

The Baptist

CHALLENGE

a voice of independent Baptists

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WHOLE NO. 499

The Baptism of John Was It From Heaven or of Men?

“And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, and spake unto him, saying, Tell us, by what authority doest thou these things? Or who is he that gave thee this authority?”

“And he answered and

said unto them, I will also ask you one thing; and answer me: The baptism of John, was it from heaven, or of men?” (Luke 20:1-4).

Scriptural Baptism

What is scriptural baptism?

By J. A. Hulse

We say (1) it is the immersion in water, (2) of a proper subject, (3) by a qualified administrator.

1. Baptism is immersion in water. “And Jesus, when he was baptized, went up straightway *out of*

the water ...” (Mt. 3:16). “And he commanded the chariot to stand still: and *they went down both into the water, both Philip and the eunuch*; and he baptized him” (Acts 8:38). “Therefore we are buried with him by baptism into death” (Rom. 4:4).

2. A proper subject

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A Child's View Of Evolution

One day a 6-year-old girl was sitting in a classroom. The teacher was explaining evolution to the children. The teacher asked a little boy, “Tommy, do you see the tree outside?”

“Yes,” he answered. The teacher asked, “Tommy, do you see the grass outside?” He again said, “Yes.”

The teacher then told

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Why The Name “Baptist?”

By S. E. Anderson

The name “Baptist” is a Scriptural name It is found first of all in Matthew 3:1 which, like all Bible verses, is given by inspiration of God. John the Baptist is referred to immediately after “the beginning of the gospel of Jesus Christ, the Son of God” (Mk. 1:1). In Luke his story begins with verse five and in John with verse six. Thus the Baptist stands at the very threshold of the New Testament.

The name of Christ's great forerunner is found no less than fourteen times in the New Testament. The more honored name “Christian” is found only three times, and two of these are apparently used with scorn. Strange as it may seem, the name Baptist is always used with evident respect.

John the Baptist won a great many converts to

(See **NAME** on page 24)

Christian Training

Max Jukes lived in the state of New York. He did not believe in Christian training such as the Sunday School affords. He married a girl of like character.

From this union they have studied 1,026 descendants. 300 of them died prematurely. 100 were sent to the penitentiary for an average of 13 years each. 190 were public prostitutes. There were 100 drun-

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Quiz The Pastor

Was Creation Really Brought About by God in Six Literal Days?

By Nick Michalinos

Question: Was creation brought about by God in six literal days, or by long periods of time?

Answer: The Biblical record itself makes it plain that the days of creation were literal days, and not long undated ages. There are those who are enemies of the Bible that seek to interpret the word "day" in the Bible record of creation to mean a period of millions or even billions of years. They do not accept creation as an instantaneous act of God. They use their billions-of-years theory in order to promote their unbelieving so-called scientific views of how things came about in this universe, but without a God. Others promote the day-age theory in order to prove their theory of evolution.

Shamefully, some who

profess to be Bible believers adopt a theistic evolutionist view in order to make the Bible to become more acceptable to unbelievers. They hope to profess a certain allegiance to the scriptures, and at the same time attempt to harmonize the evolutionist theory along with it. The Biblical record suffers at the hands of such teachers.

The word translated "day" is the Hebrew word "yom," and is used over 2,000 times in the Old Testament, and in over 95 percent of the cases the word is clearly shown to mean a 24-hour day, or of the daylight portion of a normal day. Many of the other five percent usages refer to expressions such as "the day of the Lord (Joel 2:1; Zech. 14:1), or the "day of salvation" (2 Cor.

6:2). Therefore, even without a context, an unbiased translator would normally understand the idea of a 24-hour period" for the Hebrew word "yom" (day).

For example, "God called the light Day, and the darkness he called Night. And the evening and the morning were the first day (Gen. 1:5). Here we can see, unless we are theologically tampered with, a "day" which consists of a period of light and a period of darkness. This period is called "the first day." This is repeated for the "third day," the fourth day," the fifth day and the "sixth day" (Gen. 1:13, 19, 23, 31). We are then told that God rested on the "seventh day," not because He was tired, but because He had finished the creation of all things. Moses makes this very clear in Exodus 20:8-11 when he wrote that in six days the Lord made heaven and earth, the sea, and all that in them is" and rested on the seventh day. He wrote both inspired accounts in Genesis and Exodus and used the same Hebrew word "Yom" (day). It is evident the Holy Spirit chose to do so because the same 24-hour day was intended.

If the Sabbath day was a 24-hour day, then God's day of creation is a literal day, and that means the six days of creation were literal.

By the way, God wrote the Sabbath commandment

(4th commandment) with His own finger on two tables of stone (Ex. 31:18; 32:16; Dt. 10:4). If anyone should want to know how long the days were, they should ask the Creator Himself. Imagine Jonah being in the whale's belly not for three days and three nights (Mt. 12:40) but for three ages or three periods of time!

In conclusion, there is no argument that "six days" means "six ages." Six days means six days. □ □ □ □ □

Daniel Webster Says:

"If religious books are not widely circulated among the masses in this country, I do not know what is going to become of us as a nation. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the Gospel is not felt throughout the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end." (1823). □

A Christian Father should never feel like a victim, but always like a victor

— 1 Cor. 15:57

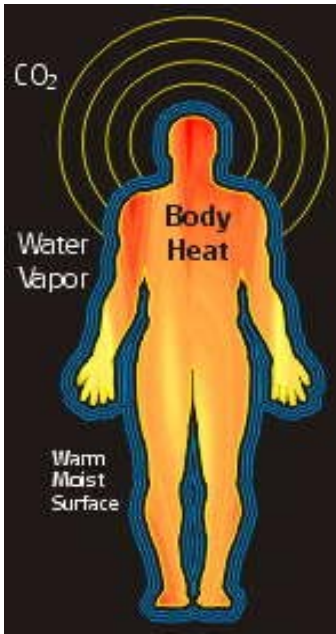
THE BAPTIST CHALLENGE

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God's Masterpiece -- Man's Body #37

Your Wonderful Body Furnace

By Arthur I. Brown



We have been studying several of the defense mechanisms of the body — protective arrangements which act quickly and automatically when need arises. There are others also which act more slowly. For instance, a callous develops on the skin surface where a rough instrument presses and rubs repeatedly. This thickened skin or callosity acts both as a cushion and as a shield.

Again, if the skin is broken and the wound happens to be clean, certain blood vessels, called capillaries, gradually appear in the clot, filling the gap in the surface; connective tissue cells or threads develop as supporting structures around the vessels; the growing layer of skin reaches out over the area of operations, until the region is finally as solid and durable as before, only a thin whitish scar showing any indication of previous injury.

The process of repair of internal organs is remarkable. Investigators have discovered some very curious phenomena here. It often happens that a surgeon must make an incision in the duodenum, which is the first part of the small intestine, next to the stomach. Sutures or stitches are, of course, used here; and in order that healing may be effected, there must be a few hours, at least, of rest and avoidance of irritation. If the acid contents of the stomach passed out through the opening from the stomach — the pylorus — this fluid would certainly interfere seriously with healing. So what happens?

Examined with X-rays following this operation, it has been noticed that, although during the operation the usual waves of muscular contraction were passing routinely across the stomach, these movements cease for about five hours. The stomach has had some restraining hand laid on it; orders have been issued that the cut duodenum must have time to cover the injured area with a plastic exudate before any acid solution is forced out of the stomach.

And just here we come across a remarkable fact.

About four hours are required to cover over and make resistant to acid fluid the suture in the intestine. Small amounts of fluid are poured over the area, this fluid clots, and forms a beautiful covering and adequate protection. Another hour is granted for good measure and then, and not until then, is the restraint on the stomach muscle removed. The pyloric valve is opened, and the stomach empties its contents without any harm whatever to the area of operation. This same phenomenon is seen when the division and suture are made further along the intestinal canal. Have you any possible explanation for this other than a Designing Creator? No explanation has ever been offered.

