

The Baptist

CHALLENGE

a voice of independent Baptists

VOL. XLIV, No. 8

July 2006

WHOLE NO. 500

The Fidelity of our Baptist Heritage

By T. J. Villers

Our Fathers Bequeathed Us Principles, Convictions, Institutions, and Laws; A Heritage We Cherish

Artemus Ward used to talk about the time when the Pilgrims came over in the Mayflower and brought Plymouth Rock with'em. When that frail craft dropped anchor off New England, she carried a cargo more enduring than stone and more precious than gold. "She was freighted with principles, convictions, institutions, and

laws." Her passengers were few; but they were tall men, sun-crowned. In all that constitutes true soul-greatness, despite their poverty of purse, they matched our high moun-

tains and broad plains. They were men with empires in their bosoms and new eras in their brains.

As the Mayflower was laden with merchandise richer than her British

owners ever dreamed, so are we the heirs of other and better things than acres or dollars. Our fathers bequeathed to us a heritage of principles, convictions, institutions, and laws; a heritage which we cherish because its price was their blood; the heritage of soul-liberty, the new world's

(See **HERITAGE** on page 18)

Are Baptist Churches Really Independent?

By the late M. L. Moser, Sr.

I came up in Convention Baptist churches. In fact until I was a grown man I did not know that there were any other kind of Baptist churches than Convention Baptist churches. I attended Convention schools and supported Convention programs. During all this time I did not question for one moment that the Convention program was God's

program for this age.

During most of that time, though I was a church member, I was unsaved. Having made a profession of faith when I was eight years of age, I considered myself a saved person.

In my early teens the question would occasionally rise "Am I really saved," but I would push it aside.

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Spurgeon's Remarks On Baptist Perpetuity

By Charles H. Spurgeon

Charles H. Spurgeon, a name that needs no introduction, stated:

We believe that the Baptists are the original Christians. We did not commence our existence at the reformation, we were reformers before Luther or Calvin were born; we never came from the Church of Rome, for we were never in it, but we have an unbroken line up

to the apostles themselves. We have always existed from the very days of Christ, and our principles, sometimes veiled and forgotten, like a river which may travel underground for a little season, have always had honest and holy adherents. Persecuted alike by Romanists and Protestants of almost every

(See **SPURG** on page 6)

Quiz The Pastor -- #6**Is It Wrong To Gamble?****By Clyde T. Everman**

Question: Prove from scripture it is wrong to gamble. **Answer:** The Bible does not have a commandment that says, "Thou shall not gamble," but a study of God's standards for our behavior will show that it is wrong to gamble.

In Hebrews 10:38 we are told that, "Now the just shall live by faith." This tells us that the life of a Christian is a life of trust. Day by day we are to trust God to lead in our lives. This rules out "luck" and "chance" as a principle for a way of life.

Depending upon luck and chance is a form of idolatry which is a grievous sin in the sight of God. In 1 Timothy 6:10 we are told that, "the love of money is the root of all evil." In Luke 12:15 Jesus tells us to, "Take heed, and beware of covetousness: *for a man's* life consisteth not in the

abundance of the things which he possesseth." Also in Proverbs 15:27 we find. "He that is greedy of gain troubleth his own house;" Again in Proverbs 21:25, 26 we are told, "The desire of the slothful killeth him, for his hands refuse to labor, He coveteth greedily all the day."

Do not these passages describe the gambler? In Luke 10:7 Jesus said, "the laborer is worthy of his hire." This tells us that honest work and honest wages go together. Exodus 20:9 tell us that, "Six days shalt thou labor, and do all thy work." In Ephesians 4:28 it is said, "let him labor, working with his hands the thing which is good."

Also in 2 Thessalonians 3:10, "if any would not work, neither should he eat." From these passages we see that the divinely appointed way of main-

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After three years in the Army in World War I, I became deeply concerned over my salvation. I listened to men rather than God and was told that all of my troubles and doubts were to be attributed to my lack of surrender and obedience. Consequently, I went through a form of reconsecration and then a surrender to the ministry.

It was while I was a student in the New Orleans Baptist Seminary (Baptist Bible Institute), that I found Christ as my own personal Savior. After my seminary training, I went into full-time work. I knew no other plan of work than Convention work, so I entered heartily into the support of the program.

Little by little I noticed taining life and supporting one's family is by working. In view of this, there is no room for the practice of gambling.

In John 13:34 Christ commands us to love one another. Love causes us to seek the welfare or interest of others. Gambling has just the opposite goal, only the welfare and interest of self.

Then we are told that whatever we do we are to, "Do all to the glory of God" (1 Cor. 10:31). Does one who gambles do it for the glory of God or for self?

These passages show us that there is no place for gambling in the life of a Christian. □□

some statements in the literature that I considered modernistic. I protested and found that it is rather the unpopular thing to do. I was advised by friends that nothing is perfect and that there was no need to create any problems by open protests concerning such modernism.

During all this time I believed the Bible to teach the Cooperative Program. My protest was not over the Program or method of work, but to the modernism of the Convention.

Associations

Some time after that, I was in conversation with a man who was connected with what is commonly called "Landmarkism." He began at once to tell me what was wrong with the Convention, that it's basis of work was wrong; that its program was wrong; that its teachings were wrong. I saw at once what he was talking about and found myself in agreement with him.

He then began to tell me about the work of the Association (American Baptist Association) brethren as contrasted with the Convention brethren. The more he talked, the more confused I became. He bitterly assailed the Convention brethren and then appealed to the very same Scriptures as the Convention brethren for the

(See **MOSER** on page 7)**THE BAPTIST CHALLENGE**

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God's Masterpiece — Man's Body #38

Water On the Brain

By Arthur I. Brown

In the preceding article I was telling you about the heat-regulating system of the body, and gave you some facts regarding basal metabolism, which measures the rate of burning or combustion in the tissues and organs. This metabolic rate is affected by disturbances of several glands of internal secretion — such as the pituitary at the base of the brain, about the size of a pea, small but very potent, and the cortex or external portion of the adrenal gland. But the chief structure concerned in metabolism is the thyroid gland in the neck. When this is over-active, as in exophthalmic goiter, the rate of metabolism may rise 50 to 75 percent above normal, or even more. The surgeon, in these cases, may remove a large part of the gland and restore the normal rate.

When the thyroid gland is defective, we have in young people, cretinism, and in older people, myxedema, so that the rate of combustion may be from 30 to 40 percent below the normal level. With these people the obvious and successful treatment is to feed the thyroid gland. You are asking, it may be, what

keeps the thyroid gland constantly active? And the answer is not known.

The manner in which the body maintains its temperature is complex and accurate. We have seen that heat is continually being produced by organic activity. Constantly even temperature can be secured only by increasing or decreasing the rate of heat loss, or by increasing or decreasing the rate of its production, according to need. Let us consider the agencies concerned in heat loss.

If a large amount of heat has been produced by very vigorous muscular work, the vasomotor nerves which govern the size of the surface blood vessels relax their grip with a resulting dilatation of the vessels, permitting an increased amount of hot blood to come to the surface, making the skin red. Then it is easy for the heat of the blood to be released into the surrounding cool air, reducing the blood temperature.

There is another device. In the surface of our bodies are about 2,000,000 sweat glands, 500 to every square inch, except on the palms of the hands and the soles

of the feet, where there are 2,000 to every square inch. In the surface of our bodies are thousands of nerve ends, sensory nerves, or telegraph wires. They do not like to become overheated and, if for any reason through muscular effort or unusual heat in the air, they discover an uncomfortable degree of heat, they send an urgent message to the central control, informing G.H.Q. of the body needs. This Central is always alert and sends out two commands: one to the superficial blood vessels, as we have just seen, the next to the sweat glands, to get busy. The result is a sudden outpouring of hot water from the millions of sweat glands bearing away the heat of the blood and so cooling the body down to normal conditions.

We sometimes forget that the expired air from the lungs contains much heat, and this is an important source of heat loss. In those rare individuals born without sweat glands, or where the skin surface has become diseased and the glands atrophied, there is a greatly increased rate of respiration, obviously, to eliminate heat. One case of a man with atrophied sweat

glands shows that he had to breathe ninety times to the minute when his temperature rose to 103 degrees Fahrenheit.

You have noticed a dog panting vigorously. That is his chief means of losing heat.

If the body temperature tends to fall because of external cold, an interesting series of adjustments occurs. First, heat loss through the skin is lessened and sweating is reduced to a minimum. The surface blood vessels are contracted so that the warm blood is not exposed to the cold surroundings. In animals provided with hair or feathers, these appendages of the skin are lifted to enclose in their meshes a thicker layer of air which is a poor conductor of heat. In human bodies, this process results in what we call "goose-flesh" when each single little hair stands upright doing its best — but not very much, it must be confessed.

In addition to these mechanical changes there is a rise in quantity of blood sugar when the body is chilled. This excess is caused by the secretion of

(See **BODY** on page 17)



Patrick Henry is famous for his “Give Me Liberty or Give Me Death” speech, which he delivered on March 23, 1775. He was known as a “radical,” a curious contrast “... to the stern honor of Washington, the refined logic of Jefferson, and the well-tempered industry of Franklin.” Although everyone knew he was bright, he was considered “an idler” in his youth, and, no doubt, many thought that he “would never amount to much.” But before he was twenty he took and passed the bar exam, after studying

for only six weeks, and began work as a lawyer.

In 1765, he was elected to the House of Burgesses in Virginia. “Few members of the Burgesses, as aristocratic a group of legislators as existed in the colonies, would argue openly for defiance of Great Britain. Henry argued with remarkable eloquence and fervor ... which by most accounts amounted to treason against the mother country.

In 1774 he represented Virginia in the First Continental Congress where he continued in the

role of firebrand. At the outbreak of the revolution, he returned to his native state and lead militia ...”

“In 1776, Henry was elected Governor of Virginia. He was re-elected for three terms and then succeeded by Thomas Jefferson. He was again elected to the office in 1784.

“Patrick Henry was a strong critic of the Constitution proposed in 1787. He was in favor of the strongest possible government for the individual states, and a weak federal government. He was also very critical of the fact that the convention was conducted in secret.

“President Washington appointed him Secretary of State in 1795, but Henry declined the office. In 1799, President Adams appointed him envoy to France, but failing health required him to decline this office, too. He died on June 6, 1799 at age of 63.” (Quotes from www.ushistory.org.)

