillar and ground of the truth” (1 Tim. 3:15) the one institution over which Christ is High Priest, and in which we draw near “as worshippers” (Heb. 10:21-22). A complete body in every local gathering, subject to no head but Christ, that can “come together into one place” (1 Cor. 14:34) where Christ has promised to be in “the

midst” (Mt. 18:20) and therefore “not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more as ye see the day approaching” (Heb. 10:25). She is dependent upon the battle strategy of the captain of her salvation, as revealed in the commission of wisdom’s decree.

“We are strangers here” in the words of another “but there is a shore beyond the billows of the troubled sea,” the church has passed through many a storm and tempest. Fierce waves have lashed her sides, and strained her timbers. She has battered against the opposing currents and contrary winds, and sometimes the breezes which seemed most favorable have carried her into danger and disaster. She has seen awful, gloomy nights, and rough and roaring seas; but, blessed be God, she has seen many a Sunburst of joy, and many a starlit night of glory. But in them all, and through them all, her course has been onward, ever onward. And now her eager passengers begin to look and long for the land. “The Morning Cometh” and also the night, but there is no land yet. A little longer to watch and pray. A little longer to buffet the billows and contend with the storms. And after a while

(See **FORT** on page 19)

## Gospel Hymns We Love #3

### Invitation Hymns

By Mary Meek

Perhaps the most neglected and carelessly-regarded phase of our church music today in the average service is the invitation hymn. We have come to the point in the selection and singing of the invitation hymn that “just anything will do,” but “just anything” won’t do, either. The Lord can take a hymn of invitation and use it to bring the convicting Spirit to a lost soul, or Satan can use it as a hindrance and stumbling block to that same soul, and that’s the reason we need to know and appreciate the hymns we use for this portion of our services. We present a resume of a few of the better-known and most widely-used invitation hymns.

#### “Jesus Is Calling”

This song has probably been used more often as an invitation hymn than any other of this type. It was written by the blind hymnist, Fanny J. Crosby, whose cheerful, Christian life was an incentive to all who knew her. Over one hundred million copies of her songs have been printed, and are always in great demand. The tune for the hymn was composed by George C. Stebbins, and it

has been a very popular one. “Jesus Is Calling” was inspired by Matthew 1:28: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

#### “I Gave My Life For Thee”

“I Gave My Life For Thee” is considered unusual because it is one of the few songs with words written so that the singer is using the words of Christ. It is a very powerful, emotional invitation hymn. It was written in 1859 by Frances R. Havergal, who, like Fanny Crosby, has composed so many of the songs we use. Miss Havergal was twenty-three years old when she wrote it. She was visiting an art gallery, where she was observing a picture of the thorn-crowned Christ. It was inscribed with these words: “All this have I done for thee. What doest thou for me?” She was so impressed that she wrote the words of this fine old hymn on the back of an old letter she had with her, but later she threw it in a wastepaper basket. Fortunately her father found it and urged her to keep it, and later it was set to music, and has come to us through the years to sing and use in our evangelistic

services.


#### “Just As I Am”

The memory of a young girl’s conversion was the divine inspiration of this gospel song and invitation hymn. While an invalid Charlotte Elliott was visited by a preacher who talked to her about her soul’s salvation. She deeply resented this approach, but finally listened to him, and asked him how she might find her way to Christ. He replied: “Dear Charlotte, cut the cable. It will take too long to unloose it. Cut it. It is a small loss anyway. You must come to Christ just as you are.” She came “just as she was,” and was saved and found a mighty peace to help her bear her invalidism.

A few years later she wanted to help so much with a bazaar that everyone around her was preparing for, and she was so unhappy and burdened to know that she was confined to her bed and couldn’t do the things that the others were doing, that she brooded over this all night long one night. But her faith won the victory, and the words that were used when she was saved came back to her, “You must come to Christ just as you are,” and she wrote this wonderful song begging, “Just as I am, without one plea.” Later that day a friend read her poem and took a copy of it, and thus was born, out of Charlotte Elliott’s help-

lessness, a blessed song that has guided many a sinner into salvation.

