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a voice of independent Baptists

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Revering the Way of the Lord A Christian Duty

How significant are the words of "The Preacher" in Ecclesiastes: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccl. 7:29). This means that God made man God-like in his integrity, but man lost that integrity. Wherefore men do not act God-like; but instead they think up many

The Way of the Lord is Found in the Word of God

By *R. Nelson Colyar*

artful devices. How accurately descriptive is this text of this machine age! Men boast of their learning and of their inventions as evidences of their superiority over their forbears in the arts of

civilization. But look, if you will, at the great mechanized slaughter now raging over the whole earth. By leaving God out of their thinking, men have devised the greatest destruction of life and property ever

known.

Inventive genius without God is a destructive force. In the first mechanized age, Cain, the son of Adam, and his descendants were city builders and inventors. Jubal, a descendant of Cain, was the father of "all such as handle the harp and or-

(See **COLYAR** on page 22)

Clerical Accessories

Occasionally there comes to my desk at times a catalog of what is listed as "Clerical Accessories." Since I am not a "clergyman," but a humble Baptist preacher, I have no need of accessories, and as a rule this catalog goes directly to the waste basket.

But today I paused to read it, my eye somewhat taken with the idea of "Clerical Accessories."

(See **CLERICAL** on page 18)

What Will Happen During The Millennium?

By *Roy Mason*

It is the theological fashion of this day to deny that there will be a Millennium — a perfect reign of Christ over this earth for the period of a thousand years. Seminary professors, many of them, wouldn't stoop to such a "corny" thing as belief in a Millennium, and it is hard to find a Premillennialist on the faculty of the average Baptist college. Talk with *A-millennialists*, and about

the first statement they come up with is the statement, "Why the Millennium is only mentioned in one chapter of the Bible, the highly symbolical 20th chapter of Revelation." Suppose that were true? What of it? Does God have to say a thing a thousand times to mean it? As a matter of fact however, the statement quoted

(See **MASON** on page 20)

The Curse of Conformity

By *E. T. Burgess*

Whatever happened to old-fashioned rugged individualism? the kind of individualism we mean is defined by Webster as follows:

"Any doctrine or practice based on the assumption that the individual and not society is the paramount consideration or end; a theory maintaining that individual initiative,

(See **CURSE** on page 20)

Quiz The Pastor — #14

God Firmly Against Unmarried Couples Living Together

By the late Nick Michalinos

Question: Does God care if a man or woman are not legally married and yet want to live together?

Answer: To know the mind of God, we must look at the Word of God. Your question is one that needs to be clearly answered in this day when pre-marital sex and living together outside of marriage are being accepted as normal life styles.

Let me show you from the Scriptures that God is against an unmarried couple living together as husband and wife. He is opposed to all acts of sex outside the bounds of marriage, contrary to the standards set-up by a rebellious, Godless society world-wide.

We read in Hebrews 13:4 "Marriage is honourable in all, and the

bed undefiled, but whoremongers (Gk. " pornos," fornicators) and adulterers God will judge." Here it is stated that "Marriage is honourable in all," without exception, even to ministers (1 Tim. 3:2). The word "honourable" means "something of real value, of great worth, and in this state the marriage bed is said to be "undefiled," that is, "without stain, free from contamination." While on the other hand, those fornicators and adulterers, who use the bed for sexual purposes outside the marriage state, are guilty of staining the bed with sin and are doomed to face judgment before God. God was responsible for performing the first marriage when He brought Adam and Eve together as

husband and wife (Gen. 2:21-24), and their offspring followed this marriage pattern.

There is nothing shameful in itself about sex. God made us the way we are. He created sex. He made our bodies with their natural mating instincts and desires. It is not wrong for a man to be attracted to a woman, or vice versa. But all of these urges must be controlled and curbed until the marriage state takes place.

Paul writes, "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2). If you will notice, he didn't say to avoid fornication for the man to "get a woman," but get a "wife," for marriage would lawfully meet his needs in this area. He goes on to say that if a man or woman "cannot contain (restrain their passions by remaining single), let them marry: for it is better to marry than to burn (with passion)" (1 Cor. 7:9). Sex within the marriage relationship is right and normal. Sex outside this relationship is wrong and contrary to the will of God.

Marriage is used as a figure of New Testament churches in their union with Christ (Eph. 5:23, 29, 31-32; 1 Cor. 11:3; Rom. 7:4). Christ performed His first recorded miracle at a wedding in Cana (Jn. 2:1-10). God places His approval on scriptural marriages for it is written,

"what God hath joined together, let no man put asunder" (Mt. 19:4-6). We are exhorted to "flee fornication" (1 Cor. 6:18), and "avoid fornication" (1 Cor. 7:2).

Fornication is a sin that can be washed away by the blood of Christ, just like any other sin (1 Cor. 6:9-11). The scriptural answer to fornication is marriage (1 Cor. 7:2, 9), but to the Christian (only in the Lord (to another Christian)" (1 Cor. 7:39; 2 Cor. 6:14).&

The Road To Success

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The road to success is not straight. There is a curve called Failure, a loop called Confusion, speed bumps called Friends, red lights called Enemies, caution lights called Family.

You will have flats called Jobs.

But, if you have a spare called Determination, an engine called Perseverance, insurance called Faith, a driver called Jesus, you will make it to a place called Success. &

It is all right for the preacher to comfort the distressed, but it is also the preacher's duty to distress the comfortable. — Bob Jones, Sr.

THE BAPTIST CHALLENGE

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State of the Baptist Witness

By Chester E. Tulga

The state of the Baptist witness in this country is deplorable and in some places, tragic. It is a witness largely divorced from the clear teachings of the New Testament, and a witness having very little knowledge of the historic past of the people called Baptists.

There was a time when the Baptist witness was basically theological. Its glory was its faithfulness to the Word of God, its concern that its practices be true to the Word of God, and that its people should display in their lives the type of conduct that becomes the sons of God.

The Baptist witness today is no longer theological. There are those who are more conscious of their geographical origin, than they are to be true to the doctrines and principles of the Word of God. There are those who are denominational Baptists rather than theological Baptists, and often their Baptist testimony is undermined and even corrupted by their denominational loyalties. The truths that made Baptists a great people were not denominational pronouncements and policies however praiseworthy, but their unwavering testimony to the great doctrines and principles of the Scriptures.

The Baptist witness is often muffled today by a pre-occupation with that churchless Christianity which is more and more characterizing interdenominational fundamentalism. In the old days, agencies and institutions were considered arms of the churches, not their masters as happens in many denominations. They were established by the churches, not by ambitious and often irresponsible individuals whose only interest in the local church was to exploit it for their promotional ends. Interdenominational independency has become a bewildering forest without rhyme or reason. The local church is besieged with petitions for support. In some cases they have become serious competitors for the dollar, often leaving the local church a bad second in its bid for support.

The true Baptist witness was always a scriptural witness and always a witness to the primacy of the local New Testament church. Are Baptists losing their distinctive character in the multitude of their miscellaneous associations, and losing their distinctive witness in the interests of a fuzzy-wuzzy religious fellowship? Are Baptists losing their witness to a New Testament church in the interests of religious

fellowship and leaving the matter of the church to the choice of the individual? The Baptist witness today is in danger of yielding to a churchless Christianity, giving priority to human agencies over the local church, and giving up its distinctive views in the interests of a standardless fellowship.

All of this has been furthered by the neglect of true Baptists to keep the old Baptist classics in print, to keep the Baptist witness clear by frequent articles, to settle for interdenominational tracts and leave Baptist tract societies die, and the pre-occupation of fundamental Baptist papers with denominational chores. Baptists are often willing to keep silent on the distinctive Baptist doctrines and principles in the interest of a wider fellowship, so the Baptist light now shines dimly. &

[Editor's Comments: Nearly 50 years ago, we started both **The Baptist Challenge** as a monthly magazine, and Challenge Press, a means of printing books that carry distinctive Baptist doctrines. We are no longer able to mail out **The Baptist Challenge** as we formerly did, so we ask our readers to help inform others that this magazine is now available on the Internet, and it can be printed and filed away for those who might desire to do so.

[Also, Challenge Press

Quotable Quotes

Men Prefer Fuzz.

“Every one must be aware that there is at the present time a great prejudice against doctrine — or, as it is often called ‘dogma’ — in religion; a great distrust and dislike of clear and systematic thinking about divine things. Men prefer, one cannot help seeing, to live in a region of haze and indefiniteness, in regard to these matters. They want their thinking to be fluid and indefinite — something that can be changed with the times, and with the new lights which they think are being constantly brought to bear upon it, continually taking on new forms, and leaving the old behind.” — James A. Orr (**Sidelights on Christian Doctrine**, p. 3).

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.

books are still available from the Lehigh Valley Baptist Church at:

www.challengepress.org

How Were Sinners Saved In Old Testament Times

By M. E. Wright

Every now and then some one comes up with an idea that God saved sinners in Old Testament times in a different way from what He saves them now in these New Testament times. What is wrong with such teaching? Just one thing and that is, it is not true according to the scriptures. Perhaps many of you read the "Mississippi Farm Bureau News." In this paper under the caption "Your Bible and Mine," Mr. Burges Dixon in the July 1961 issue has a message on the new birth. His message on the new birth is good. But he turns aside from his message on the new birth and has the following to say about how he thinks God saved people in Old Testament times.

"Under the dispensation of the Law those who believed (had faith in) God and obeyed Him were saved by having righteousness imputed to them, but only if they continued their belief and obedience during their life time. If at any time they discontinued believing and obeying, they were lost. That's why in all other dispensations except that of the Day of Grace, one could be saved today and lost tomorrow."

There are a number of scriptures which teach that sinners were saved in Old

Testament times just as they are saved today. In fact God has never had but one way of saving sinners: and that is through the Lord Jesus Christ and His finished work. In Revelation 13:8, we read of "... the Lamb slain from the foundation of the world." From this scripture we learn that the Lord Jesus Christ was in the eternal purpose of God, just as much slain from the foundation of the world as He was the day He died on the cross of Calvary. With God there is no such thing as yesterday and tomorrow. It is one eternal now with God. God's people were chosen in Christ before the foundation of the world (Eph. 1:4). God's purpose was and is an eternal purpose (Eph. 3:11).

In Romans 3:24-26 we have a plain teaching on how Old Testament believers were saved. The passage reads "Being justified freely (without cause) by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

The expression "for the remission of sins that are

past" may be read "because of the passing over of the sins done afore time." This scripture teaches that God passed over the sins of the people from Adam up to the cross. It teaches that Christ died for the sins of the people from Adam up to the cross after they were committed. Therefore, when Christ died on the cross He actually made propitiation or satisfaction for the sins of the people from Adam up to the cross. Verse 26 of this chapter teaches that Christ made satisfaction for sins committed since the cross in precisely the same way and in the same manner as He did for those committed before the cross.

Therefore, the salvation of sinners before the cross and after, centers in what took place at Calvary. Sinners before the cross looked forward to the time when Christ would come and die for their sins and thus had righteousness imputed unto them. Sinners since the cross looked back to the time when Christ died and God imputes righteousness unto them.

Job lived long before the cross, and he said "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25). Job believed in the resurrection of the Lord Jesus Christ. The "latter day" has not come as yet. Before the Lord Jesus Christ could redeem He must die on the cross, and be raised from

among the dead. That Job believed all concerning Him is set forth in his statement "... He shall stand at the latter day upon the earth." The Lord Jesus is just as much in the Old Testament as He is in the New Testament, for the simple reason He is the author and subject of both.