Although he did not quote scriptures, there were many references to God and the Bible in his famous speech. Scripture references have been inserted into his speech, as were appropriate.

* * *

“No man thinks more highly than I do of the patriotism, as well as abilities, of the very worthy gentlemen who have just addressed the House. But

different men often see the same subject in different lights, and, therefore, I hope it will not be thought disrespectful to those gentlemen if, entertaining as I do, opinions of a character very opposite to theirs. I shall speak forth my sentiments freely and without reserve.

“This is no time for ceremony. The question before the House is one of awful moment to this country. For my own part, I consider it as nothing less than a question of freedom or slavery; and in proportion to the magnitude of the subject ought to be the freedom of the debate. It is only in this way that we can hope to arrive at truth, and fulfill the great responsibility which we hold to God and our country. Should I keep back my opinions at such a time, through fear of giving offense, I should consider myself as guilty of treason towards my country, and of an act of disloyalty toward the Majesty of Heaven, which I revere above all earthly kings.

“Mr. President, it is natural for man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number

(See **HENRY** on page 5)

HENRY . . .

(Continued from page 4)

of those who, having eyes, see not, and, having ears, hear not [Jer. 5:21], the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it. I have but one lamp by which my feet are guided, and that is the lamp of experience. I know of no way of judging the future but by the past. And judging by the past, I wish to know what there has been in the conduct of the British ministry for the last ten years to justify those hopes with which gentlemen have been pleased to solace themselves and the House. Is it that insidious smile with which our petition has been lately received? Trust it not, sir; it will prove a snare to your feet. Suffer not yourselves to be betrayed with a kiss [Mt. 26:48]. Ask yourselves how this gracious reception of our petition comports with those warlike preparations which cover our waters and darken our land. Are fleets and armies necessary to a work of love and reconciliation? Have we shown ourselves so unwilling to be reconciled that force must be called in to win back our love?

“Let us not deceive ourselves, sir. These are the implements of war and

subjugation; the last arguments to which kings resort. I ask gentlemen, sirs, what means this martial array, if its purpose be not to force us to submission? Can gentlemen assign any other possible motive for it? Has Great Britain any enemy, in this quarter of the world, to call for all this accumulation of navies and armies? No, sir, she has none. They are meant for us; they can be meant for no other. They are sent over to bind and rivet upon us those chains which the British ministry have been so long forging. And what have we to oppose to them? Shall we try argument? Sir, we have been trying that for the last ten years. Have we anything new to offer upon the subject? Nothing. We have held the subject up in every light of which it is capable; but it has been all in vain. Shall we resort to entreaty and humble supplication? What terms shall we find which have not been already exhausted? Let us not, I beseech you, sir, deceive ourselves.

“Sir, we have done everything that could be done to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have

been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne!

“In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free — if we mean to preserve inviolate those inestimable privileges for which we have been so long contending — if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained — we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of hosts is all that is left us!

“They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance by lying supinely on our backs and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot?

“Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. The millions of people, armed in the holy cause of liberty, in such a country as that which we possess, are invincible by any force which our enemy can send against us.

“Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations, and who will raise up friends to fight our battles for us [2 Chr. 32:8]. The battle, sir, is not to the strong alone [Eccl. 9:11]; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable — and let it come! I repeat it, sir, let it come.

“It is in vain, sir, to extenuate the matter. Gentlemen may cry, ‘Peace, peace,’ — but there is no peace [Jer. 6:14]. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle [Mt. 20:6]? What is it that the gentlemen wish? What would they have? Is life so dear, or peace so sweet, as

(See **HENRY** on page 24)



During the night of September 13, 1814, the British fleet bombarded Fort McHenry in the harbor at Baltimore, Maryland. Francis Scott Key, a 34-year old lawyer-poet, watched the attack from the deck of a British prisoner-exchange ship. He had gone to seek the release of a friend but they were refused permission to go ashore until after the attack had been made.

As the battle ceased on the following morning, Key turned his telescope to the fort and saw that the American flag was still waving. The sight so inspired him that he pulled a letter from his pocket and began to write the poem which eventually was adopted as the national anthem of the United States — “The Star-Spangled Banner.”

Key was returned to Baltimore and later that day took a room at a Baltimore tavern where he completed the poem.<p>

Years later, Key told a hometown audience in Frederick, Maryland:

“I saw the flag of my country waving over a city — the strength and pride of my native State — a city devoted to plunder and desolation by its assailants.

I witnessed the preparation for its assaults. I saw the array of its enemies as they advanced to the attack. I heard the sound of battle: the noise of the conflict fell upon my listening ear, and told me that ‘the brave and the free’ had met the invaders.”<p>

SPURGEON . . .

(Continued from page 1)

sect, yet there has never existed a Government holding Baptist principles which persecuted others; nor, I believe, any body of Baptists, ever held it to be right to put the consciences of others under the control of man.

We have ever been ready to suffer, as our martyrologies will prove, but we are not ready to accept any help from the State, to prostitute the purity of the Bride of Christ to any alliance with Government, and we will never make the church, although the Queen, the despot over the consciences of men. (From the New Park Street Pulpit, Volume VII, page 225.)

Spurgeon again: History has hitherto been written by our enemies, who never would have kept a single fact about us upon the record if they could have helped it, and yet it leaks out and every now and then that certain poor people called Anabaptists were brought up for condemnation.

From the days of Henry II to those of Elizabeth we hear of certain unhappy heretics who were hated of all men for truth’s sake which was in them. We read of poor men and women, with their garments cut short, turned out into the fields to perish in the cold, and even of others who were burnt at Newington for the crime of Ana-

baptism. Long before your Protestants were known of, these horrible Anabaptists, as they were unjustly called, were protesting for the “one Lord, one faith, and one baptism.” No sooner did the visible church begin to depart from the gospel than these men arose to keep fast by the good old way. The priests and monks wished for peace and slumber, but there was always a Baptist or a Lollard tickling men’s ears with holy Scriptures, and calling their attention to the errors of the times. They were a poor persecuted tribe. The halter was thought to be too good for them. At times ill-written history would have us think that they died out, so well had the wolf done the work on the sheep. Yet here we are, blessed and multiplied, and Newington sees other scenes from Sabbath to Sabbath. As I think of your numbers and efforts, I can only say in wonder — what a growth! As I think of the multitudes of our brethren in America, I may well say, What hath God wrought! Our history forbids discouragement. [From The Metropolitan Tabernacle Pulpit, 1881, Volume 27, page 249]. □

**He never rises
High who has
Not learned
How to kneel**

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

(See **TULGA** on page 11)

MOSER . . .
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Associational basis of work. He said that Associational churches were free and independent and that Convention churches were not free and independent. I knew Convention Baptists boasted that they were free and independent. In fact, I never knew a Convention Baptist who did not say he was free and independent.

I attended several Associational meetings, both local and national, but could not see that their basis of work was any different than the Convention is. True they did not have the modernism of the Convention, but also, their mission spirit was almost non-existent. They seemed more concerned with trying to get Convention churches to become "Landmark" than in winning the lost to Christ or to enter new fields.

Fellowships

Later some of the so-called Fundamentalist [organized Fellowships] brethren talked with me at length about their work. They told me that both Convention and Landmark churches were not really free and independent, that the mission work of both was wrong. In order to prove that their work was scriptural, they appealed to the very same Scriptures that the Convention and

Association churches appealed.

During all this time, I remained in the Convention. After much confusion in my own mind, I determined to do what I should have done in the first place. I went to the Word of God. Surely the Word of God would settle for me the question of how to do mission work and what the basis of work should be among churches. I never dreamed but that some such basis of work was the Bible plan.

Searching the Scriptures and examining the passages used by all organized groups as the basis for their work, I came to what was for me an astounding conclusion. The passages used by all three groups in spite of the fact that all three claimed the scriptural justification for their method of work; *in fact the Scriptures relied upon by all the groups taught the exact opposite*. The Bible plan is of local church authority. I searched in vain for any cooperative Program similar to any of the organized work today.

There was not one scripture that taught either the Convention system of mission work, the Association system of work or the Fellowship system. They varied only in titles and names.

After months of study of the New Testament, I came to a definite con-

(See **MOSER** on page 24)



Newspaper Cartoons Lamponing Jesus Spark Outrage. — A pro-family organization is lashing out at a student-run newspaper at the University of Oregon for the publication of two cartoons, one showing Jesus in sexual arousal and the other showing him kissing another man. It's "one of the strongest attacks on Christianity" that the American Family Association (AFA) claims it has ever seen. The AFA has launched a campaign to urge its members to speak out against the cartoons, which ran in *The Student Insurgent* newspaper. Dan Goldman created the cover for the newspaper's March edition. "I did the one of Jesus with a boner," he said. Goldman told **Cybercast News Service** that Johnny Correa created the other "piece of art," the one portraying Jesus kissing another man. The two cartoons were among 12 overall that were published in the newspaper.

Q: Why Would Evolutionists Be Interested In Eve? — **A:** Over recent years, scientists have

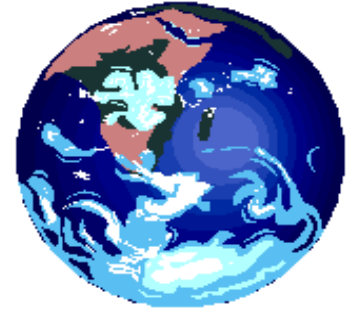
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conducted a lot of research on DNA that is found in the mitochondria of a cell. This DNA is only inherited through females. By comparing mutations (or mistakes) in the DNA of people worldwide, scientists came to a startling conclusion — it looks as if *all* people living today are descended from *one* woman ... and scientists have called her Eve! "But the reports of Eve's death may have been greatly exaggerated. Indeed, no one argues with the idea that all modern humans inherited their mitochondrial DNA from one common female ancestor. But what is in dispute is the hypothesis first put forth in 1987 by molecular anthropologist Allan Wilson of University of California, Berkeley who claimed to know Eve's age and whereabouts—that she lived about 200,000 years ago in Africa." Yet there's a remarkable new twist. Based upon mutation rates, scientists once claimed that this ancestral Eve lived hundreds of thousands of years ago. But a more recent study claims that the rate of mutations in man is actually twenty times *higher* than originally estimated. What does this mean? Using this new figure for mutation rates, the ancestral "mother of all," as they call her, lived a mere 6,000 years ago! Of course, the evolutionary scientists don't accept this

new figure, but it's no surprise to creationists that this research supports the Bible's teaching that there was a first woman, Eve, created about 6,000 years ago. — AIG

Appeal Rejected in Mt. Pleasant Case to Bar Boy Scout Recruiters — The U.S. Supreme Court rejected an appeal Tuesday from a man who is an atheist over Boy Scout recruiting at his son's public school in Mt. Pleasant. John Scalise, a former city commissioner, had asked the court to bar public schools from opening their doors to Boy Scout recruiters and promoting membership. He argued that the group discriminates against non-religious boys and parents by denying them membership if they don't swear to religious oaths. Scalise's dispute with the Scouts dates to 1998, when his son was a third-grader at Fancher Elementary. He claims he and his son were barred from a Scout program at the school because they would not pledge "to do my duty to God and my country." The Scalises are non-religious Humanists.