#### “Softly And Tenderly”

Will L. Thompson is the composer of both the words and tune of this hymn. He was a choir leader and music publisher of East Liverpool, Ohio, and wrote quite a few gospel songs, one of the most popular being, “Jesus Is All the World to Me.” “Softly and Tenderly” is one of the most effective of all invitation songs, and loved by everyone. 

#### KAZEE . . .

(Continued from page 7)

God will let others be great, but He will keep you small. He will let others do a great work for Him and get credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work you have done, and this will make your reward ten times greater when He comes. The Holy Spirit will put strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over.

So make up your mind that God is an infinite Sovereign, and has a right

(See **KAZEE** on page 19)

## Shadows

By C. O. Baker

When I was small, I was taught to make shadow-graphs on the house wall with my hands and fingers. I derived much amusement from this diversion, imagining that the shadows were cast by real rabbits, cats and many other animals and birds.

Very soon in life, I learned that the shadows were really nothing more than shades cast by my hands and fingers blocking off the rays of light from the kerosene lamp.

Many years prior to the coming of Christ, the requirements of God's law cast numerous shadows of Christ and His atoning work. In the book of Hebrews, the author distinguishes clearly between the real or "true" things and the "shadows" or examples of heavenly things. Among other things the writer of Hebrews mentions the "true tabernacle, which the Lord pitched, and not man" (Heb. 8:2). He also says that "It was therefore necessary that the patterns of things in the heavens, should be purified with these (animal sacrifices), but the heavenly things themselves with better sacrifices than these; "the blood of bulls and goats."

If the Lord pitched a true Tabernacle and if the

Tabernacle and its furnishings were "patterns of things in the heavens," then what were these things in heaven? God cautioned Moses to be careful to make the Tabernacle and its furniture according to the pattern showed him in the holy mount.

The Tabernacle, as practically everyone knows, was a rectangular shaped building or tent three times as long as it was wide and high, standing in the center of a space enclosed with a fence made of movable stakes and linen; the stakes guyed in place with ropes and pegs. Immediately inside the front entrance of the court stood the brass altar where whole burnt offerings and other sacrifices were made. This altar and its offerings were undoubtedly the shadow of Christ's death for sinners.

Paul says that, "It is not possible that the blood of bulls and goats should take away sin" (Heb. 10:4). But the offering of Christ's body did and does take away sins, every penitent sinner's sins. Near the entrance to the sanctuary proper stood a laver of water. The priests cleansed themselves here before entering the sanctuary to officiate before God. This laver represents the cleansing of the soul without which no one can enter heaven.

On the right hand inside of the sanctuary,

stood the table of shew-bread. This bread reminded the priests that Christ would come who was the bread of life. On the left stood the seven-branched lamps and the lights which burned night and day. The small tongues of flame representing the seven Spirits of God sent forth into all the earth and, of course, these same flames of light portrayed the ever living Christ!

In the center of the room and in front of the veil or curtain stood the golden altar, the altar of incense, upon which the officiating priests burned incense representing the prayers of our Savior's humble subjects to Him. It has been said on good authority that

(See **SHADOWS** on page 20)

**KAZEE . . .**

(Continued from page 18)

to do what He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealing with you. He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say.

Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes in ways that others are not dealt with.

Now, when you are so possessed with the Living God that you are, in your

secret heart, pleased and delighted over this particular personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven. — From Faith Is The Victory.

**FORT . . .**

(Continued from page 17)

— it may be some midnight hour — the watchman aloft shall see a light in the distance — a glorious heavenly light; and then, when the morning cometh, there, in all its rapturous loveliness, there at last is land, bathed in the glory of divine light, radiant with beamings of the Divine presence with glory unveiled. Moor thee good ship, moor thee forever; this is heaven; this is home, and there shall be everlasting rest.