Paul, in writing to Timothy said "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

What scriptures did Timothy know that were able to make him "wise unto salvation"? The New Testament scriptures had not been written when Timothy was a child. Therefore, it was the Old Testament scriptures which made him wise unto salvation.

Paul further speaks of the faith that was in Timothy's grandmother, Lois and his mother, Eunice: "And I am persuaded that in thee also" (2 Tim. 1:5). This faith had come to them through hearing the Old Testament scriptures.

The Old Testament scriptures abundantly witness unto the Lord Jesus Christ. Jesus said to the Jews to whom the Old Testament scriptures had been committed "Ye search the scriptures, because ye think that in them ye have eternal life; and these are

(See **OLD** on page 17)

Why The Mission Board Rejected Paul

Rev. Paul
Independent Missionary
Corinth, Greece

Dear Rev. Paul

We have your application from you for service under our Board. It is our policy to be frank and open-minded with our applicants. After studying your case, we are surprised that you ever "passed" as a bonafide missionary.

Since we require our missionaries to have 20-20 vision, we find that your severe eye-trouble would be a tremendous handicap to be effective.

Do you think it seemly for a missionary to do part-time secular work? We hear that you are making tents on the side.

Furthermore, you have not graduated from "our" seminary, and you know we cannot have our mission board represented by one who is not a graduate from a recognized university. We can not recognize the three years you spent in Arabia and Damascus because the schools are unknown.

It has reached us that you have a jail record. Certain brethren report that you did two years time at Caesarea and were imprisoned at Rome.

We cannot countenance sensationalism in missions. It is reported that you made so much trouble

for the business men at Ephesus that you are known as the man who "turned the world upside down." We also deplore the spectacular "over-the-wall-in-a-basket" episode at Damascus. It also savors of sensationalism to reveal episodes in your past life such as "punishing saints." I enclose a copy of Darius Carnegus' book, "How to Win Jews and Influence Greeks."

We understand that you are given to fantasies and dreams. First you said a "bright light from heaven" caused you to fall to the earth, then you heard a voice calling *your* name. And at Troas, you saw a "man of Macedonia" and at another time you were caught up to the "third heaven," and you even claimed "the Lord stood by you." We reckon that more realistic and practical minds are needed in the task of world evangelization."

We wonder whether a man who cannot get along with his own people as, for instance, opposing the honorable Greek woman at Berea and the leaders of your own nationality in Jerusalem, can serve foreigners.

We learn that you are a snake handler. At Malta, you picked up a poisonous serpent which is said to have bitten you, but you did

not suffer harm. Tsk—Tsk.

You admit that while you were serving time at Rome, that "all men forsook" you. Good men are not left friendless. Three fine brothers, Diotrephes, Demas, and Alexander the coppersmith, have notarized affidavits to the effect that it is impossible for them to cooperate with either you or your program.

Then, how can you reconcile your harsh words with a fellow-worker, Barnabas, with God's love toward all men. These do not further God's work. Perhaps it is this same contentious spirit that caused you to write letters to churches where you have formally been pastor. Even in one case accusing a church member of living with his father's wife, causing the whole church to feel badly, and having the poor fellow expelled.

We cannot sponsor a missionary who is always talking about the "Second Coming of Christ." A letter to one of the churches you devoted almost entirely to this theme. Please put first things first from now on.

Your ministry has been far too flighty to be successful. First Asia Minor, then Macedonia, and then Greece, then Italy and now you are talking about a wild goose chase to Spain. You cannot win the whole world by yourself. You are just one little Paul. Concentration, not dissipation is the key note to

success.

Another episode we do not approve of is that diet you placed upon all those soldiers and the ship's crew. You called it a fast, but you should have known that doctors said that total abstinence from food is very harmful to the body.

In a recent sermon, you said, "God forbid that I glory in anything save the cross of Christ." It seems to us that you also ought to glory in our heritage, our denominational program, the unified budget and the World Federation of Churches.

Then your sermons. They say you are open-minded. You spoke till way after midnight once, and a young man was so sleepy that he fell from the third story out of a window and was taken up dead. You were reported to have fallen on him and brought him to life. You surely do not expect us to believe that, do you? Our motto is: "Stand up, speak up, and shut up."

Your physical condition would cause us to reject you. Dr. Luke reports that you are a thin man, bald, frequently sick and always so agitated over your churches that you sleep very poorly. You gad around the house praying half the night. A healthy mind in a robust body is our ideal for applicants. A good night's sleep will give you zest, a zip, that you wake

(See **PAUL** on page 24)

A Meditation on the Divine Sovereignty

By W. P. Hall

O Lord, Thou infinite One, I would consider Thee. Through the grace of Jesus Christ I bow in humble penitence, kneeling before Thee, my Maker, to worship and adore Thee, the sovereign God of the universe.

“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.” “Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

It would be vain for me to endeavor to comprehend Thee with my finite mind. Thy greatness is unsearchable, I cannot fathom Thee in the mystery of Thy works; Thou art awesome in Thy ways; Thy holiness causes me to tremble; Thou art infinite perfection, infinite love.

Thine omniscience causes my heart to fear, for I am an unclean man. Who can stand in Thy presence? Who can enter into Thy courts? Thine omnipotence staggers my highest thought. Thou art

too wonderful for me to contemplate; my mind is too narrow and shallow to encompass more than a fleeting shadow of a thought of Thee.

I lay prostrate in the dust with awe as I think of Thy majesty and sovereignty. Every remembrance of Thee in Thy power, omnipresence and omniscience causes my heart to faint within me. Thou who speaks and it comes to pass, Thou who holdest the worlds in Thy hand, who giveth life to all living, verily what is man that Thou art mindful of him?

The preciousness of Thy thoughts for us, to bring us into all that is for our highest good and pleasure, cannot be computed. Thou art severe only to bring us into the highest bliss.

Thy ways are past finding out and Thy thoughts are too high for me. I shall be satisfied to abandon myself wholly into Thy hands and be utterly lost in Thee.

O my Lord, I lay my rebellious heart at Thy feet. Take it, Lord, cleanse it, purge it, burn out all the dross with Thy holy fire and make it a temple for Thy Spirit. It is Thine and I relinquish all

“What A Friend We Have In Jesus”

By Mary Meek

We all have our earthly friends, and we love them, but if we are true Christians we have the blessed assurance that there is one Friend to whom we can turn at any time, any place, or in any condition, and find friendship at Jesus’ feet beyond comparison with any other. That’s why we love to sing “What A Friend We Have In Jesus.”

This gospel song was written in 1855 by Joseph Scriven. Scriven was born in Dublin, Ireland, in 1820, and was educated there, but later moved to Canada, and it was there that this hymn was written. It was not published for quite some time after it was written because, in Scriven’s own words, he said that it had

claim to it. I irrevocably abandon my heart unto Thee, O Lord, my God. Thy will be done in me, with me and through me to Thy eternal glory. Just to be absorbed into the infinite ocean of Thyself would be more than I could desire.

Blessed art Thou, O sovereign Lord! Through the love with which Thou has flooded my heart by the blood of the everlasting covenant, I adore Thee, my Lord, with all my heart! Amen! &

been written “by God and me, between us,” to comfort his mother in sorrow, and he had not intended it for anyone else.

It was discovered in a very interesting way. Scriven was on his deathbed, and a friend who was with him came upon the manuscript of the song and was so impressed with it that he had it published after Scriven’s death.

Joseph Scriven had one sorrow after another in his life, and after the drowning of his fiancée on the eve of their marriage, he consecrated his life and his fortune to the Lord and His work. He was modest and humble, and was greatly loved by all who knew him.

This hymn has been such a help and comfort all through the years to born-again believers in Christ, and what a privilege it is to know that,

“In His arms He’ll take
and shield thee,
Thou wilt find a solace
there.”

In all unbelief there are these two things: a good opinion of one’s self and a bad opinion of God. — Horatius Bonar

Driving A Stake With Fearless Victory

By Merle Booth

Those acquainted with the total picture of man's destiny in the Word of God, know that we are assured of ultimate victory. Though we are well instructed by the Scriptures as to the condition of the world in the last days, and the moral decay, spiritual apostasy, yet there is no encouragement given to any degree of defeatism, discouragement, or pessimism. The Word of God opens in Genesis with perfection and closes in Revelation with total victory for the sons of God. The triumphant saints of all ages have met opposition, discouragements and their enemies with this song of fearless victory, "We are more than conquerors through him that loved us" (Rom. 8:37). We are conquerors, overcomers, joint-heirs, for we are on the winning side. Right shall prevail!

Self is an ever-present enemy. We are so pampered, spoiled, soft, selfish, and carnal that it is a wonder that the Lord doesn't take us all home and start all over again with a new crop of Christians. There are so very few saints who can say sincerely with Paul, "I die daily." I am afraid that most of us would not say,

"I am crucified," for instead we do all we can to keep the flesh satisfied.

Another enemy about us, which must be conquered is society. God help us to be a breed of Christians who would care less about what the world thinks and more about what God thinks. The pressure of public opinion is brought to bear upon so many of our young Christians in our public schools with the object to cause them to conform to this world. We are called to please Him who shall eventually rule over all, and at whose feet all of these godless infidel forces shall bow. Society of today has its impotent, social gospel, parading with placards, while the demons of Hell seek to swallow up the world with godless Communistic forces. These are some of the enemies which Jesus shall put under His feet shortly. But we are more concerned with victory than defeat. We have enumerated some of the Christian's enemies, but we also should be concerned with the marks of a mature Christian. The characteristics of a victorious Christian are:

1. They have absolute assurance of salvation (1 Jn. 5:13).

2. They consistently feed on the Word and are in prayer (Acts 2:42).

3. They are faithful in witnessing and soul winning (Acts 4:31).

4. They are faithful in church attendance (Heb. 10:25).

5. They are systematic in tithing (Mal. 3:5-7).

6. They are a willing worker (1 Thess. 1:3).

7. They are an example as a believer (1 Tim. 4:12).

8. They do not whine, whimper, or murmur (Rom. 5:3).

9. They are optimistic, not pessimistic (Heb. 10:35).

10. They are loyal to God's shepherds and God's work (1 Cor. 4:2).

Victory is coming, but when? No man knoweth the day nor the hour. In Romans 16:20, Paul records that it shall be shortly. There are signs of the times that indicate the day is at hand. One preacher records at least seven distinct signs: the moral sign of Matthew 24:37; the spiritual sign of Matthew 24:12; the sign of the nations in fear of Luke 21:25-26; the Jewish sign of Ezekiel 37:12; the governmental sign of uniting nations found in Daniel 2:41-42; the missionary sign of Matthew 24:14; and the military sign of Matthew 24:6-8.

It is told that at a dark time in one of the battles of Napoleon's armies that the bugler was told to sound the retreat. He blushed apologetically to his superior and said, "I'm sorry, Sir, but I never learned how to sound retreat, only charge." The general said, "all right. Sound the charge then." He did and to ultimate victory. We are more than conquerors through him that loved us." &

The Necessity For Controversy

The Scriptures from Genesis to Revelation contain an unbroken chain of controversy between good and evil, truth and error, God and Satan, light and darkness, Christ and the Anti-Christ, truth and lies.