Protecting the Republic From Federal Judges. — In California,



a majority of voters supported a ballot measure to stop illegal aliens from receiving tax-funded services such as schools, hospital care and social services. A federal judge declared the measure null and void and forced policy over the legal wishes of the electorate. In Oregon, a majority of voters supported a ballot measure to require the government to compensate landowners when property was taken through environmental regulations. A federal judge declared the measure null and void and forced policy over the legal wishes of the electorate. In Alabama, Judge Roy Moore was forced to remove the Ten Commandments from the State Supreme Court grounds. A federal judge declared the monument unconstitutional, ignored the 10th Amendment and forced his will over the legal wishes of the electorate. The Supreme Court, the highest court in the land, forcibly overturned the abortion laws of all 50 states though its *Roe v Wade* decision. The Supreme Court ignored the 10th Amendment and

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La Voz Del Desierto

¿En Realidad Existieron Los Dinosaurios?

By Hna. María I. Diaz, Redactora

Los dinosaurios sin duda, vagaron por la tierra en el pasado. Los fósiles de los dinosaurios han sido descubiertos en todo el mundo, sus huesos exhibidos en museos para que todos los vean, los científicos han podido reconstruir muchos de sus esqueletos, es por esto que sabemos cual era su supuesta apariencia.

¿Cuándo se descubrieron los dinosaurios? La historia de su descubrimiento empieza en 1820, cuando Gideon Matell un doctor inglés, encontró unos dientes y unos huesos raros en una cantera. El Dr. Matell se dio cuenta que había algo muy diferente en estos restos de animales, y creía que había encontrado un grupo de reptiles totalmente nuevo. Ya para el 1841, nueve tipos diferentes de estos reptiles habían sido descubiertos, incluyendo al Megalosaurio y el Iguanodón. En ese tiempo un famoso científico británico (creacionista), Dr. Richard Owen, les puso el nombre de dinosaurio (*lagarto terrible*).

¿Cuál era su tamaño?



Algunos eran tan pequeños como una gallina, y otros eran aún más pequeños. Claro, algunos dinosaurios eran muy grandes, pesando aproximadamente 80 toneladas y midiendo 13 metros, el tamaño promedio de los dinosaurios fue probablemente como el de un caballo pequeño.

¿Cuándo vivieron los dinosaurios? Según los evolucionistas, los dinosaurios gobernaron la tierra por "140 millones" de años y desaparecieron hace como 65 millones de años. Sin embargo, los científicos nunca han desenterrado algún hueso que venga con una etiqueta diciendo su

edad. Otros científicos, llamados científicos creacionistas, tienen una idea diferente de cómo y cuándo vivieron los dinosaurios. Ellos creen que no existen tales misterios y que hay evidencia que coincide maravillosamente con la historia y las creencias que vienen de la Biblia.

Dios creó todas las cosas en seis días. Creó al primer hombre y a la primera mujer (Adán y Eva), en el sexto día. Estas genealogías son registradas en todo el Antiguo Testamento, hasta el tiempo de Cristo. Ciertamente no fueron cronologías que

duraron millones de años. Sumando todas las fechas y aceptando que Jesucristo, el Hijo de Dios, vino a la tierra hace como 2,000 años (4 mil después de Adán), llegamos a la conclusión de que la creación de la tierra y los animales (incluyendo los dinosaurios), ocurrió hace sólo seis mil años). De este modo, según la Biblia, los dinosaurios debieron haber vivido hace miles de años atrás.

¿De dónde vinieron los dinosaurios? Los evolucionistas sostienen que los dinosaurios evolucionaron durante millones de años. Se imaginan que un tipo de animal, lentamente cambio durante un período de tiempo supuestamente largo para llegar a ser un tipo diferente de animal. Por ejemplo, creen que los anfibios se convirtieron en reptiles (incluyendo a los dinosaurios), por este proceso gradual.

Pero, si visita algún museo vera los fósiles de dinosaurios que son 100% de dinosaurios y no algo intermedio. La Biblia nos (Vea **DINO** en la pág. 10)

Mi Credo

Por John D. Rockefeller

Cree en la dignidad del trabajo, sea manual o intelectual, en que el mundo no esta obligado a darle un medio de subsistencia, pero si debe proporcionarles a todos una oportunidad de ganársela.

Creo en la supreme valia del individuo y en su derecho a vivir, a ser libre y a labrarse su felicidad.

Creo que la verdad y la justicia son los fundamentos de todo orden social y perdurable.

Creo en la santidad de toda promesa; en que la **palabra del hombre debe valer tanto como su mejor garantia material**; en que el carácter — no la riqueza, ni el poder, no la posición — es de supremo valor.

Creo que toda promesa implica una responsabilidad, toda oportunidad una obligación, y toda posición, un deber.

Creo en que la ley fue hecha para el hombre y no el hombre para la ley; en que el Gobierno es el servidor del pueblo, y no su amo.

Creo que el ahorro es esencial para una vida bien ordena y que la economía es el primer requisito de una sana estructura económica, trátase del gobierno, de los negocios, o del individuo.

Creo que es deber de todos prestar servicio útil a la comunidad humana, y que sólo el fuego purificador del sacrificio consume la

escoria del egoísmo y pone en libertad la grandeza del espíritu.

Creo en que el amor es lo más grandioso que hay en el mundo; en que él por su propia virtud vencer el odio; en que el derecho puede predominar, y predominará sobre la fuerza. □ □

Poniendo A Dios Primero

El Dr. Lyman Abbot estaba viajando por un distrito que había sido devastado por un gran incendio. Este territorio estaba poblado, de modo principal, por puritanos sincero.

Había muchas casas improvisadas, construidas de troncos de árboles, y también cobertizos en los que vivía de momento la gente para resguardarse del frío de alguna forma. Pero el Dr. Abbot se quedó sorprendido al ver un magnífico edificio construido de ladrillos, que destacaba por contraste con todos los demás en los alrededores. Como respuesta a su pregunta se le informó que aquel edificio de ladrillos era el templo de la iglesia.

“¿Cómo” inquirió, “¿Entonces el templo no quedó afectado por el fuego?”

“Oh, si,” le contestaron, “quedó completamente destruido. Este es el templo nuevo. Lo hemos reconstruido antes que nuestras casas.” □

DINO . . .
(Vino de la pág. 9)

dice que Dios creó a todos los animales terrestres en el sexto día de la creación. Por lo tanto, como los dinosaurios eran animales terrestres tuvieron que haber sido creados en ese día, junto con Adán y Eva (Génesis 1:24-31). Si Dios diseñó y creó los dinosaurios, tuvieron que haber sido totalmente funcionales, habiendo sido 100% dinosaurios. Los evolucionistas dicen que ningún hombre vivió jamás junto con los dinosaurios.

¿Qué comían los dinosaurios? La Biblia en Génesis 1:29-30, dice que los primeros animales y humanos fueron mandados a ser vegetarianos. No se comía carne en la creación original. ¿Por qué encontramos fósiles de dinosaurios? En Génesis capítulo seis, leemos que toda carne se había corrompido sobre la tierra (Génesis 6:12), quizás la gente y los animales se estuvieron matando unos a otros (antes de la caída no fue así). Por causa de la maldad, Dios advirtió a un hombre llamado Noé sobre el diluvio. Aunque había espacio adecuado en esa nave enorme para animales grandes, Dios pudo haber

enviado algunos dinosaurios jóvenes en el arca, los cuales todavía podían crecer mucho más. ¿Qué le pasó a todos los animales terrestres que no entraron en el arca? Se ahogaron, muchos pudieron haber sido cubiertos por toneladas de lodo cuando las aguas cubrieron la tierra (Génesis 7:11-12).

¿Son mencionados los dinosaurios en la Biblia? La palabra dragón es usada en el Antiguo Testamento (Salmo 91:13; Isaias 51:9; Ezequiel 29:3; 32:2), probablemente podra sustituir a la palabra dinosaurio. Ya que la palabra dinosaurio fue creada en el 1841. En varias bibliotecas en todo el mundo existen muchos libros muy antiguos de historia que contienen anotaciones detalladas acerca de los dragones y sus encuentros con la gente. Sorprendentemente muchas de estas descripciones de los dragones (Job 40:15-20; 41:13-33), concuerdan con las descripciones que los científicos modernos dan al dinosaurio.

Para concluir, recordemos que Dios fue quien creó todas las cosas (Génesis 1:21), incluyendo a los dinosaurios, y que también es el Juez de toda Su creación (Génesis 6:7; 7:19-23). □

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Marcos A. Curet, Pastor

WNR . . .