Thank God such wisdom has revealed no non-essentials, and in view of the tearless and unsorrowing estate of eternal habitations, we wait in patience, and shoulder the cross on our responsibility, hidden in the cleft of the rock, established on the true foundation, until he brings us forth to the light that knows no darkness. "Believe on the Lord Jesus Christ and thou shalt be saved, walk in the truth and thou shalt be profitable, happy, and the peace that passeth understanding shall keep your hearts through Jesus Christ." &

## Spurgeon On the Sovereignty of God

“There is no attribute more comforting to His children than that of God’s sovereignty. Under the most adverse circumstances, in the most severe trials, they believe that Sovereignty has ordained afflictions, that Sovereignty overrules them, and that Sovereignty will sanctify them all.

On the other hand there is no doctrine more hated by worldlings, no truth of which they have made such a football, as the great, stupendous, but yet most certain doctrine of the Sovereignty of God. Men will allow God to be everywhere except on His throne. They will allow Him to be in His almonry to dispense alms and bestow blessings. They will allow Him to be in His workshop to fashion worlds and make stars. They will allow Him to sustain the earth and bear up the pillars thereof, or light the lamps of heaven, or rule the waves of the ever-moving ocean; but when God ascends His throne, His creatures gnash their teeth, and when we proclaim an enthroned God, and His right to do as He wills with His own, to dispose of His creatures as He thinks well, without consulting them in the matter, then it is that men turn a deaf ear to us, for God on the throne is not the God they love. But it is

God upon the throne we love to preach. It is the God upon the throne Whom we trust.” — C. H. Spurgeon.

### SHADOWS . . .

(Continued from page 19)

just prior to the birth of John the Baptist, eligible priests were so numerous that each offered incense but once in his lifetime. John’s father, Zacharias, was offering incense the one and only time in his life’s service as a priest when the angel appeared to announce the coming birth of John.

The veil or curtain that separated the Holy of Holies from the Holy place, represented the body of Christ, broken, torn, for us (Heb. 10:19-20). When Christ was crucified, the veil was torn from the top down to the bottom, thus the uncrucified body of our Savior was crucified, torn, making a new and living way into the Holy of Holies, or heaven for us. Not new in the sense of having never existed before, but new in contrast with the Jewish mistaken and untrue idea of salvation by works; new to every Jew who adhered to the current teachings of the Jewish priests of that day.

Inside the veil, beyond Christ, who stands between us and God, stands the throne of God represented

by the ark of the covenant with its mercy seat overlaid with gold and overshadowed by the winged cherubim. Thus the Tabernacle and its furnishings typified heaven, God’s throne and a Savior with wounded hands and feet and side, a gracious offering for all our sins! &

### YOUNG . . .

(Continued from page 14)

young children must be based on God’s Word as absolute truth. Mt. 24:35; Psa. 119.

5. The education of young children must hold Christ as preeminent in all of life. Col. 2:3, 6-10.

6. The education of young children must not hinder the spiritual and moral development of the next generation. Mt. 18:6; 19:13-14; Mk. 10:13-16; Lk. 18:15-17.

7. The education of young children, if and when delegated to others by parents, must be done so with utmost care to ensure that all teachers follow these principles. Ex. 18:21; 1 Sam. 1:27-28; 3:1-10.

8. The education of young children results in the formation of a belief system or world-view that will be patterned after the belief systems or world-views of the child’s teachers. Lk. 6:40. &

A man can counterfeit hope and all other grace, but it is very difficult to counterfeit humility.

— D. L. Moody.