The New Testament is full of controversy from beginning to end. There is a constant controversy in the New Testament with the Pharisees and the Sadducees; between Christianity and Judaism; between Christianity and Gnosticism; and between orthodoxy and heresy. The twenty-third chapter of Matthew is written in very controversial language. The Sermon on the Mount has provoked controversy for centuries. The Epistle to the Romans has provoked much controversy. The Book of Revelation is highly controversial. The Epistle of Jude is a controversial tract on the question of apostasy.

Controversy in the right spirit and for proper ends is necessary to the preservation of truth. Controversy in the wrong spirit and over trivial matters is a menace to the cause of truth and righteousness. &

A man, having heard some scriptures on zeal, replied, "I don't know about having too much zeal; but I think it is better the pot should boil over than not boil at all." &



F. Graham On Islam.

— Franklin Graham says: “We’re not attacking Islam but Islam has attacked us. The God of Islam is not the same God. He’s not the Son of God of the ... Christian faith. It’s a different God, and I believe it is a very evil and wicked religion” (8/24 HT). Graham protests that Muslims are free to worship and proselytize in the U.S., while Christians are denied these freedoms in most Muslim countries. — CC

Yoga, A Hindu Practice. — Yoga is an integral part of the Hindu religion. A saying: “There is no Yoga without Hinduism and no Hinduism without Yoga.” Yoga is a means of reaching an altered state of consciousness — a door to the occult. The 7/22 *Army Times* had a story about Yoga as part of a proposed new Fitness program. Yoga and Hindu meditation are becoming mainstream, even seen in churches. — CC

OK To Offend

World News Roundup

Christians. — A liberal recently said that even if 0.4 percent of our population does not believe in God, they shouldn’t be forced to be subjected to the “under God” phrase in the Pledge of Allegiance. However, the same people who believe this, often hypocritically try to force Christians (a much bigger number than 0.4 percent) to be subjected to the offensive propaganda of evolution, abortion, pornography and profanity, sex ed and homosexuality in schools. — CC

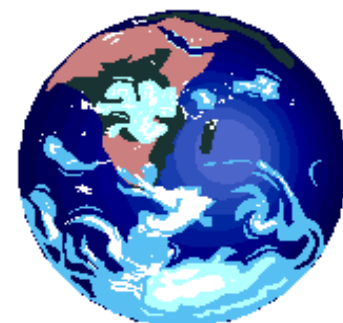
The Open View of God. — Dr. Gregory Boyd, theology professor at Bethel College & Seminary (MN) and pastor of Woodland Hills Baptist Church, is at the center of the open theism controversy which questions the foreknowledge and omniscience of God. Boyd is quoted in the 8/02 *Visitor*: “We create the reality of our decisions by making them. And until we make them, they don’t exist ... There simply isn’t anything to know until we make it there to know. So God can’t foreknow the good or bad decisions of the people He creates until He creates these people and they in turn create their decisions.” We must reject this unscriptural teaching. — CC

Intern-Al Affair Ban has Big Sex-emption.

— The House is preparing to take a stand against a congressman having sex with an intern — unless she happens to be assigned to another member. Burned by the embarrassing Gary Condit scandal, Congress may soon pass a resolution prohibiting members from having sex with interns they supervise. But *The New York Post* (9/13/02) has learned that Congress has carved out an exemption — interns in other congressmen’s offices are not covered, nor are interns supervised by someone other than the member.

Patriotic Words Banned In Michigan School.

— A musician in an inner-city Michigan grade school is getting an earful from the higher-ups about the type of songs she can use in her classroom. According to the April 17 issue of the Rutherford Institute’s *Insider*, the teacher isn’t in trouble for having the children sing lines from the latest Snoop Dogg rap album or even getting the tikes to trot out with something as strictly verboten as “Jesus Loves Me.” No, said the *Insider*, “school administrators informed her that she could not use any songs in class that contain the words



‘freedom’ or ‘liberty.’” Why not? you might wonder. Simple: “Because some children in the school are not U.S. citizens.”

Louisiana Governor Signs School Prayer Bill.

— Governor Foster has signed a bill authorizing a brief period for silent prayer or meditation at the start of each day in public schools, a statute that an opponent said ... he will monitor for possible abuse and litigation on behalf of students, teachers or parents. Foster signed House Bill 13 ... returning Louisiana to the position it was in before 1999, when the Legislature authorized vocal prayer in schools. The 1999 law was struck down by a federal court in Monroe, leaving the state with no school-prayer law. ... Joe Cook, executive director of the Louisiana arm of the American Civil Liberties Union, said ... the ACLU will wait for a complaint before considering whether to sue. Foster said he doesn’t care if a suit is filed. “This is

(See **WNR** on page 13)

La Voz Del Desierto

¿Sientes Amor Por Tu Iglesia?

Por Pastor M. A. Curet

El apóstol Pablo nos dice en Efesios 5:25 que: "... Cristo amó a la iglesia, y se entregó a sí mismo por ella." Estas palabras nos deben servir de estímulo a nosotros, que formamos parte de Su iglesia. Si Cristo amó a Su iglesia hasta el punto de entregar Su vida por ella, ¿cómo cree usted que debemos amarla nosotros? Y, ¿cómo podemos mostrar nuestro amor? Un miembro de la iglesia, meditando sobre este tema, escribió

las siguientes palabras, que dan mucho en que pensar. "Soy miembro de mi iglesia. Esto significa que soy parte de ella. Todo lo que favorece a mi iglesia me favorece a mí. Todo lo que perjudica a mi iglesia me perjudica a mí. Mi iglesia es mi hogar y mi familia espiritual. Recibo en ella ayuda espiritual según el espíritu con que asisto a ella. Esto me lleva a las siguientes reflexiones:

1) Si todos los miembros de mi iglesia

asistieran a los servicios con la regularidad que yo asisto, ¿cómo sería la asistencia regular de mi iglesia?

2) Si todos los miembros de mi iglesia contribuyeran lo que yo contribuyo para el sostenimiento de ella y la extensión de su obra, ¿cuánto serían sus diezmos y ofrendas al año?

3) Si todos los miembros de mi iglesia tuviesen en los servicios la reverencia y atención que

yo, ¿cómo sería nuestro servicio?

4) Si todos los miembros de mi iglesia trabajasen como yo trabajo para traer nuevas personas a los servicios, ¿cuánto aumentaría la asistencia?

5) Si todos cooperasen con los grupos y las actividades de la iglesia como yo coopero, ¿cómo sería el ánimo de la congregación?

6) Si todos orasen lo (Vea **CURET** en la pág. 10)

Breve Historia de la Iglesia Bautista Central de Little Rock, Arkansas

A la redacción de este escrito (octubre de 2001), La Iglesia Bautista Central tiene una historia de casi 80 años, la cual es primordialmente la historia de dos de sus pastores, quienes pastorearon la iglesia por más de 50 años. La Iglesia Bautista Central tiene una deuda de gratitud, con estos dos pastores, ya que fueron ellos, bajo la dirección del Espíritu Santo, los que desarrollaron la iglesia a lo que es hoy en día. Sería imposible hablar sobre la Iglesia Bautista Central, sin incluir la historia de estos

dos hombres, M. L. Moser, Padre y su hijo, M. L. Moser, Jr.

La Iglesia Bautista Central puede trazar su historia hasta el 1824. La primera iglesia Bautista de Arkansas y de Little Rock, fue organizada el sábado 24 de julio de 1824, con Silas T. Toncray como pastor. En el 1873, dos iglesias de Little Rock se unieron, la Iglesia Bautista Unión y la Primera Iglesia Bautista, convirtiéndose éstas en la Iglesia Bautista Central. El

(Vea **IGLESIA** en la pág. 10)

Debemos Estar Gozosos En Todo Momento

A veces parece ser, que algunos hermanos nos brindan una sonrisa o saludo, como por compromiso, y no debe ser así. Recordemos que un gesto dice más que mil palabras. Tengamos mucho cuidado con esto, ya que se puede prestar para habladurías y discordia entre los hermanos, causando a la vez malestar entre ellos. Tengamos presente que esto no agrada a Dios (Rom. 12:9).

El verdadero cristiano tiene ese gozo eterno en su corazón y así lo manifiesta

siempre, aun en momentos de pruebas o tribulaciones (2da Cor. 7:14). Seamos testimonio fiel de nuestra conversión, que las personas noten que somos cristianos verdaderos, siendo nuestro testimonio el que hable por nosotros. Siendo firmes y constantes para poder atraer más almas a los caminos del Señor.

No dejemos que las pruebas o tribulaciones apaguen nuestro gozo. Demos siempre lo mejor

(Vea **GOZO** en la pág. 10)

CURET . . .

(Viene de la pág. 9)

que yo oro por mi iglesia, ¿cómo sería la espiritualidad de ésta?

7) Si todos los miembros de la iglesia alentasen al pastor y cooperasen con él como yo lo hago, ¿cómo se sentiría nuestro pastor?"

Las iglesias no serán más que lo que son sus miembros. Cada miembro tiene la obligación de ser el mejor, para que su iglesia sea lo que debe ser, *una iglesia gloriosa*. El hecho de que pensemos que la iglesia no es perfecta, no es razón suficiente para abandonarla o serle infiel. En cierta ocasión un hombre le preguntó al pastor bautista Spurgeon, de Londres, Inglaterra, si su iglesia era una iglesia pura para hacerse miembro de ella.

Spurgeon le contestó que no sabía si esa iglesia que él buscaba era la suya. Sabía que en ella había muchas personas buenas, gente santa y verdaderos cristianos, pero que posiblemente podía haber, como los hubo entre los apóstoles, algunos engañadores e hipócritas y algunos que andarían sin riendas, como los hubo en las iglesias de Roma, de Corinto y en todas las otras, a las que fueron

escritas las epístolas del Nuevo Testamento. Que lo sentía mucho pero que pensaba que su iglesia no era lo que él buscaba.

Realmente, en las iglesias existen dos clases de miembros que se les puede llamar árbol se planta y comienza a crecer. Se hinca un poste en la tierra y comienza a podrirse. La diferencia entre el árbol y el poste está, en que el árbol tiene vida y el poste está muerto.

El pastor se goza en los árboles vivientes de su iglesia, viéndoles crecer y llevar fruto; mientras que se aflige con los postes que no manifiestan señales de vida. Requieren mucho de su tiempo y esfuerzo, y no dan fruto. Hay que pintarlos, y por fin, hay que moverlos, cuando se pudren y se caen.

¿Qué clase de amor sientes por la Iglesia? Si todos los miembros sintieran el amor que tú sientes, ¿cómo sería nuestra Iglesia?

“Porque os celo con celo de Dios; pues os he desposado con un solo esposo, para presentaros como una virgen pura a Cristo” (2da Corintios 11:2). &

GOZO . . .

(Viene de pág. 9)

para el Señor, así como Él

lo hizo con nosotros. Trabajemos siempre para su gloria, en cosas que edifiquen, que aporten al crecimiento nuestro, y de la Iglesia. Fomentemos el gozo que sentimos sirviéndole al Señor, escudriñando Su Palabra. Pidámoles al Señor dirección, que nos capacite para trabajar para Su obra, como siervos fieles y aprobados. Dando el máximo, disciplinándonos, sometiéndonos a su obediencia.

Que nuestro exterior sea el reflejo de lo interior, siendo de un mismo ánimo siempre, sobreabundando en gozo, sabiendo que la venida del Señor está cerca. A Él sea la gloria.