In this connection, it might be mentioned that, under certain circumstances, the body needs more oxygen. Here we see another of these slower adjustments to changed conditions, which is nonetheless interesting. Of course, when more oxygen is required there are sudden reflex operations to fill the order, such as rapid breathing and accelerated heart beat; but I am thinking now of something quite different. If a person

starts living in a higher altitude, say, about 14,000 feet above sea level, and for days and weeks is subjected to low percentages of oxygen in the air, as at this level or higher, the number of red corpuscles slowly increases from normal, which is, as you know, about 5,000,000 to a cubic millimeter, to 7,000,000 or 8,000,000. These red corpuscles are oxygen carriers provides a larger supply of available oxygen for the body tissues and cells. Also, large reserves of red blood corpuscles are thrown into the blood stream by the contraction of the spleen, which actually squeezes them out. These two methods of increase — abnormal growth of new red cells, and the use of splenic reserves — provide the needed increase in numbers.

Now, if they can be forced to make more frequent trips to the source of oxygen supply — the lungs — it is easy to see that a much greater amount of oxygen is made available. That is precisely what happens when the heart action is speeded up, and the stream of blood makes the round trip more

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Conduct of Funerals

By R. A. Torrey

I. Importance of funeral services as a means of reaching men with the gospel.

Funerals offer an excellent opportunity for getting hold of people and winning them to Christ. Many will attend a funeral service out of regard for the deceased or his family, who will not go to other religious service. Atheists, Roman Catholics, and utterly irreligious people, are often seen at funeral services. It is a time when peoples' hearts are made tender by sorrow, and when men are solemnized by the presence of death and the nearness of eternity. He is a poor minister of Jesus Christ who does not seize upon such an opportunity for preaching the Gospel and bringing men to Christ.

It was once the writer's privilege to conduct the funeral services of a man who up to a short time before his death had been an out and out infidel. His wife was a Roman Catholic. A little while before his death I had pointed him to Christ, and he had found forgiveness of sins, and had died rejoicing in the Savior. As

I stood by his casket, many of his old infidel friends were gathered around him. The opportunity was seized to preach the Gospel.

The hearers were reminded of the long-standing infidelity of their friend, and how his infidelity had failed in the trying hour, and how he had found hope in Christ. As the sermon closed, I made an appeal to any who would then and there accept Christ as a Savior. One man stepped forward, and reaching his hand across the coffin said, "I have been an infidel just as my friend who lies here, but I will now take Christ as my Savior," and he gave me his hand upon it then and there. The wife of the man was also converted and united with out church and became a very faithful member.

II. How to conduct a funeral service.

Very few directions are needed as to the proper conduct of a funeral service. It should be conducted very much as any other Gospel service, with a special reference of course to the circumstances.

1. *It is important to have wisely selected*

music, rendered in the power of the Holy Spirit. One needs to be careful in regard to hymns sung at a funeral service. Some hymns that are supposed to be especially chosen for such an occasion are sentimental trash. Hymns that are suitable for the funeral of a Christian are often times not suitable for the funeral of an unconverted person.

A good soloist who can sing effectively in the power of the Holy Spirit is a great help. A song properly rendered at such a time is likely to prove the means of some one's salvation. There is no place where a godless singer is more utterly out of place than at a funeral, and there is no place where a consecrated singer is more likely to be used of God.

2. *Great dependence should be placed upon the reading of the Word of God.* Passages should be selected full of comfort for the sorrowing, but also passages that drive home to the minds of the unsaved the lesson of the occasion, namely, the nearness of death and the certainty of judgment. The Scriptures should not be read carelessly, but with the

purpose of impressing their truth upon the hearts of the hearers. The presence and power of the Holy Spirit is greatly needed to this end.

3. *The prayer is of great importance.* It should not be, as funeral prayers so often are, a mere attempt to say nice things, a smooth-flowing current of really meaningless words: it should be a real prayer, and a prayer of faith. There should be petition to God for His comfort to those who are in affliction; there should also be prayer that the lesson of the hour should not be forgotten, and direct prayer for the conversion of the unsaved who are present.

4. *Great wisdom and skill are necessary in the sermon or address.* All unwarranted eulogy of the deceased should be renounced utterly. If there have really been things worthy of imitation in the life of the one who has departed, it is well oftentimes to mention these, but to do it not for the sake of glorifying the dead, but for the sake of instructing the living, and leading them to the imitation in these respects, of the one who

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him to go outside and look up and see if he could see the sky. When he returned, he said, "Yes, I saw the sky."

The teacher then asked, "Did you see God?" Tommy said, "No."

The teacher said, "That's my point. We can't see God because He isn't there. He just doesn't exit."

The little girl spoke up wanting to ask the boy some questions.

The teacher agreed and the little girl asked Tommy, "Do you see the tree outside?" Tommy said, "Yes."

The little girl asked, "Do you see the grass outside?" Tommy answered, "Yessssss!"

The little girl asked, "Did you see the sky?" Again he answered, "Yessssss!"

Then she asked, "Tommy, do you see the teacher?"

He said, "Yes."

The little girl asked, "Tommy, do you see her brain?" Tommy said, "No"

Then according to what we were taught today, said the little girl, "she doesn't have one!" □ □

TORREY . . .

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has gone.

If the one who lies in the casket has been beyond question a true child of God, it is well to call attention to the fact, and emphasize how it pays at such an hour to have been a Christian. It is well sometimes to drive home the thought, that if some of those who were present were in the casket instead of the one who is there, there would have been no hope. There should always be a direct appeal to the unconverted to accept Christ then and there.

If the deceased was an unsaved man, there need be no personal reference to him at all. Of course there should be no pronouncement of doom upon him, but there should be a plain declaration of the one way of salvation through Jesus Christ. This truth should not be applied to the deceased, but to those who are still living. They can draw their own inferences as to the application, but experience proves that in such an instance if the work has been wisely done, the hearers will apply the truth to themselves instead of to the departed.

If there have been any special circumstances in connection with the death, these should be laid hold of as a point of interest that can be made to lead up to the truth. For example, if the deceased was clearly a true child of God, and some of the friends are Roman Catholics, it is well to emphasize the truth, backing it up well by Scripture, that the deceased has not gone to purgatory, but has departed to be with Christ.

It was once my privilege to conduct the funeral of an earnest Christian woman, almost all of whose relatives were Roman Catholics. The church was filled with Roman Catholics. I made no reference whatever directly to the Roman Catholic church, but dwelt at considerable length upon the truth that those who have been saved by a living faith in Jesus Christ pass into no purgatory of torment, but pass at once to be with Christ. I did not use the word "purgatory." The Roman Catholic audience listened with great attention, and I have reason to think that the sermon was blessed of God. Of course if direct reference had been made to the fact that the woman had come out of the Roman Catholic Church and become a Protestant, there would have been trouble at once and no good accomplished.

5. *Always follow up your funerals by visitation.* When you have

been invited to conduct the funeral services of any person in a home, you have a right of entree into that home. Use it to the utmost. Take advantage of the circumstances. Deal with the people while their hearts are still tender with their great grief, and if possible lead them to the Savior. Many an irreligious home has become a Christian home because a wise minister has followed up the advantage that has been given him by his being invited to conduct a funeral service there. □ □

TRAINING . . .

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kards. The family cost the state \$1,200,000. They made no contribution to society.