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forced its will over the legal wishes of the electorate. Unclear environmental laws like the Endangered Species Act (ESA) are being interpreted by federal judges (who are working hand in hand with non-governmental organizations and private foundations) to implement radical policy, resulting in the taking of private property in every state. The common term today is “activist judges.” So great is their power that school boards are literally banning everything from school prayer to wearing a tee shirt with a Christian message, for fear federal courts will take action against school officials. Now, even state and local courts are making identical rulings from fear of being overturned by a higher federal court. Activist federal judges have declared themselves the power over state legislatures, school boards, and city councils. Prayer in public places, personal privacy and now marriage laws are under siege from federal courts. The courts, in turn, are responding to a battery of lawsuits filed by such predatory activist groups as the American Civil Liberties Union (ACLU) — making the ACLU more powerful than locally-elected officials. As a result, the federal government grows ever more invasive, as the states become ever more

subservient. The republic for which we stand is quickly disappearing. Obviously, that’s not what our Founding Fathers had in mind. — AIG

* * *

Is Evolution Religious In Nature? — A: Philosopher of science Dr. Michael Ruse has said, “evolution, akin to religion, involves making certain *a priori* or metaphysical assumptions, which at some level cannot be proven empirically.” In fact, evolution underpins the religion of humanism. The people who composed the *Humanist Manifesto*, which claims that humanism is “a philosophical, religious, and moral point of view,” built their entire way of thinking on the basis of evolution. Julian Huxley and his humanist friends were *very* clear in claiming that the evolutionary story was the foundation for their new humanist theology. They knew that the long evolutionary past of millions of years, if accepted by society, would remove the Judeo-Christian God from the culture. In place of God would be the “time and chance” of evolution! Sadly, though, when taken to a logical conclusion, if there is no God, people are free of divinely sanctioned laws and codes. In other words, they can do what is right in their *own* eyes ... and justify the selfish desires of their hearts, just

as the Bible describes in Proverbs 30 and Romans 1. These humanists understood that evolution was really an anti-God religion, and they said so in their *Manifesto*. Evolutionary scientists don’t want to admit that they are also very religious people, who put a blind faith in time and chance, instead of a real faith in a loving and infinite God. — AIG

* * *

“War Declared On Ten Commandments.” —

A Christian activist claims Washington, D.C., has declared war on the Ten Commandments. Rob Schenck of the National Clergy Council recently placed a three-foot-square stone tablet of the Commandments in his ministry’s garden, which is located directly across the street from the U.S. Supreme Court building. Schenck says officials with the nation’s capital did not waste time taking action. “We were served notice that the Ten Commandments had to be removed, or we would be fined \$300 a day,” he explained. “And if we failed to pay the fine, our property could be seized and forced to sell to settle the fine. So the city launched a war against the Ten Commandments, and we are presently organizing our legal response to that.” The ministry leader says the display will remain where it is, on private property.

“The Commandments remain in our front garden,” he says. “We have announced to the city that we have no intention to remove the Ten Commandments, that if they wish for them to be removed, they will have to come and remove them themselves.” While Schenck investigates his legal options, the city is demanding a permit for the display — something that activist says has never been demanded of anyone else who has a display of any kind in their garden. □

TULGA . . .

(Continued from page 7)

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. □

Fundamental Baptist Information Service

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New SBC President Believes Bible But Not Mad About It.

— Frank Page, the newly elected president of the Southern Baptist Convention, is a died-in-the-wool New Evangelical who loves the unscriptural positive emphasis and despises the good fight for the whole New Testament faith. Immediately after his election he told the press: “I believe in the Word of God. I am just not mad about it. Too long Baptists have been known for what we are against. It’s time to say, ‘Please let us tell you what we are for.’ ... I would urge people to major on the majors and make sure, as we’ve heard several speakers state, there are some areas about which we can disagree” (“SBC’s New President Fields Reporters Questions,” Baptist Press, June 14). To “believe the Word of God” and not be mad about error is a very strange type of faith. If you truly love the Word of God you are mad about those who corrupt the Word of God and who destroy people’s faith with false teaching. The Psalmist testified: “Therefore I esteem all thy precepts

concerning all things to be right; and I hate every false way” (Psa. 119:128). The New Evangelical says that he esteems God’s precepts to be right, but he is far too busy being contemporary and popular to hate every false way. Paul commanded, “Abhor that which is evil; cleave to that which is good” (Rom. 12:9), but the New Evangelical can’t fathom that bit about abhorring that which is evil. Having been led astray by his New Evangelical philosophy, he believes that it is mean-spirited legalism to abhor that which is evil and hate every false way. He opposes error but only in generalities. He speaks in soft terms about the most wretched of heresies. Noting that his own church includes Calvinists and some charismatics, Page said that “he would be careful in going beyond the Baptist Faith and Message 2000 in narrowing doctrinal parameters.” This is truly enlightening I didn’t realize that the Southern Baptist Faith and Message had replaced the Bible, but apparently it has. Paul reminded the elders at Ephesus, “For I have not shunned to declare unto you all the counsel of God”

(Acts 20:27), but Frank Page can only say, “I have not shunned to declare unto you all of the Baptist Faith and Message” because he says it is wrong to make an issue of anything beyond this. Actually, Frank Page does not even stand for that much of the Word of God. The Baptist State Convention of North Carolina, Page’s NEXT DOOR state, which sends funds to the Southern Baptist Convention at the national level to support the six seminaries and other projects, at the same time supports very liberal schools such as The Divinity School at Wake Forest, Duke Divinity School at Winston-Salem, Gardiner-Webb School of Divinity at Boiling Springs, and Campbell University Divinity School at Buies Creek. None of these schools hold that the Bible is the infallible Word of God, which Frank Page claims to believe and claims to take a stand for. Wake Forest and Duke University have open admission for homosexuals. Don’t hold your breath until Frank Page does something about this wretched apostasy in *his own convention*, because he is not mad about anything. “Exposing error is most unpopular work, but from every true standpoint it is worthwhile work. To our Savior, it means that He receives from us, His blood-bought ones, the loyalty that is His due. To ourselves, if we consider ‘the reproach of

Christ greater riches than the treasures of Egypt,’ it ensures future reward, a thousand-fold. And to souls ‘caught in the snare of the fowler’—how many of them God only knows—it may mean light and life, abundant and everlasting” (Harry Ironside, 1876-1951).

* * *

China Christian Council Still Selling Out To the Communists.

— In April a leader in the China Christian Council (CCC) came to the defense of the communist restrictions upon the churches. CCC congregations are authorized by the government and accept the government’s regulations and in turn receive the government’s blessing, whereas the unauthorized “house churches” are persecuted. Cao Shengjie, president of the CCC, said that although the communist government does not allow preaching in public places this is not a problem because “we don’t want to cause religious disharmony” (“China Church Official Says Believers Are Free to Worship within Limits,” Christian Post, April 19, 2006). She said they have plenty of “freedom” to spread their faith “as long as they do so privately.” What kind of “freedom” is this? This is “freedom” only

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according to the communist dictionary. The Lord Jesus Christ has commanded that the churches preach the gospel to every single individual (Mark 16:15). Anything less than this is disobedience to our Heavenly Master, and when the government's laws interfere with God's laws the believer must follow in the footsteps of the Lord's apostles and say, "We ought to obey God rather than men" (Acts 5:19). The China Christian Council (also known as the Three Self Patriotic Movement) has been the toady of the communist government since its inception soon after Mao took control of China in 1949. It has always downplayed the persecution and also laid the blame on the house churches for refusing to accept the government license. In April, the CCC toured three American cities with an exhibit on the Bible in China and the claim that since their Amity Printing Press publishes Bibles the situation is fine. Former President Jimmy Carter and Billy Graham lent their names to this deceptive venture. They failed to mention that the CCC Bibles are not given to non-authorized churches and that the Chinese government puts pastors in jail for printing "un-authorized" Bibles and Christian literature. During

the 1980s, the CCC implemented the "Ten Don'ts" for the churches. These included such things as forbidding young people under eighteen to attend worship services, forbidding evening gatherings, forbidding the reception of overseas Christians, and forbidding any preaching from the book of Revelation.

* * *

China Pastor Arrested For Printing Bibles. — The following is excerpted from an article published by the China Aid Association, June 14: "China Aid Association learned that a well-known disabled Chinese House church pastor was formally arrested May 26, 2006. Forty-Three-year-old Pastor Wang Zaiqing was accused of illegally printing and distributing Bibles and other Christian literature. According to a reliable source, May 26, Pastor Wang's wife, Zhang Hongyan, received the formal arrest warrant issued by the Domestic Security Protection Squad of the Public Security Bureau of Huainan City, Anhui Province. The arrest warrant said Pastor Wang was suspected of 'being involved in illegal business practices.' He is now being held at No. 1 Detention Center of Huainan City. ... April 25 and 26, Pastor Wang's house was searched twice and a

number of items were confiscated including Christian literature such as Hymnals ... Chinese Church History, Pauline Epistles ... as well as an electronic piano used by Pastor Wang's daughter. ... Pastor Wang was crippled at the age of five from an illness. He became a Christian in 1993 and later became a very well-known House Church planter and preacher in several provinces around Anhui province. He has been printing and distributing Bibles and other Christian literature to fellow believers free of charge to meet the rapid growth of believers. Legal experts say this is the third such case in which the Chinese government used a criminal business related charge against a house church pastor. April 26, 2006 Pastor Liu Yuhua from Shandong Province was arrested on the same charge. Beijing Pastor Cai Zhuohua was sentenced in 2005 to three years imprisonment for printing Christian literature. The Chinese government tries to persecute religious leaders by criminalizing their religious activities."

* * *

Episcopalians Elect First Female Presiding Bishop In Anglican History. — The exceedingly apostate Episcopal Church in America has elected the first female presiding bishop in the

history of the Anglican Communion. Katharine Schori, of Nevada, was elected on the fifth ballot by a vote of 95-93. This is the same denomination that in 2003 elected an openly homosexual bishop in New Hampshire named Vickie Gene Robinson, who broke his marriage vows to cohabit with another man. In fact, Schori, too, is on record as saying that homosexuality is not a sin and "homosexuals were created by God to love people of the same gender" ("New US Church Leader," Reuters, June 19).

* * *

Scientists Warn of Gore's Pseudo Science.

— The following is excerpted from "The Gods Are Laughing," National Post (Canada), June 7: "[R]eal climate scientists are crying over Al Gore's new film. This is not just because the ex-vice-president commits numerous basic science mistakes. They are also concerned that many in the media and public will fail to realize that this film amounts to little more than science fiction. Gore's credibility is damaged early in the film when he tells the audience that, by simply looking at Antarctic ice cores with the naked eye, one can see when the American Clean Air Act was passed. Dr. Ian Clark,

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professor of Earth Sciences at the University of Ottawa (U of O) responds, 'This is pure fantasy unless the reporter is able to detect parts per billion changes to chemicals in ice.' Air over the United States doesn't even circulate to the Antarctic before mixing with most of the northern, then the southern, hemisphere air, and this process takes decades. ... Gore repeatedly labels carbon dioxide as 'global warming pollution' when, in reality, it is no more pollution than is oxygen. CO² is plant food, an ingredient essential for photosynthesis without which Earth would be a lifeless, frozen ice ball. The hypothesis that human release of CO² is a major contributor to global warming is just that—an unproven hypothesis, against which evidence is increasingly mounting. In fact, the correlation between CO² and temperature that Gore speaks about so confidently is simply non-existent over all meaningful time scales. ... U of O climate researcher Professor Jan Veizer demonstrated that, over geologic time, the two are not linked at all. Over the intermediate time scales Gore focuses on, the ice cores show that CO² increases don't precede, and therefore don't cause, warming. Rather, they follow temperature rise —

by as much as 800 years. ... Environment Canada research scientist Dr. Madhav Khandekar found there has been no increase in Extreme Weather events in Canada in the past 25 years. ... Like many other researchers, Khandekar is convinced that EW is not increasing globally, either. On hurricanes, Gore implies that new records are being set as a result of human greenhouse gas emissions. ... Gore fails to note that the only region to show an increase in hurricanes in recent years is the North Atlantic. Hurricane specialist Tad Murty, former senior research scientist Department of Fisheries and Oceans and now adjunct professor of Earth sciences at U of O, points out, 'In all other six ocean basins where tropical cyclones occur, there is either a flat or a downward trend.' Murty lists 1900, 1926 and 1935 as the years in which the most intense hurricanes were recorded in the United States.' [This article also exposes Gore's errors about the melting of the ice caps, the decrease in polar bears, and the lowering of the sea level.]