“Regocijaos en el Señor siempre. Otra vez digo: ¡Regocijaos!” (Filipenses 4:4). &

IGLESIA . . .

(Viene de la pág. 9)

6 de enero de 1874 votaron para cambiar el nombre de Central a Primera Iglesia Bautista.

El 10 de enero de 1922, la Iglesia Bautista de la Gente (People's Baptist Church) fue formada por unos 200 miembros, quienes dejaron la Primera Iglesia Bautista para formar la nueva Iglesia. El Hno. James O. Johnston, pastor de la Primera Iglesia

Bautista, se convirtió en el pastor de la Iglesia Bautista de la Gente. De acuerdo a las minutas de la Asociación Bautista del Condado de Pulaski (Arkansas), la Iglesia Bautista de la Gente fue investigada a cabalidad por otras iglesias del área y aceptada como una iglesia Bautista escritural. El siguiente informe fue registrado en los archivos permanentes de la Asociación: “Nosotros, el comité investigador, reporta que hemos investigado cuidadosamente y en oración la organización y regularidades de la Iglesia Bautista de la Gente, y encontramos que la iglesia fue propiamente organizada y está funcionando como una Iglesia Bautista Misionera y recomendamos que la carta peticionaria sea recibida y mensajeros sean sentados con los usuales privilegios de este cuerpo.” Los primeros servicios de la Iglesia Bautista de la Gente fueron celebrados el 15 de enero de 1922, en el Teatro Royal. Poco después el nombre fue cambiado a Iglesia Bautista Central.

El 15 de julio de 1931 la iglesia llamó a M. L. Moser, Padre, como su pastor. Este nuevo pastor de 31 años, pastoreó la iglesia a su período más grande de crecimiento.

(Vea **IGLESIA** en la pág. 11)

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

Iglesia Bautista El Mesías
Calle 5,H-36,Tintillo Gard. Guaynabo, PR 00966
(787) 780-7498 y (781) 783-3036
Fernando Caballero, Pastor

IGLESIA . . .

(Viene de la pág. 10)

Durante los primeros cuatro años de su liderato el crecimiento de la Iglesia fue asombroso. Durante estos primeros cuatro años, La Iglesia recibió exactamente 1000 miembros nuevos, 750 llegando por bautismo. Más de la mitad de éstos fueron bautizados en el 1933.

El Pastor Moser Sr., se convenció bajo sus estudios, que no existía justificación escritural para la Convención u otra organización de iglesias, ya que cada iglesia en el Nuevo Testamento era una iglesia Bautista independiente, y que una iglesia no podía unirse o afiliarse con cualquier organización que fuese una Convención, Asociación, organizaciones de compañerismo o cualquier otra organización, sin perder o conceder por lo menos alguna de su independencia. Esto sigue siendo verdadero hoy en día, a pesar del hecho de que algunas iglesias que están afiliadas con una organización, aún reclaman ser independientes. Si se unen o afilian con cualquier organización no son verdaderamente independientes. Poco tiempo después, y por voto unánime, la iglesia votó para retirarse de la Convención Bautista del Sur y se ha mantenido como una iglesia Bautista independiente no afiliada, desde entonces.

La Sra. Moser se

convirtió en una parte esencial para el ministerio de su esposo a través de su música. En un artículo de primera página, en el periódico “*Arkansas Democrat*” del 23 de noviembre de 1953, la señora Moser es mencionada como una de las nominadas para “*Arkansiana del Año*.” El artículo señala: “La Sra. M. L. Moser, esposa del Reverendo M. L. Moser, pastor de la Iglesia Bautista Central, notable líder de la iglesia en Little Rock por espacio de 22 años, durante los cuales ella se ha destacado como músico, tanto para la iglesia como para los programas radiales dominicales.” La Sra. Moser continuó tocando para la iglesia, hasta apenas un corto tiempo, antes de su muerte de cáncer.

En el 1965 el Hno. Moser Sr. renunció debido a problemas de salud y luego de oración, la iglesia llamó al Hno. Moser Jr. como pastor durante el mes de octubre de 1965. El Hno. Moser Sr. fue elegido como Pastor Emérito. El Hno. Moser Sr. murió en el 1985, y el Hno. Moser Jr. predicó su funeral. Muchos líderes cívicos de la ciudad y del Estado asistieron al funeral, incluyendo a Orval Faubus, el Gobernador de Arkansas, y a Dale Alford, quien fue miembro de la cámara de representantes de los Estados Unidos.

El Hno. Moser Jr. se

había ido a México como misionero de la Iglesia Bautista Central en el 1952, y sirvió de instrumento para comenzar el Seminario Teológico Bautista Latino Americano. Además, él y su esposa Edith Moser, comenzaron **Publicaciones Reto** (Challenge Press), con sus propios fondos. La Sra. Moser, una Asistente Médico Certificada, trabajaba en oficinas de médicos y luego de llevar sus diezmos y ofrendas a la iglesia, donaba todo su salario a **Publicaciones Reto** para poder comprar equipo y materiales para la publicación de libros. Luego, **Publicaciones Reto** fue donada a la Iglesia Bautista Central para ser operada por la iglesia como una obra misionera. Sobre 118 libros fueron publicados en cinco idiomas, Inglés, Español, Francés, Portugués y Japonés. Muchos de los libros fueron escritos por el Hno. Moser Jr. sin que el recibiera dinero alguno.

En el 1961 el Hno. Moser Jr. comenzó la publicación “**El Reto Bautista**” (*The Baptist Challenge*), la cual se convirtió en la revista de mayor divulgación entre los Bautistas independientes, con una circulación de sobre 7,000 cada mes. Muchas de las ediciones anteriores pueden encontrarse en la página electrónica de la Iglesia Bautista Central:

(www.centralbaptistchurch.com)

y aunque fue descon-

tinuada temporariamente, mientras la iglesia pasaba por algunas situaciones difíciles, se reanudó la publicación por medio del Internet en agosto de 2001. Muchas de las ediciones pasadas de “**El Reto Bautista**” están disponibles a través de la página electrónica, yendo al icono de “Archives.”

Para el 1968 era claro que la iglesia no podía quedarse en el centro de la ciudad de Little Rock. No había suficiente estacionamiento, ni terreno para ser usado como estacionamiento, y el área en general era muerta, sin familias viviendo en el área. Por lo tanto, la iglesia comenzó a mirar hacia el oeste, buscando una mejor localización para la iglesia. El acceso era sumamente importante ya que la mayoría de los miembros de la congregación provenían de todas partes del condado, así que era necesario conseguir un terreno en una de las carreteras principales de la ciudad, preferiblemente en o cerca de la carretera Interestatal. Se compró una propiedad de cinco acres, cerca de la Calle 12 Oeste, una de las arterias vehiculares más transitadas de la ciudad, y a menos de una cuadra de la Interestatal 630.

El primer edificio fue completado en el 1968, y la iglesia se mudó de la Calle Markham a la nueva loca-

(Vea **IGLESIA** en la pág. 12)

IGLESIA . . .

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lidad, en el otoño de 1968. El edificio era de dos plantas con entradas en la primera planta, tanto para la primera como para la segunda. El edificio tenía unos 22,000 pies cuadrados en cada planta, lo que le proveyó a la iglesia espacio suficiente en la primera planta para los servicios y las Escuelas Dominicales, y en la segunda planta para Confraternización.

Habían otros dos edificios en el plan original para la localización de la Calle 12, pero se decidió combinarlos en un solo edificio para poder disponer de más estacionamiento, así que el edificio adjunto era un edificio combinado. Luego de mucha oración y por voto unánime de los diáconos, y luego por voto unánime de la iglesia, la iglesia votó para construir el edificio nuevo. La capacidad de este nuevo edificio ascendía a 2,000 asientos. El mismo fue completado en menos de un año, y todos se regocijaron al ver la mano de Dios proveyéndoles tales facilidades, entre las mejores en Little rock.

Al recordar la historia de la iglesia, uno sólo puede ver la mano del Señor proveyendo el templo, no sólo con espacio para el momento, sino también para el crecimiento. La iglesia nunca cuestionó el hecho, pues estaban seguros que habían seguido el liderazgo

de Dios, en la construcción del nuevo edificio.

Luego de la construcción del edificio, el Hno. Moser Jr. pensó que él no podía dedicarle tiempo adecuado al ministerio de **“Publicaciones El Reto,”** de **“El Reto Bautista”** (*The Baptist Challenge*), de el trabajo misionero en México, y de pastorear la iglesia, por lo cual le solicitó a la iglesia que le permitieran retirarse como pastor, para poder dedicarse a tiempo completo al ministerio de las misiones de la iglesia. Por voto unánime, la iglesia votó a favor de esta petición, por lo cual en el 1990 el Hno. Moser Jr. se retiró, dejó la iglesia en completa armonía, sin deudas, con todas las cuentas pagadas y unos \$180,000 en el banco, más unas 1,500 acciones de la compañía Exxon, las cuales habían sido donadas por dos señoras de Brooklyn, Nueva York, para el trabajo misionero en México, mientras él aún era misionero. Los dividendos de estas acciones se estaban usando para pagar el alquiler del seminario en México. Luego la iglesia nombró al Hno. Moser Jr., Pastor Emérito, debido a sus años de servicio a la iglesia, 13 años como misionero en México y 26 años como pastor de la iglesia, para un total de 39 años. Contando el ministerio de M. L. Moser Sr., ambos pastorearon la iglesia por sobre 59 años y

tres meses, cerca de 60 años de servicio.

Otros dos pastores le han seguido, cada uno quedándose un poco más de año, el Hno. James Goff siguió al Hno. Raleigh Estes Campbell. Fue mientras el Hno. Campbell era pastor, que éste lideró a la iglesia a vender las facilidades de la Calle 12, comprando luego una propiedad en Taylor Loop Road en el Oeste de Little Rock. Renunció a su pastorado cerca del año 1993 antes que las facilidades fueran construidas en su lugar actual. La iglesia se reunía en el sótano de la Universidad Mall en la Avenida Universidad, bajo el liderazgo como pastor interino del Hno. Dwight Sefcovic. Fue durante este tiempo que la iglesia le extendió un llamado al Hno. Jones para ser su pastor (cerca de seis años). Luego de algunas dificultades, el Hno. Jones fue removido como pastor por voto de la iglesia, el 6 de marzo de 2000, y luego removido como miembro de la iglesia.

El Hno. L. M. Potts, pastor incumbente, fue llamado a la iglesia el 26 de junio de 2000. El Hno. Potts y su esposa fueron misioneros en América Central. Fue pastor fundador de la Iglesia Bautista “Fellowship” en Winslow, Arkansas. Antes de su llamado a la iglesia en Little Rock, había sido pastor de la Iglesia Bautista Rogers localizada en Rogers, Arkansas por aproxi-

madamente 10 años, y esta iglesia fue comenzada bajo la autoridad de la Iglesia Bautista Central con el Hno. James Goff como el pastor fundador.

En enero de 2002, la Iglesia Bautista Central de Little Rock celebrará sus 80 años, como una verdadera iglesia del Señor Jesucristo. Por favor oren por nosotros según busquemos Su dirección y liderazgo para el futuro. “Hermanos, yo mismo no pretendo haberlo ya alcanzado; pero una cosa hago: olvidando ciertamente lo que queda atrás, y extendiéndome a lo que está delante, prosigo a la meta, al premio del supremo llamamiento de Dios en Cristo Jesús” (Fil. 3:13-14).