Jonathan Edwards lived in the same state. He believed in Christian training. He married a girl of like character. From this union they have studied 729 descendants. Out of this family have come 300 preachers, 65 college professors, 13 university presidents, 60 authors of good books, three United States congressmen, and one vice president of the United States; and outside of Aaron Burr, a grandson of Edwards who married a questionable character, the family has not cost the state a single dollar. The difference in the two families: Christian training in youth and heart conversions to Jesus Christ. □ □

**God doesn't multiply the seeds
that we retain
He only multiplies the seeds
that we sow**

The Parable of Salvation

By John H. Hattox

Luke 15:1-38

There are at least three widely divergent beliefs concerning the salvation of sinners, which are held by various segments of the Christian community. Hyper-Calvinists believe that the salvation of sinners is in the hand of God from beginning to end; the sinner does nothing and is required to do nothing. In fact, he is regarded as being totally unable to do anything in regard to his salvation, and is therefore saved without any reaction or response on his part whatsoever.

The Roman Catholics, on the other hand, believe that the work of God, whether the Father, the Son, or the Holy Spirit, on behalf of a sinner, is of no avail apart from that which the church does for him. The third belief is exemplified by the Arminian theology which holds that the sinner's salvation is, by and large in his own hands. The provision, of course, for his salvation was made by the death of Christ, but it is left entirely in the hands of the sinner to accept or reject this potential salvation.

The truth is that each of these beliefs presents a true, but incomplete, view of a sinner's salvation, and not until we have harmonized them can we

possibly have a correct, three-dimensional picture of salvation.

The three-fold truth about salvation is presented in the three-fold parable which constitutes our text. There are not three separate parables related here, but one three-fold parable which we may call the "Parable of the Three Lost Things," or the "Parable of Salvation." By examining this three-fold parable, and noting how each part gives a different view of a sinner's salvation, we can see salvation in its three-dimensional reality, and avoid the fragmentation of the doctrine which characterizes so many



creeds.

The first part of the parable tells of a man who had a hundred sheep, of which one became lost. The man is represented as

leaving the ninety-nine sheep in the wilderness, and going after the lost sheep until he finds it. He then brings the sheep home and invites his friends and neighbors to rejoice with him. This story illustrates salvation from the divine point of view. The sinner, represented by the lost sheep, does nothing except to get lost. He does not seek the shepherd, and makes no attempt to find his way back to the fold; he merely waits until the shepherd finds him, after which he is placed on the shoulders of the shepherd, and is carried safely home. The shepherd is ceaselessly active; the sheep is completely passive. This is a true, but incomplete, picture of salvation.

The lost sinner makes no attempt to seek God or salvation, so that the essential work of salvation must be performed by the Lord. However, this divine work, which is called regeneration, is not the whole story. Note that after relating this part of the parable in which the work of God is emphasized, and the sinner appears to be completely passive, Jesus said, "I say unto you, that likewise joy shall be in heaven *over one sinner that repenteth*, more than over ninety and nine just persons which need no repentance" (Lk. 15:7). It is remarkable that it is not the divine work of regeneration which causes this celestial joy, but the

sinner's *repentance*. Thus, in picturing salvation from the divine point of view, Jesus did not ignore altogether the human element. The Hyper-Calvinists have accepted the view of salvation presented in this part of the parable, and have refused to concede that there is any other possible view of the matter. The Hyper-Calvinist is like a man who sees only one side of a coin, and denies that there is any other side.

However, the parable does not end with the story of the shepherd seeking his lost sheep. There is a second and a third part, each being necessary to set forth the complete picture of salvation.



The second part of the parable tells of a woman who owned ten drachmas (silver coins), one of which she had lost. According to the story, she lit a lamp and swept the house, and sought diligently until she found the coin which was lost. Here we have salvation pictured from the church's point of view; for there is little reason to doubt that

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PARABLE . . .

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the woman is used as a figure for the church. In addition to the woman, however, both the lamp and the (implied) broom likewise symbolize the church. Under the figure of the woman, the church is seen to be not merely an organization, but a living entity who administers and carries on the work of reaching the lost with the gospel. As a lamp, the church is seen as the bearer of the "light of the glorious gospel of Christ," which must reach the lost before they can be found. The broom, which is not actually mentioned but which is implied in the act of sweeping, denotes the church as a unity made up of many individual units, all bound together for a common purpose. Certainly a broom, which is composed of many separate fibers bound together, beautifully illustrates both the composition and cooperative efforts of the church. The coin is thus found when the woman, figure of the church in the sphere of administration, lights the lamp, figure of the church in the sphere of illumination, and sweeps the house with a broom, figure of the church in the sphere of evangelization. According to this part of the parable, then, the lost sinner is found by the church, not by the Lord. Naturally, both views are true. The finding of the

lost sheep by the shepherd does not give the complete picture of the sinner's salvation because it ignores the part played by the church. In like manner, the finding of the lost coin by the woman does not give the complete picture, because it ignores God's work of grace in regeneration.

However, even when we put both of these views together, and harmonize them, we still have only two-thirds of the true picture of salvation; for the salvation of a sinner is a three-dimensional work, in that three different agencies play a part therein.

The first of these is God, the person of the Holy Spirit. His principal work in the sinner's salvation is regeneration. The second agency is the church, whose principal work is evangelization, or the proclamation of the gospel.



The third agency is the sinner himself and the part he plays in his own salvation is that of repentance, or a complete change of mind regarding himself and God. This phase of salvation is illustrated by the third part of the parable which deals with a lost son, or as he is commonly called, the

prodigal son.

While it is obvious from verses 2, 7 and 10, that this three-fold parable deals with the salvation of a lost sinner, there is a problem involved which has troubled many. If the lost sheep represents a lost sinner, how could he have been regarded as belonging to the shepherd in the first place? A similar question can be asked concerning the lost coin. And, if the prodigal son symbolizes a lost sinner, how can he be represented as having been a son in the beginning?

The writer believes that the solution to this problem is to be found in the universally acknowledged fact that a child, before he reaches the age of accountability, is in a state of salvation, and is, therefore, in a sense, a son of God. The sheep, the coin, and the son are all figures of one who, as a child, has been under the saving grace of God; but who, having come to the years of accountability, has turned away from the sheltering fold, and has left the Father's house to go into a "far country."

In the "far country" the wayward son spends his father's substance in riotous living, but eventually his wealth is gone, and he sinks into a miserable existence. Then, according to the parable, he "came to himself" and became fully aware of the wretchedness of his condition. He compared his present situation with the riches of his

father's house, and resolved to return to his father and confess his sin. This experience corresponds to the repentance of a sinner.

It is noteworthy that salvation, seen from the sinner's point of view, is all in his own hands. It is a matter of "coming to himself," resolving to return to his father's house, and then carrying out that resolution. The prodigal son knew nothing about a sheep being found by a shepherd, nor about a coin being found by a woman. He knew only that he was in misery and that there was abundant provision for his need in his father's house.

So it is with the sinner who comes to salvation; he knows nothing of the work of grace that has been performed in him. He is not aware that the work of the church is being carried on for the purpose of reaching lost sinners like himself. He only knows that he suddenly sees himself in his true state, and that he must throw himself on the mercy of God for salvation.

Just as the Hyper-Calvinists have taken their stand on the first part of the parable, and refuse to concede that there is anything more to salvation than that work which God performs, so the Catholics have adopted as their view of salvation the one which is illustrated in the second part of the parable. To them, the work of God on

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Netherlands Sees More Euthanasia Cases.

— The number of reported cases of legal euthanasia and doctor-assisted suicide in the Netherlands increased in 2005 for the third year in a row, a Dutch agency said. The figures released by the Regional Oversight Boards for Euthanasia showed doctors reported 1,933 cases in 2005, up from 1,886 in 2004 and 1,815 in 2003. Studies have estimated that reported cases represent slightly more than half of all cases. The Netherlands became the first country to legalize euthanasia in 2001. Belgium legalized it under strict conditions in 2002, and Switzerland allows passive assistance to terminally ill people who have expressed a wish to die. In the United States, Oregon has a law allowing doctor-assisted suicides.