* * *

Spotlight On North Korea's Persecution. —

The following is excerpted from "Rallies, Prayer Vigils Shining Light on North Korea," AgapePress, April 28: The co-sponsoring organizations of North

Korea Freedom Week are exposing the public to the atrocities being committed upon that nation's population by its government. At the same time they are calling on Christians worldwide to pray for their brothers and sisters in Christ there who are suffering persecution and imprisonment for their faith. ... a number of prayer vigils are planned in front of Chinese consulates around the U.S.

* * *

Da Vinci Code Actor Says The Bible Is Fiction. —

In a recent interview, actor Ian McKellen, who played in the Da Vinci Code movie, said, "I've often thought the Bible should have a disclaimer in the front saying this is fiction" ("Ian McKellen Reacts to Christian Concerns," WorldNetDaily, May 17). McKellen, who also played a wizard in The Lord of the Rings, is an admitted homosexual. He told the London Telegraph that he defaces Bibles in motel rooms by ripping out the book of Leviticus. The movie industry today is morally filthy and largely anti-Christ. We must not forget that the grace of God that saves us also teaches us "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

Churches Leave The American Baptist Convention. —

The Pacific Southwest region of the American Baptist Convention (ABC) voted on May 11 to withdraw from the parent denomination over the issue of homosexuality. The 300 churches in California, Hawaii, Nevada, and Arizona withdraw because of the denomination's acceptance of churches with lax policies on homosexuality ("Split among American Baptists," Baptist Press, May 18). Many American Baptist churches accept unrepentant homosexuals as members. Fifty-four ABC congregations are members of the Association of Welcoming and Affirming Baptists, which encourages the acceptance of homosexuality in Baptist churches. This Association "advocates for the full inclusion of lesbian, gay, bisexual and transgender persons within Baptist communities of faith." Tony Campolo, popular author and a professor at the American Baptist-supported Eastern University, criticized the withdrawal decision, saying that it "runs counter to the prayer of Christ that we might all be one people." Campolo is referring to Christ's high priestly prayer in John 17, but there is nothing in this prayer that would encourage unity between those who obey

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the Bible with those who do not. This prayer is for those who keep God's Word (Jn. 17:6, 8) and are sanctified through the truth (Jn. 17:19). The Lord Jesus prayed that God the Father would keep them from evil (Jn. 17:15). It is obvious that this is not a prayer for nominal Christians that so disregard the Scriptures that they accept homosexuality as a legitimate lifestyle.

* * *

The Growing "House Church" Movement. —

An article in the May 3 Toronto Star entitled "Religion, but No Church Required" describes the rapidly growing house church movement in North America. House church participant Rad Zdero, who has written a book on the subject, calls it "spiritual potluck," because "everybody brings something different." He is referring to leaderless Bible studies in which each participant contributes his own insights. The Bible study leaders are merely "facilitators" and they "make a point of not acting as spiritual guides, handing down spiritual interpretations or edicts, as might be expected from a church's central organization." This is contrary to the pattern we see in the New Testament Scriptures. The Lord Jesus Christ said that He would build His

church (Mat. 16:18) and from the beginning to the end of the book of Acts we find that the first churches were led by duly ordained pastor-elders. A loose-knit Bible study or prayer meeting is not a church. When Paul and Barnabas returned from the first missionary journey, they returned to the places where they had preached the gospel and "ordained them elders in every church" (Acts 14:23). Paul gave the same instruction to Titus. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). This is necessary for a proper New Testament church. While some pastors have abused their authority, and we are strongly opposed to that, the fact remains that the institution of the pastorate is of divine origin and pastors have been given real authority in the churches. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

* * *

Saudi Schools Still Teaching Hatred For Israel and the West. — The following is excerpted from CNSNews.com, May

25: "The Saudi government has not only broken its promise and failed to eliminate anti-western rhetoric from its public school textbooks, some Saudi-funded schools on U.S. soil continue to incite violence, a Persian Gulf watchdog group alleged Wednesday. One of those schools—The Islamic Saudi Academy—is located in Alexandria, Va., a short drive from the nation's capital, according to the Institute for Gulf Affairs in a report that it released in conjunction with the human rights group, Freedom House. 'They are telling Saudi students and American students of the Academy that you must hate Christians and Jews and consider them enemies until the Day of Judgment and at the end of time,' said Ali Al-Ahmed, director of the Institute for Gulf Affairs. 'This is very dangerous because this is how you get a terrorist at the end of the day.' In November, Ahmed Omar Abu Ali, a valedictorian at the Islamic Saudi Academy and member of al Qaeda, was found guilty of plotting to kill President George W. Bush, Al-Ahmed said. Ali was raised in Falls Church, Va., but was arrested in Saudi Arabia in 2003 while attending college in Medina. He was transported back to the U.S., last year, convicted in U.S. District Court in Alexandria in November and sentenced in March to 30 years in prison.

Al-Ahmed warned that students like Ahmed Omar Abu Ali are similar to a deadly weapon. 'It is more dangerous than planting a bomb, because a bomb will go off and have short impact, but to have these students graduating every year with these ideas is a lifetime effect,' he said. In 2002, just months after the Sept. 11, 2001, terrorist attacks on New York City and the Pentagon, (15 of the 19 hijackers who participated in the attacks were from Saudi Arabia) Saudi Foreign Minister Prince Saud Al-Faisal declared that "our schools and our faith teach peace and tolerance.' ... According to the Institute for Gulf Affairs an Freedom House report, current Saudi textbooks obtained by the Institute indicate that intolerance is still being taught. 'These books continue to reflect a curriculum that inculcates religious hatred toward those who do not follow Wahhabi teachings,' the report stated. Wahhabism is a fundamentalist sect of Sunni Islam dominant in Saudi Arabia and Qatar."

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Christians Arrested In China. —

The following is excerpted from Assist News Service, June 9: "A Chinese house church in Henan Province was raided and 28 Christians were arrested, according to

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the Midland, Texas-based China Aid Association (CAA). CAA reports that at 11 am, on May 28, during a Christian worship service at a home at Xiguan Ma Jia Chang, Fugou County, the Public Security Bureau raided the gathering and took 28 church members to the police station. Twenty-three were released later that evening. One Christian lady, 59-year-old Ms. Liu Yuemei, was released June 1, after her family was forced to pay a fine of 1600 Yuan (US \$200). Another lady, 35-year-old Ms. Chang Xinhong, was released June 8, after she promised to pay her fine in cash. Three Christians still remain at Ba-Yi Prison, Fugou County, Henan Province. They are 58-year-old Ms. Chen Xuelan, who hosted the gathering, 55-year-old Ms. Cao Yan, and 52-year-old Pastor. Li Shunmin."

* * *

Christians Sentenced To Prison In Bhutan. —

According to Jubilee Campaign, a Christian human rights group, two Christians in Bhutan recently received three-year prison terms (Assist News Service, June 8). Their names are Benjamin and John Dai and they were held without trial for six months before sentencing. Bhutan is a tiny

Himalayan kingdom ruled by a Buddhist king. It is against the law there to convert to another religion or to "proselytize."

* * *

Anglican Church Erects Buddha Statue —

ChristChurch Cathedral, the main Anglican church in New Zealand, erected an image of Buddha on its property in May to celebrate International Peace Day and Buddha's birthday ("Buddhist, Hindu Displays at Cathedral," Assist News Service, June 4). And for Pentecost Sunday on June 4 this confused church prepared an altar cloth containing a text from the Hindu scriptures. What Jeremiah said about Israel of old is true today for multitudes of professing Christians. "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13). It can be said of large portions of Anglicanism today what Jesus said to the Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness" (Mat. 23:27).

* * *

The Southern Baptist**Convention Conference In North Carolina : Don't Major On the Minors.** —

The annual Southern Baptist Convention national conference was held this year in Greensboro, NC and Frank Page of First Baptist Church in Taylors, SC, was elected president. Many speakers emphasized the importance of giving to the denomination's Cooperative Program, and the point was made that Page's church gives 12.4 percent of undesignated funds to Program. Morris Chapman, president of the SBC Executive Committee, exhorted the pastors to "major on the majors" and not be divided by "minor issues" both at the denominational and church level (He mentioned Calvinism, elder rule vs. congregational rule, and other things as examples of "minor" issues.) Ed Young, pastor of Second Baptist Church, Houston, Texas, voiced the same concern at the SBC Pastors' Conference, saying that Southern Baptists are on "too many side streets in our churches" and that they should not become overly focused on secondary theological issues. He said: "We believe in the inerrancy of the Bible, the virgin birth, substitutionary atonement, death, bodily resurrection, ascension and second coming of Jesus Christ. That is who we are as Southern Baptists." This is the so-called "five fundamentals" view, and it makes me

wonder why God put all of the rest of the things in the Bible, since only five things are ultimately important. Morris and Young are all too typical Southern Baptists in that they are more concerned about denominational unity than faithfulness to the "whole counsel of God." The Lord Jesus Christ commanded that the churches be taught to "observe *all* things whatsoever I have commanded you" (Matt. 28:20). That the apostle Paul obeyed His Master's command in this matter is evident from what he said to the elders at Ephesus: "For I have not shunned to declare unto you *all* the counsel of God" (Acts 20:17). Nothing is more important than faithfulness to the whole counsel of God. Any so-called unity that is purchased at the price of any truth whatsoever, regardless of how "minor," is an unscriptural unity. Nothing — not unity, not evangelism, not fellowship — is more important than the whole counsel of God. Rick Warren of Saddleback Church in southern California addressed the convention by video, reminding us that he is a Southern Baptist in good standing and that the convention therefore shares in his radical ecumenism and his frightful spiritual compromise. — (See the Way of Life web site for documentation.) ■

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adrenin coming from the inner or medullary portion of the gland above each kidney. The adrenin emptying in to the blood stream finds its way to the liver in a few seconds and delivers its orders. "Release your glycogen." This has been stored in the liver, and is nothing more than changed sugar which we have already studied. Adrenin opens the drafts and combustion is made easier in this emergency. If these measures are not adequate, greater heat production is caused by the shivering which is so familiar, called a chill, when the muscles obey the command from headquarters and engage in this unusual and involuntary exercise.