## How Fundamental Organizations Go Wrong

Dr. Sam Bradford stated: “Fundamentalists, Bible believers, high and strong principled ones build. Modernists, liberals and the neos have never builded anything. They must wait until others have builded and then move in to occupy. Their process of ‘taking over’ follows the same pattern always. Following is the pattern of their infiltration:”

1. Institutions are founded by those of high and positive principles.

2. Infiltration is made by those holding weaker or different principles.

3. Appeal for toleration toward the infiltration on the basis of ‘Christian love’ is made.

4. Infiltrators’ protestations of love accepted as sincere.

5. General acceptance of the infiltration as a legitimate opposition party within the movement or institution.

6. Opposition to the infiltration interpreted as lack of ‘Christian love’.

7. Substitution of the infiltration position of the movement or institution.

8. Elimination of those holding the original position from leadership and official position in the movement or institution.

9. Compete capture of the movement by the infiltration. &

**GRACE . . .**

(Continued from page 1)

Baptists believe that when a man is saved that he will persevere, that if he goes back into the world, in place of falling from grace, he indicates that he was never in grace to begin with.

Now we do not believe in the final perseverance of the church member. We believe that there are many church members that are lost. We do not believe in the eternal security of church workers. There are many church workers that are lost. We insist that eternal security and final perseverance relate themselves to saved people and saved people only.

Now may we read? The sixth chapter of the Book of Hebrews:

“Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible . . .” (Heb. 6:1-4)

Now wait a minute. Before we read on, I want to call your attention to the fact that the apostle Paul is discussing some-

thing here that he says is impossible; something that cannot happen. He doesn't say that it is not probable; He doesn't say that it is barely possible. He says that it is *impossible*. Impossible means without exception.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak” (Heb. 6:4-9).

Now the words “if they shall fall away” has created great controversy in the religious or the theo-logical world. There are a great many people who say “Well, now that passage of Scripture certainly teaches the possibility of falling away, of being saved today and lost tomorrow.”

But this “if” my friend is not the if of possibility,

but the “if” of affirmation. Paul is stating very strongly the fact that he does not believe that people can fall away.

You say, “Why the word ‘if’.”

Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me” (Jn. 12:21). Did He admit that there was a possibility that He would not die upon the cross? Was He admitting when He used the word “if” that there was the possibility that God's prophetic plan would go astray and that the Bible would not be true, and that He would not die upon the cross? Certainly not! He was using the “if” there for emphasis. The “if” to show forth how strongly He believed that He was going to be raised up on that cross and die for your sins and mine.

Have you ever used such an expression as this: “If I know what I'm talking about it will be this way.” Do you mean there is a doubt when you say that? Or are you flat-footing something? When you say, “if I know what I'm talking about,” does the word “if” mean that you are not sure? Does the word “if” mean there that there is a question in your mind as to whether you are right or wrong? Certainly not! You are flat-footing that you believe you are right. You say, “I think I know what I'm talking about and if I know what I'm talking about it is this way.” You

are only dogmatically stating it. The “if” is used there as a basis for emphasis, only to show how strongly you really believe in your position.

Now I want us to look at this passage of Scripture carefully this morning. We are going to spend the next twenty or twenty-five minutes looking at it carefully. Keep your Bibles open.

Let me lay down one principle of Bible interpretation. You must never interpret one passage of Scripture in such a way as to make it contradict another passage of Scripture. There are literally hundreds of passages, and if you do not believe that, you come to me after services and I'll give you a booklet that I wrote many years ago, and it has now been published in several languages on “*The Eternal Security of the Believer or 100 Reasons and 100 Scriptures Proving Eternal Security*.” I'd be glad to give you one of those. It'll be yours; you can take it home as a gift from me. We have them here at the church. [These are now available from Challenge Press.]

You must not take one isolated passage of Scripture and make it contradict other known plain simple passages of Scripture. Jesus says, “I give unto them eternal life; they shall never perish” (Jn. 10:28).

(See **GRACE** on page 22)

**GRACE . . .**

(Continued from page 21)

You must not take a passage of Scripture that is not simple and not clear and not plain, and make it contradict the simple, clear, and plain statement.