Q: Do creationists believe in an ice age? A: We certainly do. But we don't believe in ice *ages* over millions of years. The Ice Age was actually a *consequence* of Noah's

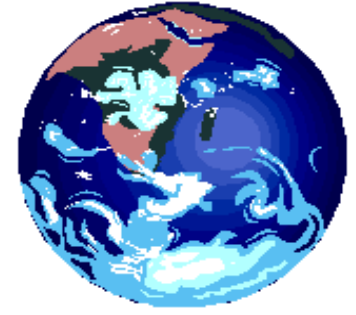
World News Roundup

Flood. The Bible tells us that, at the time of the Flood, "fountains of the great deep" broke open all over the earth (Genesis 7:11). This probably means there was volcanic action. The floodwaters would have been warmed by these volcanic explosions. This would cause warm oceans and cool land near the end of the Flood, resulting in a lot of evaporation. Because of all this water in the atmosphere, there would have been great storms at the poles. A lot of ice and snow would have formed. Over a period of hundreds of years after the Flood, we believe that this ice accumulated and caused what we now know as the Ice Age. Then, as the temperatures of the land and oceans started to stabilize, the ice would have started to melt and recede to where it is today. The Ice Age was actually a result of the Flood of Noah's day!

Church To Slash 75 From Worker Rolls. — The Presbyterian Church (U.S.A.) said that 75 employees at its headquarters will lose their jobs as \$9.15 million in budget cutshave forced the denomination to reorganize its mission program. In addition, nine unfilled jobs at headquarters were

being eliminated, along with 55 overseas mission positions. It was the third round of job cuts in four years at church headquarters.

China Will Not Relax Its One-Child Policy — China has no plans to relax its coercive population control policies, the official in charge of the government's family-size limitation program has confirmed. Beijing will continue to reward couples who comply with the restrictions and punish those who violate the norms, the Xinhua news agency quoted Population and Family Planning Commission head Zhang Weiqing as saying in an interview with Qiushi magazine, a Communist Party mouthpiece. Under a controversial "one child" policy introduced in the 1970s, the government pressures couples to have only one child. Exceptions are made in some cases: Members of ethnic minorities or rural inhabitants may have a second child if their firstborn is a girl. The policy has been implemented by means of financial incentives and punitive fines. According to the U.S. government, it also has been enforced by forced abortion and sterilization.



Palm Beach County Scraps Plan to Limit Church.

— Elected officials in Palm Beach County have scrapped a proposed ordinance that would limit the size of churches. The plan, proposed in January, drew public opposition — and a warning from a conservative civil liberties group, which said the proposed ordinance was unconstitutional and would be challenged in court. The proposed ordinance would have set a maximum size of 750 seats for churches in residential areas; 500 seats in suburban areas; and 250 in rural neighborhoods. Those in favor of "seat caps" said they were intended to reduce the noise and traffic that megachurches might produce. "We are pleased that Palm Beach County did the right thing in revising the proposed ordinance to remove the seat limitation on churches without costly litigation," said Mathew Staver, president and general counsel of Liberty Council. Liberty Council will monitor the situation closely — "to ensure that

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La Voz Del Desierto

Tres Evidencias Que Diferencian A Las Iglesias Bautistas

“Y sometió todas las cosas bajo sus pies, y lo dio por cabeza sobre todas las cosas a la iglesia, la cual es su cuerpo, la plenitud de Aquel que todo lo llena en todo” (Efesios 1:22-23).

“En quien todo el edificio, bien coordinado, va creciendo para ser un templo santo en el Señor; en quien vosotros también sois juntamente edificados para morada de Dios en el Espíritu” (Efesios

2:21-22).

“De quien todo el cuerpo, bien concertado y unido entre sí por todas las coyunturas que se ayudan mutuamente, según la actividad propia de cada miembro, recibe su crecimiento para ir edificándose en amor” (Efesios 4:16).

La palabra iglesia fue usada por Jesucristo veintitres veces y siempre

Por M. A. Curet

significa una iglesia local.

En los tres textos arriba mencionados, la iglesia de la cual se hablaba era la iglesia de Efeso. Estos textos claramente manifiestan tres marcas de una iglesia en los días del Nuevo Testamento que diferencian a las iglesias Bautistas de todas las otras iglesias de hoy, y prueban conclusivamente que las iglesias Bautistas son las

únicas iglesias de Cristo en esta tierra.

1. Una Iglesia Bautista es el Unico Cuerpo del Cual Cristo es La Cabeza. Cristo es la cabeza de una iglesia Bautista en el sentido de que Él es el fundador de la primera iglesia Bautista (Mateo 16:18; Colosenses 1:18). Él es la cabeza de cada iglesia Bautista en el sentido de que Él es su

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Terrible Persecución Continúa En Corea del Norte

Lo que sigue sale del artículo “Corea del Norte Aplasta a las Iglesias” publicado en el periódico National Post de Canadá, el 18 de noviembre. Un informe del gobierno de los Estados Unidos dice que Corea del Norte ha sumentado su persecución religiosa a la misma altura que la Roma Antigua. Mientras que los romanos lanzaban a los cristianos a los leones como deporte, la Comisión sobre la Libertad Religiosa Internacional Estadounidense dice, que los líderes de Corea del

Norte deciden por juicios rápidos seguidos por escuadrillas de linchamiento, o simplemente aplastándole la cabeza a los líderes de la iglesias subterráneas usando una aplastadora mecánica.

Los informes dicen que solamente existen tres iglesias formales en la capital de Corea del Norte, Pyongyang, pero que son primordialmente para demostración y visitadas solamente por extranjeros y los ancianos. Por todas partes, el gobierno de Corea del Norte está

comprometido con la supresión forzosa de la vida religiosa e intelectual. Confiando en 40 refugiados recientes que fueron testigos presenciales y huyeron a Corea del Sur via China, la comisión dice que Corea del Norte ha creado un reinado de terror para derrocar cualquier creencia religiosa que pudiera desafiar la autoridad cuasi-divina del líder Kim Jong II.

La mera posesión de una Biblia puede conllevar a una sentencia de muerte, mientras que asistir a un

servicio secreto de una iglesia subterránea, puede dar lugar a ejecuciones públicas espantosas. Un testigo presencial le dijo a investigadores de la comisión, que él vio cuando cinco líderes de una iglesia cristiana fueron ejecutados con una aplastadora mecánica frente a una muchedumbre. A los líderes de la iglesia se les dijo, “si abandonaban la religión y solamente le servían a Kim II Sung y a Kim Jong II, no se les mataría,” dijo otro

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TRES . . .

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único Señor y Maestro, hay una unidad de vida entre Él y ellos, y Su voluntad los domina a ellos, así como tu cabeza domina tu cuerpo. Esto no sucede con ninguna otra iglesia en el mundo, excepto con una iglesia Bautista. Cuando Alejandro Campbell fue a Inglaterra llevaba una carta de Henry Clay presentándolo como la cabeza y fundador de la iglesia que él había organizado, la cual se llamó iglesia Cristiana. Juan Wesley fue la cabeza y fundador de la iglesia Metodista. Calvino fue la cabeza y fundador de la iglesia Presbiteriana. José Smith fue la cabeza y fundador de la iglesia Mormona. Enrique VIII fue la cabeza y fundador de la iglesia Episcopal. Constantino fue la cabeza y fundador de la iglesia Católica. La señora Eddy Baker fue la cabeza y fundadora de la iglesia Ciencia Cristiana. Elena de White fue la cabeza y fundadora de la iglesia Adventista del Séptimo Día.