This heat G.H.Q. or thermostat is located in the base of the brain in what is known as the diencephalon. Here also are the central stations for the secretion of sweat for shivering and for panting, in fact, for all the automatic reactions which govern the production and loss of heat. This center may be affected in two ways: either by the temperature of the blood, or by nerve messages from the surface of the body. Warming the blood in one of the large arteries in the neck, distributing blood to the brain, will cause dilation of the blood vessels of the skin, and also sweating. On the other hand, cooling of

the same vessels will cause shivering.

Surely these actions going on in our body all the time — the centers responding to every item of news relayed to them — cannot be the product of blind chance. The only explanation is the wonderful Creator, whose existence and power and wisdom are being constantly brought to us in these studies.

Not only must the temperature of the body be kept at the normal rate, but there are a considerable number of other mechanisms that must be in perfect working order, if we are to be in health. Our defensive mechanisms depend on these adjustments. One of these is the constancy of the water content of the blood.

I have already called your attention to the importance of water in the organism. It constitutes about two-thirds or more of our weight. If you weigh 150 pounds, you have about 100 pounds of H₂O. Of course, some parts — as bones — have less than this percentage. But more than 85 percent of the brain is water — that is, every one has water on the brain! 90 percent of the blood plasma is water, and the saliva is 98 percent water. It is the vehicle for food materials absorbed from the food canal; it is the medium in which the chemical changes take place — those changes that underlie most of our activities; it

regulates body temperature and plays an important part in all mechanical services — such as the lubrication of moving parts in the sliding of intestinal coils on one another, and the slipping of the joint surfaces to and fro. Much of this watery fluid is used over and over again. Thus, the saliva in amounts of from a quart to a quart and a half daily goes into the stomach, and is absorbed again in the intestinal canal. One or two quarts of gastric juice, and about two quarts of bile, pancreatic juice, and intestinal juice, are secreted and reabsorbed daily.

Did you know that we can, by fasting, lose practically all of our stored animal starch or glycogen without disastrous results? We can use all our reserves of fat, and about one-half our protein without great danger. But a loss of only ten percent of the water in the body is serious, and a loss of about 20 percent means certain death. I shall give you more details on this subject in the next chapter and consider some other essentials which are so marvelously built into the structure of the human body by the Creator.

I pointed out in my last discussion that the Bible is free from all the errors found in other books which have tried to describe to us scientific ideas. The Bible is the only book which is not compelled to change its statements from year to year and from age to age.

That is because the one who knows all Science is its Divine Author — our amazing God.

I like what Gaussen says about the Bible in his old volume, "The Plenary Inspiration of the Holy Scriptures." I quote from pages 260-261: "There is no physical error in the Bible, and this great fact, which becomes all the more striking the more narrowly we look into it, is the manifest proof of an inspiration carried into the choice of the smallest expressions.

"Not only has the Bible not admitted any false statement of opinion or expression — it has often allowed words to escape which enable us to see, beyond all possibility of our being mistaken, the science of the Almighty. His grand aim, no doubt, is to reveal to us the external glories of the invisible world, not the barren secrets of that which is doomed to perish. It often happens, however, that this language, when we listen to it with attention, allows a science to be seen which it is not His design to teach, but of which He cannot be ignorant, *because it is in Him a great deep*. Not only will He never teach us anything false, even cursorily, but further, you will often stumble on words which betray the voice of the Creator of all worlds. Often you will remark in them a

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distinct and priceless contribution to political science and the church; the heritage of a regenerate church-membership, a notion scouted for centuries, but now so commonly held that few know it to have been a conviction once peculiar to us; the heritage of culture, mind according well with soul, the sacrifices of primitive years being supplemented by ever-increasing benefactions till now our educational plant has leaped beyond the eighty million dollar mark; the heritage, too, of world evangelism, for to us belongs the inextinguishable glory of Carey, the father of modern missions, and of Judson, the first missionary in these latter days to set foot on an unmixed heathen soil.

The words of Bancroft are familiar to us all: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." In this he agrees with Skeats, the English historian, who declares that "It is the singular and distinguished honor of the Baptists to have repudiated from their earliest history all coercive power over the consciences and actions of men with reference to religion. They were the protoevangelists of the voluntary principle."

For the first three hundred years, Christianity

was a forbidden religion. Imperial power sought to suppress it as a depraved and immoderate superstition. Christians endured a great fight of afflictions from Jew and Gentile alike. They were publicly whipped. They were dragged by the heels through the streets. Their limbs were disjointed. Their noses and ears were cut off. Their eyes were dug out. Sharp knives were run under their nails. Melted lead was poured over their bodies. They were drowned, beheaded, crucified. They were ground between stones, thrown from high buildings, torn by beasts, smothered in limekilns, broiled on gridirons, scraped to death with sharp shells.

These horrors culminated in the dawn of the fourth century, when Diocletian issued three edicts in swift succession, commanding that all churches be destroyed, all Bibles burned, all Christians deprived of public office and civil rights. For eight years fire and sword, rack and cross, wild beasts and beastly men did their deadly work. Christ's people were killed all the day long. In one month 17,000 suffered death, 144,000 were martyred in Egypt alone; while of those condemned to banishment and slavery 700,000 died.

In the year 312 Constantine conquered Rome, and put on the crown of the Western Empire.

Eleven years later, by defeating Licinius at Chalcedon, he became sole master of the Roman world. He saw in Christianity a unifying force which he could turn to his own advantage. He favored Christians; restored their confiscated property; rebuilt their places of worship; became a nominal Christian himself; felt that the suppression of heresy was a political necessity; turned persecutor; leveled pagan temples throughout his dominion; condemned to the flames any Jew who threw a stone at a Christian convert; made it a penal offense for a Christian to embrace the Jewish faith; forbade the assembling of Arians and Donatists for worship; demolished their churches, and banished their bishops. Then in 324 by making Christianity the religion of the State, he administered a blow from which the Church has not yet fully recovered. For in that unholy alliance of Church and State lay the germs of the papacy, with its fiendish Inquisition, an engine of oppression which surpassed all human and inhuman devices for confiscating man's property, torturing men's bodies, and coercing men's conscience.

From the fourth century, the time of Constantine, to the sixteenth century, the time of Luther, civil rulers, allied with ecclesiastical officials, claimed the right to dictate creeds and compel assent

thereto. From popes and councils Luther and Zwingli and Calvin appealed to Scripture as the final and supreme authority in matters of religion. but not one of these Reformers advocated the freedom of the church from secular control. Not one of them consistently recognized the sacred and inalienable rights of the individual conscience. In Switzerland the exponent of soul-liberty was not Zwingli at Zurich. His statue there rightly represents him with a Bible in his right hand and a sword in his left. Not Calvin at Geneva, who openly advocated compulsory worship, and whose good name is badly scorched by the burning of Servitus. Not these, but Baptists like Sattler, who, before his tongue was torn out and his body burned, penned at Schleithelm in 1527 the first Confession of Faith, in which men claimed for themselves and demanded for others the boon of a free conscience; and Mantz, the noted Hebrew scholar, who for the crime of rebaptizing adults was thrust into prison, leaded with chains, and sentenced to be drowned. Led through the fish-market and shambles, he preached to Zurich's people as he went; his old mother walking by his side, brushing away her tears, and exhorting him to suffer bravely for Jesus' sake. He was put into a

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boat, his hands were tied together and looped over his knees; a stick was stuck between his arms and his legs; the black cap was drawn over his head; then, while uttering the prayer, "Father, into thy hands I commend my spirit," he was thrown overboard into the lake.

In Germany, Luther was so far from espousing the cause of soul-liberty that he said of the Anabaptists, "Let the sword exercise its rights over them." Even the irenic Melancthon denounced our forefathers as "a diabolical sect, not to be tolerated," and advocated the sword as the most effective argument against their views. The German apostles of freedom were not Lutheran, but Baptists, like Hubmaier, who, despite his learning eloquence, and acknowledge piety, was hounded from city to city, until seized by order of the emperor and imprisoned at Vienna. Refusing to stultify his conscience and renounce his faith, he was tortured with red-hot pincers on his way to the headman's block, where the murderous ax fell flashing down and his headless body was burned. Three days later, his faithful wife, with a stone tied to her neck was flung from a bridge into the Danube.

The Netherlands tell a similar story. They be-

longed to the domain of Charles V, who claimed the right to regulate their religion. In 1535 he issued an edict, commanding that all rebaptizers be put to death by fire. If a man repented of his new faith, he was so far forgiven as to be beheaded. If a penitent woman confessed her "error," she was tenderly spared the flames, and was buried alive.

By 1546 the number of these Baptist martyrs had reached the awful total of 30,000. Philip II continued his father's butchery. Duke Alva, the new king's chief adviser, urged that Dutch "men of butter" could be ruled only by the sword. Give him an army, and he would pour into the royal coffers a stream of treasure a yard deep. Within three months after reaching the Netherlands, he had taken eighteen hundred lives. Then growing weary of such insignificant work as sentencing individuals, his Council of Blood with one fell sweep; (February 16, 1548) sentenced to death the entire population — three millions of people! Trees and scaffolds by the roadsides were everywhere hung with the dead. Alva boasted that in addition to those whose deaths he had caused in battle, siege, and massacres, he had executed eighteen thousand six hundred heretics. Philip, however, pronounced Holland "the country nearest to hell." No wonder he thought the climate there

rather warm; for in his vain attempt to crush the civil and religious liberty of the people, not only did he drain his treasury, but he buried around the walls of the Netherland cities three hundred thousand of his soldiers.