For instance, John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." We must not take another passage of Scripture and make it contradict this one.

If you find what you believe is a contradiction in the Word of God, let me say to you that the contradiction is not in the Word of God, it is in your mind and in your heart and you misunderstand one or both of the passages of Scripture that you think contradict.

When you have the truth of God on any one subject, you'll not find a single passage of Scripture from one end of Genesis to the other end of Revelation that contradicts it. The Bible is verbally inspired. There are no contradictions in the Word of God. And so, if you find a passage that you think contradicts another passage, you need to study both of those passages and when you get the truth of it, you'll be amazed at how the Bible perfectly dovetails. There are no loose ends. There are no frayed edges. There are no discrepancies in the Bible.

Now let's look at something. The people who say that this passage of Scripture teaches apostasy or that you can be saved today and lost tomorrow have not understood one thing.

Have you ever heard of folk who say, "Oh, I was saved once, but I'm lost now, but I want to be saved." Do you know the Bible teaches that if a man is once saved and then falls so that he is lost, he never could be saved again? Very definitely. Look at this passage of Scripture.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away* (now it is impossible), to renew them again unto repentance." In other words, if a man is saved and then should become lost, there is absolutely no hope for him to be saved again. "*It is impossible to renew him again unto repentance.*" And so those who say "you can fall from grace," also believe that you can be saved again, but the Bible says if you should, you could not be saved again.

Now why? Look at it! "To renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In other words, if a man

should be saved (Paul is discussing something now that is impossible. He already told us that), and then fall from grace in the sense that these people preach it, it would be utterly impossible for him ever to be saved again for two reasons.

First, Jesus Christ would have to come back and die the second time on the cross. In other words, if a man would be saved today by trusting Jesus and then fall from grace tomorrow and be lost again, before he could be saved again it would be necessary for Jesus to come back to this earth to be born again of a virgin, to live among men again, to die on a cross, be raised from the dead, before he could ever be saved again.

And then, listen. That would put Jesus Christ to shame. Why would it? Because Jesus Christ failed in doing what He came to do. Jesus came to save men from their sins. Now He does all of that and yet in spite of all that He has done, His work doesn't stand up and men do fall from grace and men die lost and before they would be saved again, Jesus Christ would have to admit that He had been a failure and that His first coming did not succeed in doing what He wanted it to do.

You know there is an old expression that you have to "lick the calf all over again." That's an old time expression. I haven't heard

it used very many times, but it means if you didn't do the job good the first time, you have to come back and do it over again. A man that is employed to do a job and he comes and does it and it doesn't stand up, then he has to do it over again at his own expense. Why? Because it is his fault and his failure.

Now if Jesus Christ came down to this earth to die for men's sins and to save them and yet somehow His work doesn't stand up, (He says, "him that cometh to me, I'll in no wise cast out.") ... Here is a man that comes to Him, and yet Jesus does not succeed in saving him. Who is to blame? Are you going to blame the man? Jesus would be the one to blame. Jesus is the one who did the work. Jesus is the one who did the saving. And if it doesn't stand up, then who is it to blame?

We are having all kinds of trouble in Little Rock right now with our fire alarm system. Who is to blame? The city? Or the people who installed it? The people who installed it, of course. And they are supposed to come back and make their work good. They had a contract with the city. They agreed to do it for so much and to put it into working order. Well, all right, it is their business to see to that.

Now listen! Jesus came to do a certain thing. He

(See **GRACE** on page 23)

**GRACE . . .**

(Continued from page 22)

had a contract, if you please, with God the Father. God the Father promised to forgive and to save eternally every one for whom Jesus died and for whom Jesus settled the death penalty and for whom Jesus paid the price for sins. Now then, Jesus came, but if His work doesn't stand up, then we would put Jesus to an open shame. He would be ashamed of the fact that His work did not stand up. You see what I mean? If a man should fall from grace, before he would be saved again, it would be necessary for Jesus to come again and die for his sins upon the cross and it would put Jesus to an open shame.