La única iglesia de la que Jesús fue cabeza y fundador fue de la iglesia Bautista. Y la única iglesia,

por lo tanto, que es un cuerpo de Cristo, es una iglesia Bautista. Esta marca diferencia a una iglesia Bautista de todas las otras iglesias.

2. Una Iglesia Bautista es Una Casa de Dios en el Espíritu. Todas las otras iglesias, no sólo tienen una cabeza humana, sino que son cuerpos sin el Espíritu, y por lo tanto, son cuerpos muertos. Aunque sus miembros salvos tengan el Espíritu de Dios morando en ellos personalmente, su iglesia no es un cuerpo de Cristo y no tiene el Espíritu morando en ella. La iglesia que Jesús edificó fue construida para morada de Dios en el Espíritu (Efesios 2:21-22).

El Espíritu Santo vive en ellos como en Su casa en esa comunidad. Él está para llenarlos con poder. Él es el representante de Su cabeza que es Jesús, y hace real la presencia y el poder de Jesús entre ellos. Él es el Vicario de Cristo en Su cuerpo y controla todos los movimientos.

3. Una Iglesia Bautista Es Un Organismo Viviente. He aquí las tres evidencias que marcan a una iglesia Bautista. *Tiene una cabeza viva.* El Señor Jesús es la cabeza de toda

iglesia Bautista y Su conexión con cada cuerpo de Él es vital. Él trabaja en ellos poderosamente. *El corazón de cada iglesia Bautista es el Espíritu Santo.* Él mora en cada una de ellos. Su casa en cada comunidad local es la iglesia Bautista en esa comunidad. Entonces cada iglesia Bautista es un cuerpo de Cristo. Las cabezas y fundadores de todas las otras iglesias están muertos o muriendo. Todas las otras iglesias no son cuerpos de Cristo y el Espíritu Santo no mora en ellas.

Una iglesia Bautista tiene una cabeza viviente — el Señor Jesucristo; *un corazón viviente*, el Espíritu de Dios morando en ellos (Romanos 5:5), y un *cuerpo vivo y activo.* La iglesia Bautista tiene vida en si misma. Tiene una vida como la vida de la vida que le viene de adentro, y no de afuera. Esta es la

diferencia entre frutos y trabajos. Trabajos vienen de un esfuerzo de afuera; frutos vienen de un poder de adentro. Cuando las iglesias Bautistas tienen que recurrir a cenas y bazares, banquetes y exhibiciones de pinturas, y toda otra clase de entretenimientos mundanos para poder funcionar como iglesia, no parece que tienen nombre de que viven, pero están muertas. □ □

COREA . . .

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testigo, un soldado de un batallón local de construcción. Ninguno de los cinco líderes dijo una sola palabra. Algunos de los feligreses quienes fueron reunidos para observar la ejecución lloraban, gritaban, y hasta se desmayaban cuando los cráneos hacían el sonido al romperse mientras eran machacados debajo de la aplastadora mecánica. □

Mega-Iglesia Homosexual En Dallas, Texas A Unirse A La Liberal Iglesia de Cristo Unida

Una de las iglesias homosexuales más grandes de la nación americana ha votado a favor de convertirse en miembros de la liberal Iglesia de Cristo Unida. La reverenda Jo Hudson es la pastora de la iglesia.

La Catedral de la Esperanza, de unos 4,300 miembros, fue anteriormente la congregación primaria de las Iglesias Metropolitanas del Comunidad en Dallas, Tejas hasta que desertó en 2002.

“Por esto Dios los entregó a afectos vergonzosos; pues aun sus mujeres mudaron el natural uso en el uso que es contra naturaleza: Y del mismo modo también los hombres, dejando el uso natural de las mujeres, se encendieron en sus concupiscencias los unos con los otros, con hombres, y recibiendo en el mismo la recompensa que convino a su extravío.” — (Romanos 1:27-28). □ □

Iglesia Bautista El Redentor

Carretera 755, Km. 0.1, Barrio Pitahaya

H C-1 Box 3418

Arroyo, Puerto Rico 00714

(787) 839-3669 y (787) 839-5792

Marcos A. Curet, Pastor

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churches are not targeted for discriminatory treatment," Staver said. "Even if the threat of the proposed ordinance is past for now, we will not tolerate any retribution or discriminatory treatment against any church."

Traditional Marriage Petition Draws 300,000 Signatures

-- Advocates of traditional marriage Monday delivered more than 300,000 signatures to the Illinois Board of Elections. They are petitioning for a ballot referendum that would ask voters in the state to give the General Assembly the authority to use the Illinois Constitution to define marriage. Commissioners from the State Board of Elections must find that at least 283,111 of the more than 300,000 sub-mitted signatures are valid for the referendum to be included on the November ballot. If the petitions are accepted, Illinois voters will be able to support or oppose encouraging the General Assembly to declare that "marriage between a man and woman is the only legal union that shall be valid or recognized in this State," according to Protect Marriage Illinois, the group that organized the petition drive.

UN Rights Forum Includes Some of the World's Worst.

— A majority of the world's governments decided Tuesday that China, Cuba, Saudi Arabia and Russia should be among the group of countries making up the United Nations' primary forum for human rights. Despite pledges to "take into consideration candidates' contribution to the promotion and protection of human rights," well over 100 countries supported a handful of regimes that rights campaigners say are among the world's worst. Of the 47 members of the U.N.'s Human Rights Council, elected by the General Assembly in a secret ballot, nine are countries that the democracy watchdog Freedom House designates "not free." They are China (which obtained 146 votes), Cuba (135), Saudi Arabia (126), Russia (137), Pakistan (149), Tunisia (171), Algeria (168), Cameroon (171) and Azerbaijan (elected in a second-round restricted ballot).

UK 'Right to Die' Bill Defeated - For Now.

— Despite the defeat of controversial "right-to-die" legislation in Britain, groups on both sides of the issue say the fight is far from over. After lengthy, often heated debate, the House of Lords late last week

voted 148 to 100 to delay considering the Assisted Dying for the Terminally Ill Bill for six months. The decision effectively stops any chance of it becoming law before the end of the current parliamentary session later this year. Based on a law passed in Oregon, the bill would have made it legal for doctors to prescribe lethal drugs to terminally ill patients of sound mind. The bill's main sponsor, Lord Joel Joffe, said after the vote that he would re-introduce similar legislation next year.

Lawsuit Against DOMA Fails.

— A federal appeals court panel May 5 dismissed a lawsuit against the federal Defense of Marriage Act (DOMA), unanimously ruling that two homosexual men who brought the case lacked standing. The decision by a three-judge panel of the U.S. Ninth Circuit Court of Appeals is the first ruling concerning DOMA by a federal appellate court. Signed into law in 1996, DOMA prevents the federal government from recognizing gay marriage and gives states the option of doing the same. Writing for the court, Judge Ferdinand F. Fernandez said the two homosexual men lack legal standing to file suit DOMA because they have no marriage license. He also rejected their argument that DOMA

unconstitutionally deprives them of the legal benefits of marriage. The lawsuit was brought by Arthur Smelt and Christopher Hammer after they applied for but were denied a marriage license in Orange County, California.

The Du Vinci Code.

— It has been learned that a Muslim provided most of the funding for the making of *The Da Vinci Code*, which opens in U.S. theaters today (May 19). That revelation has added to the anger of some religious leaders who have criticized the movie for its anti-Christian content. Rob Schenck of the National Clergy Council was surprised when he was informed that a Muslim's financial support made the film possible. "It is enormously disappointing to know that a Muslim is behind the funding of this film," says Schenck. According to the Christian activist, this demonstrates the double-standard by which Islam operates. "Islamic leaders would never tolerate in any form a Christian attack on Islam," he says, "and yet here we have a report now of Muslim financial backing for what is nothing more than a scurrilous attack on the faith of Christians." Schenck says studio producing the movie owes

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America an explanation. “Sony Pictures owes it to the public to come forward with that information and [explain] why they would accept a Muslim attack against Christianity when I am sure they would never do it the other way around,” he says. According to Internet Movie Database, the two-and-a-half-hour movie cost an estimated \$125 million to make.