Traducido del Inglés por Gilberto Morales, Katy, Texas &

Otorgados \$80,000 A Víctima por Heridas Sufridas en Un Servicio

Una mujer que se rompió un brazo luego de haber sido «asesinada en el espíritu», durante un servicio carismático, fue compensada con \$80,000 por la Iglesia de Long Island donde recibió las heridas (2/21 Ala. Baptist). El ministro colocó sus manos sobre su frente causándole que cayera hacia atrás. Ella alegó que la iglesia debió haber colocado a alguien para capturarla. Mejor aún, ¿por qué no sanarla?

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the will of the Legislature,” the governor said. “People get tired of the ACLU. You know, the Supreme Court prays, the Legislature prays, and it is on our coins.”

* * *

Baylor President Emeritus Despises Fundamentalism. — Herbert Reynolds, president emeritus of Baylor University, wants to see a new denomination called “Baptist Convention of the Americas.” The reason? “I am concerned about my children and grandchildren and their children. I don’t want them to grow up in Fundamentalism.” — FBNS

* * *

Federal Judge Rules In Favor of Oregon Assisted-Suicide Law. — A federal judge ruled the U.S. Justice Department lacks the authority to overturn Oregon’s unique law that allows physician-assisted suicides. U.S. District Judge Robert Jones scolded U.S. Attorney General John Ashcroft in his opinion, saying Ashcroft “with no advance warning to Oregon ... fired the first shot in the battle between the state of Oregon and the federal government.” Jones said, “The citizens of Oregon, through their democratic initiative pro-

cess, have chosen to resolve the moral, legal and ethical debate on physician-assisted suicide for themselves by voting — not once, but twice — in favor of the Oregon act.” The judge said Oregon has followed the wishes of the Supreme Court by striking “the proper balance” between the interests of the terminally ill and the government’s responsibility to protect them. — AP

* * *

Court Rules In Falwell’s Favor. — Jerry Falwell has won half his battle to build a new 12,000-seat sanctuary for Thomas Road Baptist church, which is located in Lynchburg, Virginia. A federal court has ruled that Virginia’s 200-year-old Constitution, which barred churches from incorporating, violates the United States Constitution ... The pastor filed suit in federal court in November challenging the ban on church incorporation, and a second state law, limiting the amount of land and personal property a church can own. That law limits to 15 acres the amount of land a church can own in a city or town. ... Attorney [Matthew] Staver noted, “The decision by a federal court to strike down Virginia’s constitution, which barred churches from incorporating, is historic. For over 200 years, churches in Virginia have faced un-

abashed discrimination by the Commonwealth. Virginia’s constitution targeted churches and placed a disability on churches not placed on any other person or group.” — Religion Today.

* * *

Secular Reporters Reveal Shocking Facts! — Over three million Muslims are in the U.S. and about half are black, with the number increasing rapidly. Millions of dollars from oil-rich Arabs are building hundreds of mosques here. The reporters’ names who revealed these shocking facts about Muslims are too many to record here, but three were Catholics, two were black, two were Jews and the rest unknown. A black journalist (Professor Walter Williams) listed 12 different incidents of Muslims murdering Americans. Paul Harvey and Cal Thomas quoted Charles Colson as saying that Saudi Arabia is spending millions to convert and train prisoners in American jails to be terrorists in taking over America. Some of these prisoners are already sending Emails to certain journalists saying that “America’s days are numbered!” Muslims are murdering Christians and missionaries around the world on a regular basis. It is estimated that they will murder over one hundred thousand Christians this

year alone! Not one Muslim nation permits religious freedom. All Muslim nations call the U.S. “the great Satan.” Frequently it is reported that Muslims who convert to Christianity are either jailed or beheaded. — 7/02 *The Missionary Challenge*.

* * *

Anglican Bishops Can’t Agree On Homosexuality. — An international panel of Anglican bishops that included the next archbishop of Canterbury reported that it is unable to reach agreement on issues related to homosexuality after three years of discussions. The dozen participants said they couldn’t agree about “a single pattern of holy living” for gays; on interpretation of Bible passages; or on the relation between biblical authority and reason, experience and tradition. The panelists included Archbishop Rowan Williams of Wales, the next archbishop of Canterbury. The panel urged further dialogue on whether Christian holiness should “exclude or include homosexual behavior within committed relationships.” DMN

* * *

VA To Accept Chaplains From Gay Denomination. — The

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country's only predominantly gay denomination has been approved to supply chaplains for the Veteran's Administration for use in hospitals and other VA facilities. The Universal Fellowship of Metropolitan Community Churches does not know when it will begin supplying chaplains to the VA. Church spokesman Jim Birkitt said the application took about nine months and said the church encountered "no resistance whatsoever." "This marks an historic step," said the Rev. Troy Perry, the denomination's founder. Church officials say they now plan to apply to provide chaplains to the military. — DMN

* * *

Gambling Is A Losing Bet. — Timothy Kelly, a gambling researcher, says legalized betting costs federal and state governments over \$6 billion a year in gambling-related expenses. These include funding addiction treatment centers and handling higher numbers of bankruptcies — and those costs don't include the personal hardships suffered by families whose breadwinners wager their wages away (5/20 *USN&WR*). Of the over 800 casinos now spanning the nation, roughly 450 are located in Nevada and Atlanta City.

Why Japan Did Not Invade Hawaii. — In 1960, Robert Menard was a commander aboard the USS Constellation when he was part of a meeting between United States Navy personnel and their counterparts in the Japanese Defense Forces. Fifteen years had passed since VJ day, most of those at the meeting were WWII veterans, and men who had fought each other to the death at sea were now comrades in battle who could confide in one another. Someone at the table asked a Japanese admiral why, with the Pacific Fleet devastated at Pearl Harbor and the mainland U.S. forces in what Japan had to know was a pathetic state of unreadiness, Japan had not simply invaded the West Coast. Commander Menard would never forget the crafty look on the Japanese commander's face as he frankly answered the question. "You are right," he told the Americans. "We did indeed know much about your preparedness. We knew that probably every second home in your country contained firearms. We knew that your country actually had state championships for private citizens shooting military rifles. We were not fools to set foot in such quicksand." — *Christian News*.

* * *

SBC Church In Mississippi Names

Woman as Pastor. — For the first time, a church affiliated with the Mississippi convention of Southern Baptists has named a woman as pastor. Carla Street was installed as pastor of Rivercrest Fellowship, a small church in Jackson that is focused on young adults, on January 20, reported Associated Baptist Press, an independent news service. Street had been co-pastor since she and her husband, Steve Street, began the church in 1993 and had been listed in an official convention document as associate pastor. Her husband recently resigned to become coordinator for the Cooperative Baptist Fellowship of Mississippi, a moderate organization. — RNS

* * *

Circuit Court Upholds Rights. — A victory for religious rights recently came from a surprising source, the U.S. Ninth Circuit Court of Appeals. A three-judge panel of the court rules the state of Washington was guilty of religious discrimination when it withheld a scholarship to a college student because he was pursuing a theology degree. The judges voted 2-1 to overturn a federal court ruling. The ruling followed by less than a month the other Ninth Circuit panel's decision that the Pledge of Allegiance to the flag violated the U.S. Constitution's ban on

government establishment of religion because it includes the phrase "under God." That 2-1 ruling produced a national outcry. The panel halted enforcement of the decision in the wake of the protests. In the latest church-state case, however, a Ninth Circuit panel ruled in favor of a Christian college student who had chosen to use a state scholarship for religious studies.

* * *

The Sexual Revolution Hits Junior High. — Researchers in Washington, D.C., recently started a program to prevent early sexual activity. They planned to offer it to seventh-graders, but after a pilot study decided to target fifth-graders because too many seventh-graders already were having sex. Jo Mecham, a nurse at a Bettendorf, Iowa middle school, says she overheard "pretty explicit sexual talk" from boys and girls in her "conservative" community. And despite a dress code, girls come to classes looking like bare-bellied rock stars: "They'll leave the house totally okay, and when they get to school, they start disrobing." ... Middle schools that used to do without dress codes now must send home exhaustive inventories of forbidden garments, from tube tops to too-low hip-huggers. Schools that used

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to handle crude language on a case-by-case basis now must have “no-profanity” policies. ... The world “is rougher, it is sexier and it has reached down to touch boys and girls at younger ages,” says Margaret Sagarese [author of books on parenting]. ... Baby-boomer parents who thought that nothing would ever shock them are shocked by the way their young teens talk, dress and perhaps even behave, Sagarese says. — USA Today.

* * *

Nigerian Christian Governor Urged To Convert To Islam.

— Impressed by his support for Muslims in Adamawa State, North East Nigeria, the Muslim community has urged the state governor, Boni Haruna, who is a Christian, to convert to Islam. The acting chairman of the Adamawa Muslim Council, Yusuf Aliyu, made the call during a ... Muslim festival ... visit to the governor, reports Lekan Otufodunrin of Nigeria Online Christian News Service, Lagos. “Accept Islam and come back home as it is the religion of your grandfather,” the Muslim council chairman stated. “In fact, we are here to receive you back into our faith.” The governor, according to the council, has won the support and confidence of

the Muslim population in the state for his unbiased treatment of citizens, irrespective of their faith. ... Nigeria is evenly divided among Christians and Muslims. Christians dominate the South, while Muslims are in the majority in the North. — Religion Today.

* * *

Islamic Law Threatens Nigeria.

— “The enforcement of extreme ‘sharia’ Islam law violates all human rights, especially religious freedom, and destabilizes this already fragile country,” advised Dr. Paul Marshall, in a major report released by Freedom House’s Center for Religious Freedom. “If left unchecked, sharia’s further spread ... could transform Nigeria ... into a center of radical Islamism ... with lawlessness and terror, like Afghanistan under the Taliban.” In the report, Marshall said the “effect on human rights” is even more “profound and far wider” than the harsh, inhumane, physically disabling punishments, and he listed four new rules that not only undermine such rights but violate Nigeria’s constitution. Having only just begun on the road to democracy, Nigeria is struggling, and reports are that the growth of Islamic extremism is being supported by foreign radical Islamic regimes such as Sudan and Saudi Arabia. —

Religion Today.

Naval Academy’s Prayer At Lunch Under Scrutiny. — Each weekday at noon, a chaplain mounts a platform at the Naval Academy’s mess hall and leads a short prayer. All 4,000 midshipmen stand, many with heads bowed, until the prayer is over. Then the young men and women are permitted to sit for lunch. Lunchtime grace has been said as long as anyone at the military college can recall, a custom that might well date to the school’s birth 157 years ago. But it could be in jeopardy. In January, a federal judge ruled that the Virginia Military Institute’s practice of leading cadets in a mealtime grace violates the separation of church and state. ... Legal analysts say that if the 4th Circuit Court of Appeals upholds the lower-court ruling, it might force the Naval Academy to drop its lunchtime prayer. Annapolis, the only U.S. service academy with a daily grace, has begun a review of the legality of its lunch prayers. — Nashville Tennessean

* * *

Botched-Abortion Bill Stalled In U.S. Senate.

— “There is no such thing as a right to a live-birth abortion,” declared Representative Jerrold Nadler (D.-NY), widely regarded as the abortion industry’s go-to-guy in the House. “A baby

born alive is a baby, a human being ...” No, Nadler hasn’t switched sides. He made a tactical decision to drop his opposition to the Born-Alive Infants Protection Act, which passed the House ... by voice vote. The measure extends legal protections to infant survivors of botched abortions ... The “born-alive” bill is stalled in the Senate. — World

* * *

Sweden’s “Hate Speech” Law.