But something else. The man still wouldn't know whether he was going to be saved or not because if Jesus failed to do it the first time, how would we know that He would do it the second time, and the third time, and the fourth time, and the fifth time, etc. When a man fails to do his work the first time, you do not have any assurance that he is going to do it the second time. You see what I mean.

And so those who say that this passage teaches that you can be saved and then lost say you can be saved again, but this passage of Scripture tells us that you cannot be saved the second time.

Years ago we had a preacher visit us one night. He said that He'd been saved two times. Well, he couldn't have been saved two times. He could only have been saved once. The truth is, I don't think he was saved either time because he was trying to save himself. He was trying to do something that would please God. Why, Brother, I'm not trying to be saved.

Every once in a while I turn to somebody and say, "Are you saved?" They answer, "I'm trying to be." I'm not trying to be saved. I'd just as well quit before I start. I couldn't save myself. Nobody else can. Only Jesus can. And if Jesus fails then there is no hope at all.

Now notice something else. If this passage of Scripture teaches that you can be lost again, then it teaches salvation by works. Because it would tell us that the work of Jesus was insufficient, that it didn't have enough saving power to keep us, and that we would have to add to the work of Jesus Christ and that would contradict every passage of Scripture in the Bible that tells us salvation is by faith, that salvation is by grace through faith in the Lord Jesus Christ.

Now what does this passage of Scripture teach? Well before we can understand we have to ask ourselves three questions: First, what class of people are referred to in this

passage of Scripture. Second, what happens should one of them fall? And third, does falling from grace accompany salvation?

Well, I don't question at all that the people under discussion here are saved people. Let me show you why. It makes five statements about them. The fourth verse: "*For it is impossible for those who were once enlightened ...*" Now the sinner is dead in trespasses and in sins. He lives and walks in darkness and there is no light in a sinner. Jesus is the light of the world. Now these people were enlightened. The light of Jesus had shone around them. And the word "once" is the same word that in other places indicates once for all; those who were once for all enlightened.

"*And tasted of the heavenly gift.*" Now the word "tasted" is the Greek word for experienced — "*experienced the heavenly gift.*" What is it? Salvation is the gift; it is the gift of God to sinners. Here are some folk that experienced it. The gift of God had shone upon them. They had tasted or experienced the heavenly gift.

"*Were made partakers of the Holy Ghost.*" When does that take place? The very moment you are born again when the Holy Spirit gives you the new life that is in Jesus Christ.

Third, "*have tasted the good word of God.*" That

is experienced the good Word of God. Now the question comes as to whether this is the written or the living Word. Jesus is the living Word; the Bible is the written Word, but these people had experienced or had tasted of the good Word of God. I think it refers to Jesus Christ, but the result would be the same even if it were just the Bible.

"*And the powers of the age to come.*" These five things indicate that the people that are under discussion are saved people. Now it says if a saved person should fall away so as to be eternally lost, he couldn't be saved again unless Jesus came back to this earth and died for his sins upon the cross and that would put Jesus to an open shame. It would be impossible to be saved the second time. If you've been saved, really, truly and genuinely saved and are lost now, then there isn't any hope for you. There isn't any hope for you at all. You are just gone, that is all.

You say, "Brother Moser, do you believe that is possible?" Paul tells us it is impossible. He is discussing an impossible case in order to show us how certain the salvation of Jesus is.

You say, "But Brother Moser, I'm lost now." Then you never were saved to start with. Jesus says, "I give unto them *eternal*

(See **GRACE** on page 24)

## What the Reformers Called the Baptists

“The Baptists of the sixteenth century, generally, were a goodly, upright, honourable race. They hated no man. But all men hated them. ... Even the Reformers wrote and acted against them. The writers of that age researched out the most degrading and insulting epithets that the language afforded, and applied them with malignant gratification.