* * *

Saudi Schools Still Teach Hatred for West, Report States. — 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 Aca-

demy 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. □

I Fell In Love With Jesus

By Pastor Ronnie Wolfe

I fell in love with Jesus,
 When He took my sins away
 And notified my sinful heart
 Of His intent to stay
 With me forever in my life
 To help me learn and grow
 And give Him praise for all His work
 And serve Him here below.

Sometimes I falter in my work
 And do not do my best.
 I turn from being faithful
 And fall beneath the test.
 My sinful nature so imperfect
 Wants to have its way.
 Then I think of Jesus’ promise:
 He will always stay.

So with my heart turned back again
 To love and serve my Lord,
 I struggle forth, then, to obey
 And preach His precious word
 Among the hurt this world has brought,
 My mind is set for trust
 In Him with whom I fell in love,
 Who brought me from the dust.

So life goes on and serving God
 Is better day by day.
 I love my Lord and love to serve Him
 As I go my way.
 And one day when my life is over,
 I will stand above
 With Him whom in my darkest hour,
 I truly fell in love.

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). □

What Is Baptist Faith and Order?

By Chester E. Tulga

Faith and order are inseparables in the Bible. A sound faith must have the expression of a sound order for its implementation. The whole Bible rings with exhortations to sound faith, warnings against compromise and apostasy and exhortations to sound doctrine. Unsound doctrine, heresy and apostasy are clearly condemned and the Christian warned against risking contamination with them.

The whole Bible emphasizes proper order. The universe in which we live is the greatest example of order. The creation is an example of order and order is seen in the Genesis account of creation. Creation is an example of order, while evolution is a philosophy of chance.

The Old Testament is very definite on order in worship. God intends to be approached and worshiped in His way, not man's way. There is an order of approach to God in the Old Testament. There are certain sacrifices which are carefully specified and their presentation meticulously outlined. The Book of Numbers is remarkable for the order of the host which is carefully set forth.

The Old Testament abounds in instances where God refused to accept those

who violated divine order. Cain's sacrifice was rejected. Nadab died for he offered strange fire before the Lord (Num. 26:61). Those who presumed to carry the ark of God in a new cart fell under God's judgment (1 Chr. 13:9). The prophets thundered against wrong ways to pray, wrong ways to worship, wrong ways to offer sacrifices and especially that violation of faith and order which combines faith and idolatry.

Christ gave a church order. It is no accident that there were twelve apostles. There were two ordinances given. A great commission was given to the church. The great redemptive facts were accomplished as a basis of Christian doctrine.

There is an order of the ministry. "And God hath set some in the church, first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Cor. 12:28). Note "set", "first", "secondarily", "thirdly", "after that", "then." Here is an example of God's regard for order.

There is order in the Great Commission — disciple, baptize, teach. Here is the New Testament order. It is not to be ab-

breviated or changed in order, for to do so alters the faith.

There is order in evangelism: repentance, faith, baptism, church. There is order in the ordinances: first baptism, then the Lord's Supper. They are not to be separated or reversed.

There is order in polity. The local church is the only organization recognized in the New Testament. It must not be subordinated to human societies not of divine appointment. All organizations are to be a part of it, subservient to it and not separated from it. The multitude of free-lance organizations today who have no responsibility to the churches and whose only interest is to live off the churches, have no basis in the Word of God. The local church ordains the ministry.

It may consult sister churches, but it is not bound by their decisions. The local church is the sole judge of the qualifications for membership in its body, the sole judge of the validity of every baptism presented for its approval and the sole judge of the ordination of any candidate for its pulpit who may be presented. This is New Testament order.

Much lip service is paid in these days to the independence of the local church, but there is a refusal to recognize the total sovereignty of a local church under God. Baptists believe in the independence of the local church, but many of them dislike a church that takes its independence seriously. There is Baptist faith and order and the two are inseparables. □

**God has a history of
Using the insignificant to
Accomplish the Impossible**

*And Jesus looking upon them saith,
With men it is impossible,
but not with God:
for with God all things are possible*
Mark 10:27



David Cloud

Southern Baptists And Promise Keepers.

— The close relationship between Promise Keepers and the Southern Baptist Convention (SBC) is irrefutable evidence of the latter's deeply compromised New Evangelical philosophy. Promise Keepers is radically ecumenical, bringing Protestants, Baptists, Pentecostals, Charismatics, and Roman Catholics together into one big happy family that ignores doctrinal purity for the sake of unity. Promise Keepers is a bold statement against biblical separation and fundamentalism, and the Southern Baptist Convention is right in the middle of it. Southern Baptist churches have been among the chief supporters of Promise Keepers since its inception. For example, about 1,800 men from Adrian Rogers' church attended the Promise Keepers conference in Memphis in 1996. Ronnie Floyd, immediate past president of the Southern Baptist Pastors' Conference and immediate past chairman of the SBC's

Fundamental Baptist Information Service

By David W. Cloud

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Executive Committee, was one of the principal speakers at the Promise Keepers rally in Washington D.C. in 1996. Many Southern Baptist congregations, such as First Baptist of Pelham, Alabama, have prominent links to Promise Keepers from their web sites and give enthusiastic support to this organization. In March of this year it was announced that Bob Reccord, the president of the SBC's North American Mission Board, will be the opening speaker at all 19 Promise Keepers events in 2006. Even though he resigned his job this month, Reccord remains "the liaison between the mission board and Promise Keepers" ("Baptist Missions Leader Quits," *Ashville Citizen-Times*, April 18). Also in March the Southern Baptist Convention and Promise Keepers announced a joint project called NOAH (New Orleans Area Hope) to rebuild houses and churches destroyed by Hurricane Katrina. There has been a lot of deception about Promise Keepers' ecumenism, but there can be no doubt that it is ecumenical by any de-

finition. Roman Catholic priests have spoken at Promise Keepers events; Promise Keepers has conducted conferences at Roman Catholic universities; and a Roman Catholic has been on the Promise Keepers board of directors. For documentation see "Promise Keepers and Rome" at <http://www.wayoflife.org/special/spec0017.htm>. We agree with Jerry Huffman, editor of *Calvary Contender*, who, after attending the Promise Keepers Men's Conference in October 1996, observed: "This writer strongly believes that Promise Keepers is a massive and deceptive tool of Satan in his ploy to mix truth and error. An ecumenical organization cannot strengthen a fundamental Bible-believing church. PK has a kernel of truth, but it's encased in a toxic shell. Be warned, be wise, beware!"

Homosexuality In the Minneapolis-St. Paul Catholic Diocese. —The Minneapolis-St. Paul Roman Catholic Arch-diocese is "known to be overrun with clergy at odds with

Church teaching on homosexuality" Dr. David Pence, a local medical doctor, heads up an organization that has the objective "to restore honour and decency with in the archdiocese by confronting priestly sexual abuse and the homosexual sub-culture." Pence told *LifeSiteNews* that "the issue is not only about priests who are actively homosexual but also, and perhaps more importantly, about priests who teach and preach that homosexuality is not disordered." The article also reported the following: "In February 2006, 27 priests of the diocese sent a letter to the bishop saying his support of the marriage amendment was a scandal and act of discrimination, but the archdiocese is unwilling to release the names of the priests who signed the letter. A week later, over 130 staff and faculty at the Catholic University of St Thomas protested against the administration with a letter stating 'the love, commitment and monogamy' of a lesbian couple as 'no less real because they are not married'."