Of all the religious parties in this struggle, the Baptists alone had clearly grasped the New Testament principle of the soul's competency in religion; and it was they, as Douglas Campbell rightly affirms, who exerted "the greatest influence on the independent sects of England and America."

The first man on British soil to plead for complete religious liberty was Hendrik Terwoort, who, being persecuted for his Baptist views in Flanders, fled for protection to Elizabeth, head of the English Church, and for his misplaced confidence was roasted alive at Smithfield, dying, as Bishop Fuller tells us, "in great horror, both crying and roaring." Then this Protestant queen ordered all Baptists out of her realm on pain of imprisonment and confiscation of property. Bishop Spencer boasted that he would drive every Lollard from his diocese, or make them hop headless, or fry at the stake.

Nor were English Presbyterians more tolerant. "New presbyter was but old priest writ large." As an illustration of the Presbyterian idea, take this

instance. A Catholic, named Morgan, unable to obtain priest's orders in England, went to Rome for them, and on his return was hanged. Knox expressed the opinion that persons guilty of popish practices should be killed as idolaters. By an act of the Scottish Parliament in 1560, all who attended mass were condemned to banishment or death. The Edinburgh Convention, which framed the articles of Church Polity, proclaimed that the observance of days like Christmas and Epiphany ought not to escape the punishment of the civil magistrate. In 1644 Featley, a Presbyterian controversialist, entreated the most noble lords that Milton might be cut off as "a pestilent Anabaptist." Even Baxter declared, "I hate unlimited liberty and toleration of all, and think myself sadly able to prove the wickedness of it."

Disclaiming against baptism, he averred that "apoplexies, palsies, debility of the stomach, fevers, colics, and spasms" would be produced by it. Then having detailed that grim catalogue of Baptist woes, Baxter, author of "The Saint's Everlasting Rest," continued in this restful language: "All the hepatic, splenic, and pulmonic persons, and hypochondriach will soon get enough of immersion. It is good for nothing but to dispatch out

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of the world men that are burdensome, and to ranken church yards. If murder be a sin, then dipping over head in England is a sin; and if those who would make it man's religion to murder themselves are not to be suffered in a commonwealth any more than highway murders, then judge how these Anabaptists that teach the necessity of such dipping, are to be suffered."

Soul-liberty in England did not originate with Episcopalians or Presbyterians, but with our Baptist forefathers. They, as John Locke declared, when Lord Chancellor King sought to crown him as the author of this blessing, were the first and only propounders of absolute liberty, just and true liberty, equal and impartial liberty. It was from a little dingy Baptist meeting house in London, when Thomas Helwys and his congregation worshiped (1611), that there flashed out first in England this sublime principle. The first official document published by a body of associated churches, advocating an untrammelled conscience, was the confession of Faith issued by seven English Baptist churches in 1644. Article 48 of that Confession was then deemed revolutionary and dangerous. It is now as Professor Vedder tells us, a shining landmark, not only

of Baptist history, but of the progress of enlightened Christianity. It recognized king and Parliament as supreme in all civil affairs but affirmed that in matters of worship there is only one law-giver, even Christ.

It was in America, however, that this Baptist doctrine was destined to achieve its greatest glory. When the Puritans settled Massachusetts in 1629, they were determined to worship God according to their own conscience, and to prevent everybody else from worshiping him according to theirs. They organized themselves into Congregational churches, established those churches by law, limited political suffrage to membership in those churches, forbade all dissenting churches, and enforced these requirements and prohibitions by penalties of disfranchisement, fine, imprisonment, scourging, and banishment. Roger Williams was denounced as a man with a windmill in his head, a disturber of the peace, a disseminator of pestilential opinions because he dared to teach that the civil magistrate's power extended only to the bodies and goods of men. For this teaching he was banished from the colony, though John Cotton heartlessly remarked that it was not banishment but only enlargement. For fourteen wintry weeks, without bread and without bed, Williams wandered through

trackless forests, till he alighted upon a place called Providence, and there built "a shelter to persons distressed for conscience." He founded a State without a king, and organized a Church without a bishop the corner-stone of the new community being "the principle of absolute religious liberty combined with perfect civil democracy." The charter provided that no person within the colony should at any time be molested, punished, disquieted, or called in question, for any difference of opinion in religious matters. And there for the first time since Christianity ascended the throne of the Caesars, we read in a code of laws, as Judge Story said, the declaration that conscience should be free, and that men should not be punished for worshiping God the way they believe he requires.

The story of William Witter, the old blind man, is well known. He lived at Lynn, but was a member of the Newport church. In July, 1651, he was visited by his pastor, John Clarke, and two other Newport brethren, Obadiah Holmes and John Crandall. They reached the old man's homes on Saturday evening. Next morning the visitors were holding a religious service with Witter's family and four or five others who had come in unexpectedly. As Clarke was opening to them the Scriptures, two constables

entered with a warrant for their arrest. Clarke, with his companions, was imprisoned in "the alehouse" then taken to Boston and brought before Governor Endicott for trial. Without accuser, witness, jury, law of God or man, they were condemned. The governor charged them with denying infant baptism, declared that they were worthy of death, and that he would have no such trash within his jurisdiction. He sentenced Crandall to pay a fine of five pounds, or be well whipped; Clarke to pay a fine of twenty pounds, or be well whipped; Holmes to pay a fine of thirty pounds, or be well whipped. Tenderhearted friends satisfied the claims of Crandall and Clarke, but Holmes felt that he "durst not accept such deliverance."

He languished in prison till September; then for the atrocious crime of preaching the gospel and denying infant baptism, he was taken into one of Boston's public streets, stripped of his clothes, and handed over to the executioner, who was told to "do his office." Thirty strokes with a three-corded whip were laid upon his bared and bleeding body, the man striking with all his strength — "yea," said Holmes, "spitting upon his hands three times." So gashed and torn was his flesh that for many days he could take no rest save upon

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his knees and elbows, being unable to suffer any part of his body to touch the bed. And yet, while being unmercifully whipped, like Jesus on the cross and Stephen under the death-bearing stones, he prayed for his tormentors; and when the last lash had fallen, he cheerfully said to them, "You have struck me with roses!" That is the kind of stuff out of which our forefathers were made. We need a little more of the heroic in our present-day religion.

A halo of glory will forever wreath the name of Virginia Baptists; for they protested and petitioned, they struggled and suffered, till the principle of soul-liberty was grafted into our national constitution.

Virginia was settled by Cavaliers, whose charter of 1606 made the Episcopal faith the religion of the colony. Withdrawal from the Episcopal Church was accounted a crime equal to revolt against the government. The charter provided that non-conformists should be arrested and imprisoned till fully and thoroughly reformed. The clergyman's salary was fixed at sixteen thousand pounds of tobacco. It was levied on the parish, and collected like other taxes. Absence one Sunday from an Episcopal service was punished with a fine of fifty pounds of tobacco; absence for a

month, four thousand pounds; refusal to have one's baby sprinkled, two thousand pounds. So that the support of Episcopacy in Virginia, as Doctor Carroll remarks, made "awful inroads on Baptist tobacco." Baptist ministers were fined, beaten, imprisoned, poisoned. Sometimes a snake or a hornet's nest was thrown into their meeting. Not infrequently the ordinance of baptism was rudely interrupted, the administrator and the candidate being held beneath the water till nearly drowned. No wonder that Patrick Henry rode horseback fifty miles to a crowded courtroom, where he appeared unsolicited as the attorney for three Baptist preachers. He took from the prosecutor the indictment, and reading that the prisoners were charged with no other crime than that of preaching, he waved the indictment three times round his head, exclaiming each time, "Great God! Great God! Great God!" and thus shamed the prosecution out of court.

But our sufferings were not fruitless. By the time of the Revolution, Baptists in Virginia were wielding a mighty influence. They were patriotic to the core; but as the war cloud darkened, they agreed to promote the common cause on condition that they be allowed to worship God in their own way, without interruption; that they be permitted to maintain their

own ministers and no others; that they be married or buried with out paying the clergy of other denominations.

The first great triumph was scored when other than Episcopal clergymen were admitted to the army as chaplains. Then in May, 1776, the Bill of Rights was passed, declaring that all men are equally entitled to the free exercise of religion. In October of the same year the state salaries of the Episcopal clergy were suspended. In 1785 Jefferson's "Act to Establish Religious Freedom" became the fundamental law of Virginia. And in 1802 the last step was taken in the sale of the clerical lands, it being held that they had been purchased by a public tax and so belonged to the state. With the sale of these glebes, Bishop Meade says, "the warfare begun by the Baptists seven and twenty years before was now finished."

In 1772, a general committee of Baptists was appointed to secure for all the colonies what was being so nobly won in Virginia. When the first Continental Congress convened at Philadelphia in 1774, this committee with Isaac Backus as leader presented a memorial, pleading for "the inalienable rights of conscience to all." They were told by John Adams that so far as Massachusetts was concerned they might as well expect the planets to turn

for their annual and diurnal course, as to expect the Bay Colony to change its ecclesiastical establishment. But that Baptist Committee believed in the perseverance of the saints. They persisted. They collected facts; they circulated petitions; they memorialized Colonial Assemblies; until the national Constitution was adopted in 1787. Article Six provided that no religious test should ever be required as a qualification to any office or public trust under the United States. They saw that it would not prevent the government from erecting a State Church. They consulted with Madison as to the wisest course of action; and on his advice they wrote directly to President Washington. In his reply he praised the Baptists as "the persevering promoters of our glorious revolution," and pledged himself to use all his influence in establishing effectual barriers against the horrors of spiritual tyranny and every species of religious persecution. One month after this correspondence, Madison, with the approval of Washington and in the language proposed by a committee of Virginia Baptists, introduced in the House of Representatives the First Amendment: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof: the

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most important writing since the canon of Scripture was closed and sealed with the stamp of Deity. On September 23, 1789, Congress adopted the amendment; and by December 15, 1791, it had been ratified by all the States except Massachusetts, Connecticut, and Georgia.

And so at last, after generations of suffering, the Baptist idea had become the American idea. At last, after centuries of bloodshed, the despised old Baptist doctrine of soul-liberty had become a part of our national law: and America in the wildest sense was the land of the free as well as the home of the brave. Such is our glorious heritage of soul-liberty, a heritage which we are bound to defend, and extend and bequeath.