— Swedish lawmakers have given initial approval to a law that could have a chilling effect on preaching against active homosexuality (8/5 CT). Sweden’s parliament passed a bill criminalizing “hate speech” against homosexuals. A final reading is set for this fall. — CC

* * *

Confused Collegians.

— Per a recent survey: 37% of all college students said they would be “likely to try to evade the draft;” 71% disagree with the statement that U.S. values are superior to those of other nations; 79% do not believe western culture is superior to Arab culture; 61% say they generally have a favorable opinion of Islam; and that 57% believe the policies of the U.S. are “at least somewhat responsible” for

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WNR . . .

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the September 11 terrorist attacks.

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Amy Grant Returns.

— Recently divorced-and-remarried “Christian” rock star Amy Grant is back with not one but two albums — one aimed at reviving old hymns, the other at the pop market. She began her career as a CCM singer but crossed over into secular rock, throwing the CCM industry into an identity crisis. She grew up in Nashville, the daughter of a surgeon. Her family belonged to a Church of Christ (“works salvation”) church. A 6/15 *Houston Chronicle* article notes: “Looking back at the hundreds of church services she attended as a child, Christian music star Amy Grant can’t recall one sermon. It’s the music that got to her.” Music can be a strong power for good or evil. CCM/rock today is having a corrupting power and influence in many fundamentalist churches which ignore it at their peril. — CC

* * *

Planned Parenthood Uses Taxpayer Funds.

— Planned Parenthood is America’s largest aborter of unborn babies. Its 128 affiliates operate 875 clinics in 48 states and DC. It is

now trying to bring sex education programs and abortion counseling into churches, calling its programs “faith-based initiatives.” PP uses taxpayer dollars not only to kill unborn babies, but also to cover up the sexual abuse of minor children. Life Dynamics, via undercover phone calls to all PP clinics, found that about 8 in 10 PP workers who agreed on tape to conceal evidence of child sex abuse. School districts are now being warned of potential legal liability if they refer minor children to PP. — CC

* * *

Pastors, Churches Must Teach Doctrine.

— A doctrineless people will soon become a directionless people. They have no anchorage and no sense of direction. They are without guidance ... A doctrineless people is a spineless people. They have no great convictions to put strength into their characters. They have no principles for which to fight. They do not know what the controversy means. They have no criteria nor canons for evaluation. They do not sense the dangers or the issues involved. Therefore, they are supine and soft and easily succumb (*Baptist Banner*) — CC.

* * *

Bakersfield To Put Its Trust In God.

— Sometime in the next few

months, letters proclaiming “In God We Trust” will be affixed to the brick-and-metal walls of City Hall in Bakersfield, Calif.

That the City Council of church-filled Bakersfield decided to place the national motto on a public building is no surprise. “We are doing something great tonight,” the councilwoman who suggested the posting said when it was overwhelmingly approved a few weeks ago. ... The dissension reflects the changing nature of a town that is deeply rooted in oil, agriculture and the Bible Belt — but now also has a Hindu temple and a mosque. It mirrors as well some national uncertainty over how and where to draw the line between church and state. ... After all, Councilwoman Jacquie Sullivan, author of the proposal, and others point out, “In God We Trust” has been the national motto since the 1950s and been stamped on American coins since the Civil War. Religious wording is chiseled into the stone of federal buildings in Washington. A new Michigan law encourages placement of “In God We Trust” on public buildings. The Virginia legislature just passed a bill requiring the state’s public schools to post the phrase in a prominent place. Some school boards in Florida have done the same thing. Sullivan said “We are so concerned in not wanting to exclude, we have given up

a lot of our heritage and the right to hold firm and stand firm for what the majority believes in,” she said.

Sue Benham was the only council member to vote against the motto placement. She is a part-time public defender who has been in office less than two years.

Along with Baptist, Assembly of God and Pentecostal churches, Bakersfield has a Hindu temple, a Sikh temple and an Islamic center. Sayed Rashed, imam of the Bakersfield Islamic Center, said local Muslims have no objection to installing the motto. “I support it. I wish everybody believes in God.”

Sovereignty of God

“Present-day conditions call loudly for a new examination and new presentation of God’s omnipotency, God’s sufficiency, God’s sovereignty. From every pulpit in the land it needs to be thundered forth that God still lives, that God still observes, that God still reigns. Faith is now in the crucible; it is being tested by fire, and there is no fixed and sufficient resting-place for the heart and mind but in the Throne of God. What is needed now, as never before, is a full, positive, constructive setting forth of the Godhood of God” — Arthur A. Pink.

OLD . . .

(Continued from page 4)

they which bear witness of me” (Jn. 5:39). Again, He said to these same Jews, “For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words” (Jn. 5:46-47). What could be plainer than that Moses wrote about the same Savior that the New Testament writers wrote. Peter in preaching to the Gentiles in the home of Cornelius, said concerning the Lord Jesus, “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:43).

Isaiah, more than seven hundred years before Jesus was born of the virgin birth, wrote in the past tense concerning the Lord Jesus Christ: “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all (Isa. 53:5-6).

When anyone speaks of Old Testament believers being saved a different way from what people are saved today, they need to listen to what both Old and New Testament writers have to

say on the subject. The Lord through Paul in the fourth chapter of Romans shows that Abraham, a man who lived hundreds of years before the law was ever given, was justified before God just as believers in Christ are justified today. Note carefully the following words: “What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God and it was counted unto him for righteousness” (Rom. 4:1-3).

Paul here is quoting from Genesis 15:6 where it is said, “And he (Abraham) believed in the Lord; and he (God) counted it to him for righteousness.” This that is written concerning Abraham was written not for his sake alone, “that it was imputed to him: but for us also, unto whom it shall be reckoned who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification” (Rom. 4:23-25).

The gospel of Christ is how that he “died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures” (1 Cor. 15:3-4). The scriptures here referred to the Old Testament scriptures. For many years after the

ascension of the Lord Jesus Christ, all the scriptures that the saints had were the Old Testament. Jesus as He spoke to the two on the road from Jerusalem to Emmaus, on the day He rose from among the dead, said to them, “... O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and in all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Lk. 24:25-27).

In the evening of the same day He appeared to those who assembled, “And he said unto them. These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me” (Lk. 24:44).

According to the testimony of Him who cannot lie, there are things “in all the scriptures” which concern the Lord Jesus Christ. Therefore, to say that one is saved today a different way from what people were saved in Old Testament times is to deny the plain teaching of both Old and New Testament scriptures.

Some misguided people have tried to prove that the thief on the cross was saved in a different dispensation, and therefore in a different way from

what people are saved today. Especially those who hold to the religious dogma of the baptismal regeneration theory. Certainly the thief was not baptized, and therefore, according to their theory, he was saved in a different dispensation, and in a different way from what one is saved today.

There are other fine spun theories. In the light of all these theories of men it is refreshing and wonderful to hear the sure testimony of one who was inspired who said: “Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

In closing may we note one more passage which shows conclusively that Old Testament and New Testament believers are saved the same way. Peter in addressing those that are contending one must obey the law in order to be saved said, “Now therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they” (Acts 15:10-11). &

In modern church life we have two extremes: first, how to do it, and second, how not to do it. The mean between these two extremes is, do it.

CLERICAL . . .

(Continued from page 1)

This company has been making these accessories for nearly a hundred years, so this is nothing new in the life of a cleric. A cleric is a clergyman, "a man in holy orders: a man regularly authorized to preach the Christian gospel, and administer its ordinances." An accessory is that which belongs to a clergyman by way of helping or assisting him in his functions.

Now, just as many a car is sold on the merit of its accessories, so also with many a clergyman, it may be the accessories rather than what is under the hood that make the thing so appealing

There are, for instance, the "Clerical Vest" and the "Clerical Shirt," both quite different from anything most of us want to be seen in, and if you had never seen either before, you could almost on sight identify them as something belonging to the Clergy. And then, the "Clerical Study Jacket," complete with "acetate faille with satin lapels, split sleeves and side vents with embroidered initials and cross" and all for only \$224.50. This number is what might be called a Clergy sports jacket, and a very nice piece too.

A "Clergy Raincoat," "Clergy Cape," and "Robe with Detachable Panels." I suppose a Clergy Raincoat is expressly for

keeping the Clergyman dry, and a Clergy Cape is for draping from Clergy shoulders. But you should see this "Robe with Detachable Panels." "A full-cut classic robe with detachable panels to harmonize with the season of the liturgical or calendar year, panels available in white, green, red and violet and black, plus embroidered crosses," a very acceptable accessory accessible for exactly \$426.50 complete.

And then to complete the ensemble are "Clergy Umbrella," and "Clergy Gloves" for Clergy hands, and "Clergy Scarf" for Clergy neck, and all available at somewhat above laity prices.

If some of my ministering brethren are quietly scoffing at this array of accessories and feeling that these things are just so much Saul's armor to them, let me assure you that there are thousands who feel quite otherwise about the matter. For myself, I am not in a good position to judge the matter, since I am not in "holy orders."

But we want to mention some accessories that this particular company does not handle, but which many of you more modest brethren are using. There is, for instance, the pulpit. And don't ever get the notion that the pulpit is not an accessory. No reasonable service could be conducted without one. It adds reverence to the service, dignity to the minister, and

authority to the message. Everybody uses them, and I wouldn't suggest you be without one. Almost any man whose opinion on general matters would not be taken too seriously can speak with considerable authority if he has a pulpit to lean upon. Very very helpful.

Then there is the Church Bulletin, truly an accessory of great value, either to the minister or to the laity — I am not just sure which, though many have found it a handy thing to look over during the preliminaries, and I expect that the minister finds it a useful activity during the week. And it is often handy to know when to stand in the pew at the bidding of an asterisk, or to remain sitting in the absence of one. An accessory commonly used in our times in the best of churches. Don't be without it. You will find it a necessary aid in maintaining law and order in the service, and insuring against any disturbance or disorder from the laity. It sort of indicates to all that the service is well in hand way ahead of time. It may restrict the liberty of the Spirit a bit, but this is not a really serious objection.

Often overlooked as an accessory is a space about eighteen inches square, just inside the main entrance, for the minister to occupy as the laity are leaving the building after the service. If properly used, this is one of the finest instruments for

both clergy and laity. For the latter, to show all due courtesy in appreciation of a very splendid deliverance; for the former, to very graciously and humbly accept the same.

No self-respecting church ought to be without a lovely scenic painting just above the baptistery (Baptist accessory catalog). An alleged scene from the Jordan River if possible. A lovely waterfall will also do. No burial with Christ in baptism is really complete without it. The soul responds so wonderfully to that which is artistic and beautiful. One man said he missed so much after his conversion due to the crude accessories at the baptismal service. You see, he was baptized in maple syrup country and they used a big sap tank set up in a tent, and he said little wonder that that tank and he have a lot in common ever since. Do not be without a lovely baptistery! It is a great aid to divine worship.

I am reluctant to class the entire church building as an accessory, but in all fairness I must. The early Christians were mostly of the poorer class, and their sheer poverty prevented them from considering the advantages of the public sanctuary, complete with education building, vestry, study, kitchen etal, and by all today one must have a Family Center, complete with bowling alley, golf

(See **CLERICAL** on page 19)

CLERICAL . . .