Christians Tortured In China. — A new report released by the China Aid Association and other organizations documents the torture of Christians in

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communist China. The report includes photos and video interviews with 19 Christians from five different provinces. Zhao Yan, a 23-year-old Christian, testifies of how she was beaten, slapped, kicked, brutally cuffed, burned, and otherwise abused by the communist authorities. "China Aid asserts that despite the condemnation of torture nationally and internationally, its implementation remains widespread in China today. There's a sharp contrast, the group says, between the People's Republic of China's written laws and the actions of authorities" ("Faith under Fire," WorldNetDaily, April 19).

* * *

Greatest Need Not Compromise But Conscientiousness. — The following is by Charles Haddon Spurgeon, "The Down Grade — Second Article," *The Sword and the Trowel*, April 1887: "On all hands we hear cries for unity in this, and unity in that; but to our mind the main need of this age is not compromise, but conscientiousness. 'First pure, then peaceable.' It is easy to cry 'a confederacy,' but that union which is not based upon the truth of God is rather a conspiracy than a communion. Charity by all means; but honesty also.

Love of course, but love to God as well as love to men, and love of truth as well as love of union. It is exceedingly difficult in these times to preserve one's fidelity before God and one's fraternity among men. Should not the former be preferred to the latter if both cannot be maintained? We think so."

* * *

The Marvel of the Human Body. — The following is excerpted from *Mankind: Pinnacle of God's Creation* by Jerry Bergman: "Our body is controlled and coordinated by over 16 billion neurons and 120 trillion 'connection boxes' packed together into an unfathomably complex set of neuro-passways. The system is much like a modern nation, interconnected by billions of telephone wires. All of this in a brain and spinal column that weighs slightly over three pounds! In comparison, a bee has only about 900 nerve cells, an ant only 250. In the large gauge fibers, nerve impulses flash along at 300 miles per hour. All told, the human brain and nervous system is the most complex arrangement of matter anywhere in the universe. ... The human ear with its 24,000 'hair cells' which convert vibrations to electrical impulses, is capable of hearing sounds of astonishing low level acoustic energy. Under

favorable conditions a normal person may actually perceive sound waves with the power of only 10-16 (1/10,000,000,000,000,000) of a watt. This is so little energy that, if our ears were slightly more sensitive, we could actually hear the noise of the collision of molecules in the air."

* * *

Billy Graham Statue to be Unveiled At Southern Baptist Convention This Year. — A larger-than-life statue of Billy Graham will be presented at the Southern Baptist Convention's (SBC) annual conference in June in Greenville, North Carolina, and then moved to a permanent site at the SBC's headquarters in Nashville. The bronze statue is 9 feet 4 inches tall. The Southern Baptist publishing operation, LifeWay Christian Resources, operates a web site dedicated to celebrating Graham's life and ministry. The Southern Baptist Convention's unequivocal support for Billy Graham is irrefutable evidence that it is committed to New Evangelical rebellion. A couple of weeks ago I visited the Billy Graham Museum at Wheaton College for the second time, and one of the displays depicts Pope Gregory the Great, who was "the first of the proper popes," as one of the heroes in Graham's evangelism hall

of fame. Graham has preached the gospel to more people than any other man in history, but he has also done more than any other man in our time to break down the biblical walls of separation between truth and error and has turned thousands of seekers over to the Roman Catholic Church's wolves in sheep's clothing. Our new 121-page book *Billy Graham and Rome* is scheduled for publication in about one week and will be available by phone or e-mail from Way of Life Literature.

* * *

Billy Graham and Rome. — Billy Graham, the world's most famous evangelist, has turned his "converts" over to the Roman Catholic Church since the 1950s. Following are some statements by Graham and his associates that document this strange matter: "We're coming to New York not to clean it up, but to get people to dedicate themselves to God and to send them on to their own churches — Catholic, Protestant or Jewish" (Graham, *Protestant Church Life*, Sept. 29, 1956). "Even if the penitents are non-Protestant, they are referred to the church of their choice" (Graham, *San Francisco News*, Sept. 21, 1957). "Anyone who makes a decision at our meetings

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is seen later and referred to a local clergyman, Protestant, Catholic or Jewish" (Graham, San Francisco News, Nov. 11, 1957). "But during the crusade we have seen some of the greatest unity among churches that we've ever experienced, and we have received marvelous support from the Catholic Church" (Graham, Christianity Today, Dec. 30, 1977). "If Catholics step forward there will be no attempt to convert them and their names will be given to the Catholic church nearest their homes" (David Cline, vice-chairman of the organizing committee of the Graham Crusade in Vancouver, British Columbia, Vancouver Sun, October 5, 1984). "When we hold a crusade in a city now, nearly all the Roman Catholic churches support it" (Graham, New Man magazine, March-April 1998). "I'm equally at home in an Anglican or Baptist or a Brethren Assembly or a Roman Catholic Church. ... today we have almost 100 percent Catholic support in this country" (Graham interview with David Frost, May 30, 1997). "I began to realize that there were Christians everywhere. They might be called modernists, Catholics, or whatever, but they were Christians" (Bookstore Journal, Nov. 1991). "My

goal, I always made clear, was not to preach against Catholic beliefs or to proselytize people who were already committed to Christ within the Catholic Church" (Graham, Just As I Am, 1997, p. 357). Billy Graham has turned tens of thousands of seekers over to the Roman Catholic Church. 3,500 names were turned over from the 1979 crusade in Milwaukee; 2,100 from the June 1982 meeting in Weston, Massachusetts; 1,700 from the August 1982 crusade in Spokane, Washington; 600 from the 1983 crusade in Orlando, Florida; hundreds from the 1987 Denver crusade; 2,100 from the 1989 London crusade; 600 from the September 1989 crusade in Little Rock, Arkansas. And this is merely the tip of the iceberg, and it does not include the names that have been turned over to modernistic Protestant churches.

* * *

Protester Charged With Crime For Speaking Out Against China's President. —

The Bush administration has charged Dr. Wenyi Wang with a federal crime for speaking out against communist China's president Hu Jintao during his visit to the White House. Wang got access to the White House grounds as a media representative with a Chinese paper and dis-

rupted Hu's speech by shouting for President Bush to stop the killing and persecution of the Chinese people ("Bush Slammed for Charging Hu Protester," WorldNetDaily, April 25). Wang had proper credentials and her only "crime" was disrupting the communist leader's speech and speaking the truth about the Chinese government, but since when did heckling become a crime in America? Patrick Mahoney, director of the Christian Defense Coalition, rightly observed: "It seems extremely hypocritical for the White House to roll out the red carpet for a world leader whose government supports the trampling and crushing of human rights. And, at the same time pursue prison time for a woman fighting to end religious persecution and violence. Our message is clear: President Bush, support religious freedom and the First Amendment, and drop all charges against Dr. Wang."

* * *

Out of Wedlock Births Increasing In Europe. —

According to the European Union's office of statistics, the number of out-of-wedlock births has increased dramatically in Europe. Overall, more than one in three children are born to unmarried couples, a six fold increase over the past 35 years ("In Europe, Unmarried Parents on Rise," Christian Science

Monitor, April 17). The percentage differs from country to country. In Sweden, the figure is 56 percent; France, 48 percent; Britain, 42 percent; Germany, 28 percent. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:1-5).