With our heritage of soul-liberty has come that of a spiritual church. Our fathers bequeathed to us the conviction that the church is a body of believers called out from the world, that such membership is a regenerate membership, consisting of such only as have been renewed by God's Spirit and are by faith vitally joined to Christ. They could not, therefore, accept the Westminster Confession, which affirms that the church includes all those throughout the world who profess the true religion,

together with their children. Nor could they assent to the Book of common prayer, from which the minister, at the christening of an unconscious babe, reads, saying, "This child is regenerate and grafted into the body of Christ's church."

Our fathers hold that the reason for our denominational existence is not baptism as a mode, but the church as a spiritual organism. They practiced immersion not simply because Christ was buried beneath the yielding wave, but because immersion is "our Lord's appointed sign of his death and resurrection and of the believer's entrance into communion therewith." They rejected infant baptism not simply because it has no scriptural warrant, but because it admits to the church such as do not know and cannot know aught of the new birth. They opposed sprinkling or pouring in the case of adults not simply because no such method was known in apostolic days, but because the ordinance when thus administered does not symbolize that dying and rising with Christ which is essential to administer into a New Testament church.

As a final bequest, may I briefly mention our heritage of evangelism. One Sunday afternoon, in a little churchyard of Kettering, England, I stood with bowed head at the grave of Andrew Fuller, the man

who held the ropes while Carey descended into the mines of India. A few minutes later I was standing at the old home of Mrs. Beeby Wallace, then occupied by Mr. Stockburn, president of the city magistrates. I knocked with the old-fashioned knocker, and was admitted. Mrs. Stockburn, an aged lady, graciously ushered me into the famous back parlor, where I found not twelve men planning missions, but two young couples, busily courting. As my funds were running low after a long trip to the Orient, I was strongly inclined to suggest if as a minister I could be of any service, I would be glad to render such service at half price. But other and more serious thoughts possessed me.

It was in that room that a few humble Baptists organized a movement which is now girdling the whole earth. I thought of October 2, 1792 — the birthday of the modern foreign missionary enterprise; and of the world-issue that were wrapped up in that little meeting. I thought of Carey, ridiculed as a tinker and tub-preacher; denounced as a fool and madman; and yet it was he who revolutionized the agricultural, social, and religious condition of a vast empire; who put out the heathen fires that burned widows alive; who started the first Sunday School in India, and translated the New Testa-

ment into Bengali, the first version of modern times into any heathen tongue; who by making and helping to make twenty-eight such versions, put the sacred Scriptures within reach of one-third of the human race; who saw twenty-six gospel churches planted among the heathen; and who aided by Marshman and Ward, gave to missions out of his own earnings nearly half a million dollars, and dying poor said, "I might have had large possessions, but I have given my all."

Time would fail me to tell of Judson, the first modern herald to an absolutely heathen nation. When he set foot in Burma, there was not even the semblance of a civilized government, and he found that the tender mercies of the king were cruel. We have punctuated with tears the pages of his life, as we have read of his awful sufferings while undergoing the remnant of Christ's woe. Seventeen months he was in chains. To his dying day he bore in his body the branding marks of Jesus. When seized and hurried off to prison, his precious manuscript which he had hidden in an old pillow, was thrown away as a worthless piece of cotton. But God preserved the pillow, and that manuscript now forms part of the first Burmese Bible.

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Marshman, who first translated the Bible into the Chinese language. It was a Baptist, Francis Mason, who gave the Karens their first version. It was a Baptist, Nathan Brown, to whom Assam and Japan are alike indebted for their complete translation. It was a Baptist, Lyman Jewett, who rendered a similar service to the Telugus. It was a Baptist, William Carrey, who at Serampore, with a view to printing the New Testament in seven of the Indian languages, organized the first Bible Society, anticipating by a few months the British and Foreign Bible Society, which itself was organized by a Baptist minister, Joseph Hughes.

In the missionary conquest of America also, our forefathers were among the pioneers. Take a single instance. Napoleon, while attending the Easter service at the Notre Dame Cathedral, suddenly determined to sell our government the heart of the American continent. Such an opportunity had never occurred to Jefferson. He was merely trying to secure at New Orleans such rights as would permit our free navigation of the Mississippi. Seeking a humble foothold in a city, he was surprised to find an empire for sale. The purchase was bitterly opposed by such men as Fisher Ames, who

declared that by adding an unmeasurable world, we should rush like a comet into infinite space. In our wild career, even if we did not jostle some other world out of its orbit, he was of the opinion that we should in any event quench the light of our own. Jefferson admitted that he stretched his presidential power until it cracked; but he persisted, and closed one of the biggest real estate deals on record. In all that vast territory, larger by fifty-five thousand square miles than the original thirteen states, there was not a single Protestant church. The first missionary to enter the Louisiana Purchase was John Clark, a Baptist, who four years before the date of purchase paddled down the Mississippi in a little canoe and settled in St. Louis County; and it was a Baptist Thomas Musick, who organized the first church within the limits of that purchased empire, that old Baptist church being now the mother of forty thousand Protestant churches between the Mississippi and the Pacific.

Possessed of such an inheritance, bequeathed to us by men and women now among the saints in glory; commissioned by the Son of God, whose pierced hand is pointing us to every nation; impelled by the world's need, two-thirds of the human race, after nineteen centuries still unevangelized; inspired by the example of Carey,

whose blood-earnestness aroused a slumbering church, and made him obedient to our Lord's last and unrepealed command; mellowed by the sufferings of Judson, who conducting an embassy in chains, was reduced to beggary; emboldened by the prayers of Jewett and Murdock and Barbour and Gordon, who "prayed mission stations into being and missionaries into faith, prayed open the hearts of the rich and gold from the most distant lands"; quickened by the zeal of Peck and Going and Bolles and Morgan, by the sacrifice of Chivers and the statesmanship of Morehouse, who seeing the destitution of the home field, resolved to lend efficient aid with promptitude; increased in goods and simply able to plant and equip and maintain new stations and schools and churches, encouraged by our gospel triumphs in such fields as Porto Rico, where Delino Muler, once a policeman, now an evangelist, testifies to the people, "You all know me, you know what I was; you see what Christ has done for me" and in the Philippines, where Si Ley, our first Baptist deacon, mobbed and beaten, cries "I can't strike back, for there is a great love in my heart"; and in Africa, where Lutate, surnamed Barnabas, son of consolation, with shining face and melodious heart, tells Richards, "I do believe Jesus has taken away my

sins; I do feel that he has saved me, and I do feel so happy" and in Siam, where Thang Kan, the Gare, declines a lucrative government position, saying, "The official might bid me go north when the Lord Jesus was bidding me to go south" and in Burma, where Henry Park Cochrane tells us old U Po Hline, returning from a mission into the hill-country, sank with exhaustion again and again, yet such time he fell in the hot road, putting his hands together and praying, "Lord Jesus, I have been away doing thy work; I have tried to be faithful; give me strength to get home;" and in India, where Krishna Pal, black-skinned white-souled, sings:

O thou say soul forget no more

The Friend who all thy sorrow bore;

while Keshub Chander Sen exclaims, "None but Jesus, none but Jesus, none but Jesus, is worthy to wear the diadem of India, and he shall have it" — possessed of such an inheritance and encouraged by such conquests.

Is this the time, O Baptist hosts to sound Retreat?

To arm with wepons cheap and blunt

The men and women who have borne the brunt

(See **HERITAGE** on page 24)

HERITAGE . . .

(Continued from page 23)

Of truth's fierce strife, and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our people, never wout
To pay the laggard, when God's will was found?

No, rather strengthen stakes, and lengthen cords,
Enlarge your plans and gifts, O ye elect,
And to the kingdom come for such a time.
The earth with all its fulness is the Lord's.

Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime.

BODY . . .

(Continued from page 17)

wisdom, a forethought, an exactness, of which the ages of antiquity had no idea, and which nothing but the discoveries of the telescope, the calculating processes, and the science of the moderns, have enabled us to appreciate, so that its language will be found to bear by means of these traits the evident characters of the most entire inspiration. The discretion and departure from usual practice shown in its expressions, the nature of certain details, the perfect propriety and divine

adaptation of which to the facts, have remained unrevealed until three thousand years afterwards, the reserve of the language ... and its strangeness for the time in which it was written — all these signs will enable you to recognize the *Savant Por Excellence*, The Ancient of Days, who addresses Himself to His children no doubt, but who speaks as the Father of a family, and who knows the whole of His house."

This quotation gives an excellent survey of just a few of the wonders of our Book and of our God. I do want you to know Him. The only way to know Him — as I repeat over and over again — is to get acquainted with Jesus Christ. I know there are many who are trying other ways, endeavoring to find the Haven of Rest in their own way.

You ought never to forget what Jesus said in John 10:1, 7-9: "Verily, verily, I say unto you, He that entereth not by the DOOR into the sheepfold, but climbeth up some other way, the same is a thief and a robber ... Verily, verily, I say unto you, I am the DOOR of the sheep. All that ever came before me are thieves and robbers, but the sheep do not hear them. I AM THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Why starve on the husks of the world when

Christ offers you salvation and eternal glory? Give Him a trial. **HE'S WONDERFUL!** [Next month: "How Your Body Regulates It's Fires."] □

MOSER . . .

(Continued from page 7)

clusion. The Convention, the Association, the organized Fellowship method of work was basically wrong, that the New Testament taught that *all* work should be under the direct control and authority of a local Baptist church; that churches could and should cooperate with such work, but only on a cooperative basis; that the authority must be vested in a local church.

There are those who are under the impression that mission work would diminish under local church control, that fewer and fewer missionaries would be sent out and that as a result, the churches would be less mission minded. The exact opposite is true. Proportionately there are more independent Baptist missionaries on the foreign field today than Board missionaries. Independent

Baptist churches, as a whole, give more proportionately than board churches.

If all Baptists would follow the Bible plan of missions instead of man-made plans, the number of missionaries sent out would increase many fold. □

HENRY . . .

(Continued from page 5)

to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!"

(Scripture references added. This speech can be found in "Sketches of the Life and Character of Patrick Henry", by William Wirt (James Webster: 1818), pages 119-123.)

Patrick Henry in his impassioned speech was confident that the LORD would help the colonies to triumph against a greater, better trained and better equipped army. God did, and has blessed America through the years. Let us pray that America will return to her godly heritage from the godless tendencies that prevail today. □ □

The measure of a man's character is not what he gets from his ancestors, but what he leaves his descendants.

"A good man leaveth an inheritance to his children's children: and the wealth of the sinner is laid up for the just."
Proverbs 13:22