“Latimer speaks of the ‘pernicious’ and ‘devilish’ opinions of the Baptists. Hooper calls those opinions ‘damnable.’ Bacon inveighs against the ‘wicked, ‘apish Anabaptists,’ ‘foxish hypo-

crites,’ that ‘damnable sect,’ ‘liars,’ ‘bloody murderers both of soul and body., whose religious system he denounces as a ‘pestiferous plague,’ with many other foul-mouthed expressions.

“Bullinger designates them as ‘obstinate,’ ‘rebellious,’ ‘brain-sick,’ ‘frantic,’ ‘filthy knaves.’ Zwingli speaks of the ‘pestiferous seed of their doctrine,’ their ‘hypocritical humility,’ their speech, ‘more bitter than gall.’ “ (**Baptist History**, J. M. Cramp, pp. 129-130).

What lovely dispositions Luther, Zwingli and other lesser lights must have had! &

## Love Is Manifested In Obedience

F. B. Meyer tells of an early-morning visit to one of the dearest saints in his congregation. The man started very early to work. The pastor climbed the stairs to the little room where he saw the old man poring over the Book by the light of a taper. “And what are you doing?” asked the pastor.

“Oh, I am trying to see whether I love the Lord.”

The first lie detector was made out of the rib of a man. No improvement has been made on the original machine.

The pastor was astonished at this. “What do you mean trying to find whether you love the Lord? You know that you love the Lord.”

The old man replied, “I have just been reading here that ‘he that loveth me keepeth my commandments.’ So I am hunting through the Book and studying into some of the commandments to see whether I am keeping them.”

This dear old saint, by the Spirit, had learned what the Psalmist learned, when he cried, “O, how love I thy law, it is my meditation all the day.” &

## GRACE . . .

(Continued from page 23)

life, and they shall never perish.” Did you get eternal life when you believed?

You say, “Well, I don’t have it now.”

Then you didn’t get it then. Eternal life doesn’t have an end. Jesus said that if we should eat of the bread of life, we’d never hunger again (Jn. 6:35); that if we’d drink of the water of life, we would never thirst again (Jn. 4:14). When we are born again, we are born again of incorruptible seed and I submit to you that the devil cannot corrupt that which God says is incorruptible. It is impossible to be saved the second time.

Now if we go on and look at it, we discover what Paul is talking about. Paul goes down into that 9th verse. Read it with me:

“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak” (Heb. 6:9). Paul is saying, “Now I’m going to draw you an impossible picture, abso-lutely impossible.” And he is saying in that, that it is impossible for a person that has been saved ever to be lost again. And then he says, “Now I used that illustration (in the 9th verse) to show you that that does not accompany salvation.”

In other words, falling from grace, as our Protestant friends and as

others believe, is not a scriptural doctrine at all. It is a devil doctrine. Because it emphasises man’s work and man’s responsibility rather than God’s work and Christ’s responsibility. You see the Bible teaches the definite and final perseverance of the saints. The Bible teaches once saved, always saved. The Bible teaches the eternal security of the believer. The Bible teaches that once a man is genuinely, truly converted, saved by the grace of God, that he is born into the family of God and saved for time and eternity.

And Paul is saying in this passage of Scripture that it is utterly impossible for a man to be saved one day and then lost another day. The Word of God would have to fail. The work of Jesus Christ would have to fail.

You know it is a comforting doctrine to me to know that Jesus Christ settled that question once and for all for me. I simply trusted Him as my Lord and my Savior and I know that His work cannot fail. If I had to trust my work, I’d fail. If I had to trust the church, the church would fail. But Jesus never fails. Jesus *never* fails, and I don’t care who you are and how far and how deep into sin you may have gone, if you’ll turn from your sin unto Jesus Christ and receive Him as Lord and Savior, He’ll forgive you and save you for time and eternity. &