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instructor, bingo night, etc. Also, it is endless the number of additional accessories that can be placed in the Family Center.

There is much to be said for the meeting of Christians in their own homes in their own localities, but this is not usually found in the accessory catalog. A church building is a must! No question about it. The public just cannot be persuaded to come to meetings in a home Gracious! You can hardly get them inside the church!

But it is important that we make everything attractive to draw the flocks to hear the gospel. I believe that this is what would be called "adorning the gospel," and you recall that the Scriptures urge us to do this very thing. I suppose that the church building itself is the first and prime accessory insofar as most clergymen are concerned. In fact, let's face it — no building, no clergyman. And the building often must come first; we can always get a clergyman. And this sort of makes the clergyman an accessory to the building, rather than the other way about. It is not always easy to keep these accessories straight.

Some accessories are not to be had from the accessory catalog. Such an accessory is an average board of deacons or

trustees. An absolute must for a successful ministry. The board is usually chosen from the laity of the church, and serves as a right arm for the clergyman. As a rule, the board, belonging to the laity as it does, would not have a very good education in how to go about the affairs of the church, and just as a matter of prudence, they engage the services of a trained minister to run things. But, this arrangement always suggests the appearance of a one-man show, so, to avoid this, it is wise to have a board. This makes it look as though things are run by both the clergyman and the board. Don't ever think this isn't important. Folks hate a one man show, especially if they have ever served on the board of one. This is one accessory that is adjustable at the annual meeting.

Certain personal accessories must be developed by the clergyman, and cannot be supplied in any other way. And here I refer to such expressions as "Let us pray." "We will now receive the morning offering — will the ushers please come forward." "May the Lord add His blessing to the reading of His Word." "Shall we stand for the benediction." Never underestimate the value of such things in a well-ordered service. For the want of the proper expression at the proper time, a service can be thrown into considerable

The Word "Church"

By Roy Beaman

[Dr. Beaman was Professor of Greek, Hebrew and Archaeology at the New Orleans Baptist Theological Seminary. I studied under him, and was his secretary also. -- MLM]

The Greek word for church, *ekklesia*, does come from two Greek words, meaning *called-out*. It has become quite popular for some to say from a knowledge of this bare fact that the New Testament church is "God's called-out ones." This is not only one error, it is two. It is a shallow knowledge of etymology; it neglects the fact that the word church is in the singular number.

confusion, and a great responsibility toward the laity rests upon the clergy at this point.

It is possible I suppose (why of course it is, I should never question it) to worship acceptably without a great many clerical accessories. We understand that the early church did well for awhile without them. I have never heard it ventured, nor for that matter have I ever heard it denied, that the parchments that Paul requested Timothy to bring with him on his next visit ... you guessed it, the Accessory Catalog published in Rome. To this very day, all authentic accessory listings still come from Rome. &

As the Greeks used the word, it referred to a called-out meeting or gathering. The proper English for the Greek term is *assembly* or *congregation*. I readily own that neither of these is an exact translation, but they are the best we can do. If Jesus or Paul had coined the term, this popular interpretation might have a sound basis. As the facts are, such a view pushes aside entirely the historical method of word study. It grasps at a vestige of Greek learning without knowing how to apply it. The Greek *ecclesia* was a definite idea in Greek literature and usage. If the New Testament does not use the word in the light both of its etymology and history, then there are no safe historical principles of interpretation.

A piece of literature may lawfully broaden, deepen, or narrow the meaning of a word; but such changes as it makes in the significance must be along similar lines to its general historical usage. If a significance be proposed that is just the opposite in meaning, mental honesty requires that evidence of such a change be indicated. Such a violation of linguistic principles is made by those who make "church" in Ephesians refer to all the saved at the present time. The word means a local assembly, an assembly as an institution, or the glorified assembly in heaven. &

Whats With Those Silly Geese?

Have you ever wondered why the Canadian geese fly only in the “V” formation? For years specialists in aerodynamics wondered the same thing.

Two engineers calibrated in a wind tunnel what happens in such a “V” formation. Each goose, in flapping his wings, creates an upward lift for the goose that follows. When all the geese do their part in the “V” formation, the whole flock has a 71% greater flying range than if each bird flew alone. Each, then, depends upon the other to get to its destination.

Something else — when a goose begins to lag behind, the others “honk” him back into place.

Now brethren, let’s learn from God’s animal creation! The church needs to fly in a spiritual “V” formation, “honking” one another into steadfastness. And it must be at least 71% easier to live the faithful Christian life “flying with the flock” as opposed to going it alone! — Pulpit Helps &

CURSE . . .

(Continued from page 1)

action, and interests should be independent of governmental or social control. The conception that all values, rights, and duties

originate in individuals, and not in the social whole.”

My — how we have departed from this concept. The modern trend is toward centralizations of power in general and conformity in particular. If one doesn’t conform to the modern trend these days he is thought of as an ignorant heretic of some kind. But the concept of individualism and individual rights made this the greatest nation on earth. Are we going to stand idly by and let this sacred principle be destroyed?

The curse of conformity is evident in all phases of our existence today. Conform, conform is the cry everywhere. Everything is being standardized and socialized until one has little, if any, choice left in a great many things. It seems to us that this is closely akin to Socialism. Most people have ceased to think for themselves; they would rather have somebody else go to the trouble of thinking out things.

One of the curses of our day is the willingness of people to let the government do everything for the people. A people cannot long remain free who trust their thinking to something or somebody else.

These are grievous times. Any hope we might have for our society and our nation rests upon whether or not we return to the concept of individualism

and constitutional government. The rights of individuals, the rights of sovereign states, are rapidly passing away.

Daily newspapers in our land have lost their individuality. They all conform to the same pattern. When you read one you have read them all. They have ceased reporting the news, generally speaking, and use their facilities to propagandize instead. Truly, the curse of conformity is upon the daily press.

The curse of conformity is evident in government. Elected representatives of the people have long since ceased to speak the mind of the people (with some rare exceptions). This can only lead to more controls and eventually dictatorship of the rankest kind.

The curse of conformity is obvious in the field of religion. The National Council of Churches is setting itself up as a law-making body in the ecclesiastical domain. They are seeking to set geographical boundaries restricting and limiting people so that they must attend the nearest place of worship, thus denying them a choice.

The curse of conformity is seen in the social world and in the moral universe. Unless one conforms to the socially-accepted practices of the day he is a cad and a bounder. What nonsense.

We need people who could dare to be different. Many times the individual takes the easy way out and excuses himself with the thought that everybody else is doing it when all the time he is going against his own conscience. It has been our observation through life that the fellow who is not very strong *against* anything is never very strong *for* anything. We are fast becoming a race of mollycoddlers without any individualism whatever. If they ever narrow our choice of cheeses down to one — and that one is limburger — we shall pass up cheese, for we never liked limburger. The other fellow is welcome to it — but we don’t want it forced on us. Our choice is things more important than cheese are gradually being narrowed — and don’t forget it. &

MASON . . .

(Continued from page 1)

above is a big lie. The Millennium *is taught* over and over again in the Bible. The term Millennium may not be mentioned, but the period referred to by that word is unmistakably mentioned. I shall not take the time to enumerate the many Scriptures, but shall refer to just one passage — the 11th chapter of Isaiah. This chapter doesn’t make good sense apart from the idea of the perfect reign of Christ over this

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MASON . . .

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earth.

But what will happen during the Millennium? What kind of place will this earth be? Let us take a brief glance at some of the Scriptures that throw light on these questions.

In Matthew 16:28 we find Jesus saying "There are some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." The meaning of this becomes clear when we read Matthew 17:1-5. This is the story of the transfiguration. In the transfiguration scene we see Jesus glorified, as He will appear when He returns. We see Moses, who represents the Era of the Law. We see Elias, who represents the prophets, and we see the disciples who represent the dispensation and period of the church. The transfiguration scene therefore is a little picture of Christ coming in His (Millennial) kingdom, glorified, and all the saved of the dispensations of the past — law — prophets — and the period of the church.

What will happen during the Millennium? Well, in the first place this earth will be a shambles at the return of Christ with His people. Instead of the converted world that some talk about, the last picture of this earth before Christ takes over is the picture of

a huge battlefield covered with the dead soldiers of the armies of this earth. Militarism is destroyed through the destruction of earth's armies, and the buzzards are pictured as feasting on their flesh (Rev. 19:17-19).

What else?

1. *Earth's final dictator*, a veritable human devil, will be taken (2 Thess. 2:8).

2. *The False Prophet* — the one who headed up Antichrist's church, which we now see being formed by the ecumenical movement as expressed by the National and World Council of Churches, shall be dealt with. Both he and his master, the Antichrist, shall be cast into hell. They will be the first inmates in the place (Rev. 19:20).

3. *The Devil* shall be cast into a place called the Abyss — a place of confinement (Rev. 20:2-3).

4. *Israel regathered* to Palestine in unbelief (that is happening now), shall be delivered from destruction by a sudden return of their long expected Messiah. They will turn to Him, and veritably "a nation will be born in a day." Reborn could be the better term (Read Rev. 12:4-14; 13:8-9; 14:9; Rom. 11:26-29).

Converted Israel shall be elevated to the place of world leadership (Isa. 2:1-5). The resurrected apostles of the Lord shall be the judges of converted Israel (Mt. 19:27-28). The "Times of the Gentiles" will be

over forever (Lk. 21:24).

As to the rest of the world, we see the saved of this age shall be the rulers, and our positions of rulership will be in accord with the way we have served Christ then and now (Lk. 19:17-19). We will of course be immortal.

5. *There will be mortals on this earth*, but youth among them shall be a rare thing. If one dies at the age of one hundred, he shall be thought of as being in mere childhood (Isa. 65:20). The birth rate will be much less than now, for multiplied conception was a part of the curse that followed sin (Gen. 3:16).

6. *With the curse removed, the earth will be more productive* (Amos 9:13-15).

7. *Jerusalem shall be the capitol of the world* (Isa. 2). Jesus shall rule from the throne of His father David (Acts 15:16). One purpose for which He was born was this very thing (Lk. 1:32-33). The angel so announced, and the angel knew what he was talking about. What lame brained interpreters are those who spiritualize and teach that Jesus shall reign over the "Church," or over some kind of a "spiritual kingdom."

8. *War shall be no more*, and there won't even be military training. "Neither shall they fear war anymore," says the Bible.

9. *Mortals will not be perfect for they will be born of imperfect pa-*

rents, but they will only have the sinful nature to contend with, without Satan's solicitation to sin. That they will still have the fallen nature is shown by the fact that when Satan is "loosed for a little season" he will find adherents to follow him (Rev. 20:7-9).

It is interesting to note that "Gog and Magog" is particularly mentioned. Russia is signified by these terms in Ezekiel 38. Russia is God's chief enemy today, and Communism was spawned in hell. God, according to Ezekiel, will break the power of Russia, but enough antagonism toward God will remain through the Millennium to make Russia the first breeding place of rebellion when Satan is loosed.

But *why will Satan be loosed before he is finally sent to hell?* There is no dogmatic answer to this, but someone has offered the suggestion that he is to be loosed to prove that man is always and everywhere a failure, apart from the grace of God. He was created and placed in a perfect environment, but he sinned. He shall be placed in a good environment with Satan shut out, yet he will be ready to trail off after the devil as soon as he is loosed. Praise God, the time is coming when man will be completely redeemed, and the devil will be shut out from the earth forever, and there will nevermore be a hand lifted against the rule and reign of God. &

COLYAR . . .

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gan” and Tubal-Cain was an “instructor of every artificer in brass and iron” (Gen. 4). The inventiveness of the Cainites was not confined to harps and organs and instruments of brass and iron. Lamech, the sixth from Adam in the Cainite lineage, brought an innovation into the social life of the race. “Lamech took unto him two wives.” This social inventiveness climaxed in the “sons of God” taking “them wives of all which they chose” from the “daughters of men,” all quite contrary to the revealed will of God. Monogamous marriage is God’s way; polygamous marriage is man’s way. Then came the flood-crisis by which the Lord judged a headstrong, haughty, boastful, defiant, wicked, violent, Godless civilization.

The pages of history are replete with instances of man’s inventiveness running counter to the revealed will of God, and that always to the destruction of both body and soul. Concerning Israel it is written: “... they provoked God to anger with their inventions. ... Thus were they defiled with their own works, and went a whoring with their own inventions” (Psa. 106:29, 39). It is a common thing among God’s people for them to disregard the Lord’s way and substitute for it ways of their own

inventions.

The Case of King David And the Ark of God

David acceded to the throne at the age of thirty, and it is written of him that he “went on, and grew great, and the Lord God of hosts was with him” (2 Sam. 5:10). David prevailed against the Philistines, the age-long enemies of Israel. After reigning seven and one-half years in Hebron, he took Jerusalem and established the throne of the united Kingdom there. Then he determined to bring the Ark of God to Jerusalem. The Ark represented the throne-seat of the Lord in the midst of His people. And in Psalm 76:68, it is written that God “chose the tribe of Judah, the Mount Zion which he loved” for His sanctuary. Certainly it was the right thing that the Ark of God should be moved to Mount Zion.

Going back to Numbers 4:1-15, we find detailed instructions as to how the Ark of God should be moved and to whom it should be committed. It will be noted concerning the Ark that “they shall take down the covering vail, and cover the Ark of testimony with it: and shall put thereon the covering of badgers’ skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.” Then, “when Aaron and his sons have made an end of covering

the sanctuary, and all the vessels of the sanctuary, as the camp is set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die.” Thus we see that the Ark of God was not to be exposed to the gaze of the congregation, or to be handled in any light manner; but that the penalty of death rested upon any man who took liberties with this symbol of God’s throne of righteousness and mercy.

Doing It the Wrong Way

These instructions were clearly written in David’s Bible, the Law of Moses. But without consulting the word of God as to how the Ark should be moved, David adopted a new plan. He “counseled with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, if it seem good to you, and that it be of the Lord our God, let us send abroad unto our brethren everywhere, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: and let us bring again the Ark of our God: for we inquired not at it in the days of Saul. And all the congregation said that they would do so: for the thing was right in the eyes of all the people. So David

gathered all Israel together. ... And David went up, and all Israel ... to bring up thence the Ark of God the Lord, that dwelleth between the cherubims, whose name is called on it” (1 Chr. 13:1-6). Here we have the king calling a great assembly of captains and leaders, priests and Levites, and the people, the players of instruments and singers. But no counsel was taken at the word of God as to *how the Ark should be moved*.

For this very reason the attempt to bring the Ark to Jerusalem was doomed to failure from the beginning. A heathen invention is brought up, which was thought, no doubt, to be a more up to date method of moving the Ark than the Lord had prescribed by Moses. The Ark had once rested in the tabernacle at Shiloh. But the Lord had smitten Shiloh and the Ark had fallen into the hands of Israel’s enemies, the Philistines. When the Philistines found it a curse to them they decided to get rid of it. They made a “new cart,” laid the Ark of the Lord upon it, and sent it back to Israel. It landed in the house of Abinadab at Kirjath-jhearim where it remained for twenty years. There David and Israel went to bring the Ark to Jerusalem. To our amazement we read that “they set the Ark of God upon a new cart,” just as the Philistines had done!

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Here is a new invention in Israel — moving the Ark of the Lord on an ox cart. In so doing the king had led his captains and leaders, the Levites and priests to set aside God's way to adopt the ways of the uncircumcised heathen. It was nothing short of an insult to the God of the Covenant.

There is no substitute for genuine reverence for the way of God as revealed in His Word. All the cheap pageantry, the making of music upon many instruments, the shoutings of the people, and the show of religious fervor was as "sounding brass" and "tinkling cymbal" in the ears of the God of Israel. All this outward show of solemnity could not change the presumptuous taking of liberties with holy things into a righteous act. Presently the cart was shaken by the oxen, and Uzzah put forth his hand to steady the Ark that it fall not to the ground. The anger of the Lord flashed, and Uzzah fell dead there by the Ark of God. Human inventions are ever out of order when they are brought in by human expediences to set aside the commandment of God.

Quite naturally, David was displeased with this breach which the Lord had made upon Uzzah. Quite as naturally, willful men, who plead human expediences

in the place of the word of God, who devise new inventions to displace the way of the Lord, who render lip service instead of reverential worship to God, are always displeased at God's rebuke at their arrogancy and display of cheap religious pageantry.

The Lord accomplished His purpose in this meting out of summary judgment: He brought David to his senses. "David was afraid of the Lord that day, and said, *How shall the ark of the Lord come to me?*" — a question that should have been settled from the Scriptures before the moving of the Ark was ever attempted! Wisely enough, David carried the Ark aside into the house of Obbedom, where it remained for three months. That three months David spent in studying his Bible, where he found the answer to his questions, "How shall the Ark of the Lord come to me?"

Doing It the Right Way

David learned his lesson the hard way, but he learned it well. That is infinitely better than not learning it at all. David took himself reverently to the word of God, he found himself pursuing an entirely different course than that which he had taken at the first. He dispensed with the ox cart innovation. He prepared a place for the Ark of God and pitched for it a tent. He took counsel

at the Word of God rather than the "captains of thousands and hundreds and with every leader." He gathered all Israel together at Jerusalem and instructed them in the way of the Lord. He said unto them, "None ought to carry the Ark of God but the Levites: for them hath the Lord chosen to carry the Ark of God, and to minister unto him forever." Then he assembled the children of Aaron and the Levites, according to the divine order. "And he said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren that ye may bring up the Ark of the Lord God of Israel unto the place that I have prepared for it. *For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.* So the priests and the Levites sanctified themselves to bring up the Ark of the Lord God of Israel. And the children of the Levites bare the Ark of God upon their shoulders with the staves thereon, *as Moses commanded according to the word of the Lord.*"

Needless to say, since the moving of the Ark was done according to the Word of the Lord in this instance, it turned out a glorious success. The Levites appointed their brethren to be singers and players upon instruments, lifting up their voices with joy, and it is

written: "So David and the elders of Israel, and the captains over thousands, went to bring up the Ark of the Covenant of the Lord out of the house of Obbedom with joy. And it came to pass, when God helped the Levites that bare the Ark of the Covenant of the Lord that they offered seven bullocks and seven rams ... Thus all Israel brought up the Ark of the Covenant of the Lord with shouting and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps." So the Ark of the Lord was brought up *God's way* unto Mount Zion, with great joy and with shoutings.

A Mighty Lesson Here For Baptists

It is our Christian duty to revere the way of the Lord as revealed in the Scriptures. When the Lord speaks by precept or example, it is our solemn duty to heed it, no matter what human expedience may dictate. "He that hath an ear let him hear what the Spirit saith unto the churches" is repeated seven times in Revelation, chapters two and three.

A mighty breach has been made upon all Christendom, because men refuse to take counsel at the word of God, preferring to substitute human inventions in the place of

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Sacrificing For Missions

A man stood on the seashore one day. His heart was happy. He watched a ship as it pulled from shore and nosed its way back toward the Orient. Looking over his shoulder he saw another man who was weeping. His tears were not tears of sorrow, but of joy mingled with sorrow.

Said the man who had contributed his million dollars, "Sir, why do you weep? I am happy. Do you see that boat? It is bearing one million dollars to the shores of the Orient to be used to preach the gospel.

Said the other man, "Sir, I have no million dollars to give to God, but my son is on that boat on his way to China to carry the gospel message."

The man who had given his million dollars bowed his head in shame and said, "I have given nothing." Even so, the Lord said, "this widow hath given more."

PAUL . . .

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up full of zing.

We consider married missionaries best. We deplore your bachelorhood. Simon Magus has set up a matrimonial at Samaria where the names of some very fine widows are available.

You wrote recently to Timothy that "you fought a good fight." Fighting is

hardly a recommendation for a missionary. You boast that you fought with wild beasts at Ephesus. What in the world do you mean?

It hurts me to tell you this, Brother Paul, but in all of my 25 years of experience, I have never met a man so opposite to the requirements of our Foreign Mission Board. If we accept you, we would break every rule of modern missionary practice.

Sincerely yours

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the way of the Lord as revealed unto the churches in the New Testament. Christendom is divided on Christ today, world without end: there is no hope of Christian unity until Jesus comes, all efforts at uniting the many denominations under one head notwithstanding. The gospel of Christ has been perverted, some adding to and some taking from the Word of God. The curse of God is upon such handling of holy things (Gal. 1). The New Testament church order has been almost completely cast aside and human inventions substituted therefor.

Modern denominationalism is not known to the Scriptures. It is the product of human inventiveness running counter to the way of the Lord. The captains over thousands and many leaders are frequently called together to

take counsel concerning the Lord's work, but rarely ever to take counsel at the Word of God. As a result the gospel has been laid on new denominational ox carts, to be carted over the country by this organization and that, all unknown to the Scriptures. Denominational programs are worked out for the churches by the "leaders," financed and promoted after ideas taken from the world.

Time and space fail us to examine the denominational innovations of our time; but none of them is according to the Word of God which the Spirit has spoken to the churches. From the Roman Catholic hierarchical perversion of the gospel and of New Testament church order, through the great variety of Protestant modifications of it, to modern Baptist denominational machinery, none of it, I say, is founded upon the Scriptures.

Despite the indisputable fact that the way of the Lord is as clearly revealed to the churches of the Christian Era as the Lord's way of moving the Ark of God was to Israel, the great majority of Baptists today still insist upon loading the gospel of Christ upon new denominational ox carts of their own invention, otherwise known as "Baptist Machinery" — conventions, associations, organized fellowships, institutions, boards, commissions, committees, directors, et cetera, to carry

it out to a lost world. The world recognizes its own handiwork in it, assumes a conciliatory attitude toward it, while at once rejecting the Christ of the gospel. Thus denominationalism and the world are on the most friendly terms imaginable.

No wonder the Lord has made a breach upon Baptists, for nothing has so completely breached the fellowship among Baptists as the innovation of modern Baptist denominationalism. Preachers are intimidated by the shadow of the mighty arm which rests upon the controls, till pulpits are no longer free. They are ground under the wheels of "Baptist machinery." Many churches are kept whipped into line with the dictum of denominational leaders, who usurp the holy office of the Holy Spirit in them.

True Baptist unity is as vain a hope as is true Christian unity, so long as Baptist machinery holds sway over the preachers and churches. Baptist unity can never be attained so long as blind Baptist leaders lead blind Baptists to follow after their new ox carts with intriguing flourish of denominational pageantry and irreverent setting aside the way of the Lord. We wonder if Baptists will ever come to their senses and dispense with their Romish ox carts, that the churches may return to the Lord's way of carrying the gospel of Christ to a lost world. Selah. &