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Liberal Jewish Rabbi Speaks At Falwell's School. —

A liberal Jewish rabbi spoke to the student body at Liberty University on April 26. Eric Yoffie, leader of the Union for Reform Judaism, not only rejects the gospel of Jesus Christ, he promotes homosexual marriage and abortion rights. Falwell rebuked the students who hissed and booed when Yoffie said homosexuals should be allowed to marry. Falwell told the press that Yoffie "came across in a loving,

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respectful way” and the students said they were happy to hear differing views and hoped to find common ground on some issues (“At Evangelical School, Reform Rabbi Presses Tolerance for Gay Marriage,” JTA News, April 26). Yoffie said he hoped the appearance was the start of “coalition building.” It is both unscriptural and unreasonable for a pastor to give an unbeliever a forum to speak to his people and possibly influence some of them to a position that is contrary to the Word of God, but Falwell’s political involvement has made him a pragmatist rather than a strict Biblicist. Falwell is aligned both with the Southern Baptist Convention and the Baptist Bible Fellowship International. “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and

be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you” (2 Cor. 6:14-17). “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Romans 16:17-18).

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Muslims Terrorists Rejoice In Injuries To American Jewish Boy.

— Muslim terrorist leaders are rejoicing that an American Jewish teenager was critically injured in the April 17 terrorist blast in Tel Aviv. Their only regret is that he was not killed outright. Abu Nasser of the Al Aqsa Martyrs Brigades said 16-year-old Daniel Wultz, who is in a coma, is “the best target combination we can dream of — American and Zionist” (“Comatose Florida Teen ‘Best Target,’” WorldNetDaily, April 27). Abu Ayman, a leader of the Islamic Jihad, issued warnings to all Americans and Jews worldwide and expressed regret that Wultz is still alive. The suicide bombing took place in a crowded restaurant on the fifth day of the Passover holiday. The basketball-loving teenager lost his

spleen, a kidney and a leg in the attack and is still in a coma. Terrorist leader Abu Nasser said, “I want to use this occasion of speaking to the American people to tell them that the unfair support of your people to Israel is the reason that you are targeted almost everywhere in the world.”

* * *

Dear Abby Tells Readers To “Judge Not.”

— The Dear Abby column in the Denver Post for May 7 advised readers to “judge not.” A 20-year-old college student asked Abby what she should do about her mother’s new lesbian relationship, and Abby replied, “Judge not, lest ye be judge.” (The popular Dear Abby column was founded by Abigail Van Buren and is carried on today by her daughter Pauline.) This refers, of course, to Matthew 7:1, which says in the King James Bible, “Judge not, that ye be not judged.” But if we examine the context of this passage we see that the Lord Jesus is not condemning all judging; He is condemning hypocritical judging (Mat. 7:5). To forbid something in another person that I allow in my own life is hypocrisy and is a great sin, but this is not to say that Christ forbade judging in general. This is evident from the context. In the same sermon He warned about false pro-

phets (Matt. 7:15-17). It is impossible to beware of false prophets without judging doctrine and practice by God’s Word. How can I know who a false prophet is if I do not test or judge them by God’s Word? That Christ is not condemning all judging is also evident by comparing Scripture with Scripture. In other passages we are commanded to judge certain things. We are to judge sin in the church (1 Cor. 5:3, 12). We are to judge preaching (1 Cor. 14:29). We are to judge those who preach false gospels, false christs, and false spirits (2 Cor. 11:1-4). And we are to judge the works of darkness (Eph. 5:11). According to Romans 1 and other passages of Scripture, one of the works of darkness is homosexuality.

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Evangelicals Who Promote Unbelievers.

— One of the marks of New Evangelicalism is its non-critical promotion of and quotation from modernistic, Neo-Orthodox, and Roman Catholic theologians. A recent example of this is a book on Dietrich Bonhoeffer by Mark Devine, a professor at the Southern Baptist Convention’s Mid-western Baptist Seminary. The book “Bonhoeffer Speaks Today” is carried by LifeWay Christian Stores and was reviewed in the

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Baptist Press on May 5. While admitting that (See Bonhoeffer was not “an evangelical), Devine claims that since Bonhoeffer “got many things right” he therefore “belongs to the entire Church” and should be given a hearing. We could not disagree more strongly. By denying the virgin birth, miracles, resurrection, and ascension, Bonhoeffer worshipped a false Christ and taught a false gospel. By denying the infallible inspiration of Holy Scripture, Bonhoeffer destroyed the very foundation of our faith. He was, in fact, an unbeliever, and this unbelief perverted everything he did and wrote. We believe that to deny even the infallible inspiration of Scripture alone is a “fatal heresy,” meaning that a truly saved person will not commit this sin. The Lord Jesus Christ quoted from every part of the Old Testament, from Genesis to Malachi, and upheld all of it as divinely inspired and wholly authoritative. He quoted even obscure and difficult passages and testified that “the scripture cannot be broken” (Jn. 10:35), meaning the Scripture’s testimony is 100% true. We are not to sit at the feet of heretics to see how much we can learn from them; we are to separate from them because they are

spiritually dangerous. “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple” (Romans 16:17-18). “Be not deceived: evil communications corrupt good manners” (1 Cor. 15:33). “A little leaven leaveneth the whole lump” (Gal. 5:9). By rejecting biblical separation, which is the divine means of spiritual protection, New Evangelicalism opens itself to destructive influences. Though the Southern Baptist Convention claims that it has cleansed its national seminaries of theological liberalism, unbelieving leaven is still present. The writings of unbelievers such as Kurt Aland, Bruce Metzger, Dietrich Bonhoeffer, Karl Barth, and F.F. Bruce, to name only a few, are available without warning in the seminary bookstores and are used in the classrooms and are thus quietly spreading the leaven of unbelief.

Southern Baptist Evangelist Says Strippers Don’t Have to Leave the Business. — Heather Veitch, a stripper turned preacher, says that

it is not a requirement for strippers to leave their business if they trust Christ for salvation. She says: “We want her to change her heart, and then if she changes her life because of that, then great, *but it is not a requirement*” (“Ex Stripper Does New Turn,” Yahoo News, April 30). Veitch is a co-pastor of a church in Riverside, California, called JC Girls Girls, which is associated with the Southern Baptist Convention. The JC stands for Jesus Christ, but we believe it is blasphemous to speak of the Lord in such a flippant manner. They claim to have 2,100 members. Sadly, Veitch’s philosophy of salvation and her ignorance of biblical repentance is actually no different from that of many independent Baptists who practice “Quick Prayerism.” For example, one church in Maine had an evangelistic campaign in recent years during which they went door to door and told the people, “If I could tell you that you could be saved today and go to heaven when you die and that you won’t have to change anything, would you be interested?” This is a lie of the devil. Though the change is of God, there is most definitely a change when one gets saved. “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him” (1 John 2:4). The apostle Paul preached that men “should

repent and turn to God, and *do works meet for repentance*” (Acts 26:20). Some confused people say that this type of preaching is some sort of “lordship salvation” or a works salvation, but it is nothing of the sort. Biblical repentance is not me changing my life; it is me changing my mind so that I am ready for God to change my life. It is a change of mind that results in a change of life. It is yielding to God, surrendering to God. It is to turn around so that one is facing in a new direction in life. And without repentance no man can be saved. The apostle Paul preached that God “now commandeth all men every where to repent” (Acts 17:30).

Pope Entrusts World To Mary. — Speaking at the Vatican in Rome, Pope Benedict XVI entrusted to Mary “the needs of the Church and the whole world” (AsiaNews.it, April 30). Addressing more than 30,000 people who congregated in St. Peter’s Square, the pope said, “In the days following the resurrection of the Lord, the Apostles stayed gathered together, comforted by the presence of Mary, and after the Ascension, they persevered with her in prayerful anticipation of Pentecost. Our Lady was, for them, like a mother and teacher,

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quickly. Note the rapid breathing when you are high in the mountains. If the need continues, the blood-forming organs in the marrow of the long bones begin a very active process and send out millions of red cells — an extra supply. Any one viewing these reactions of the body must be brought face to face with the Creator of the body, it seems to me.

Another astonishing defensive mechanism is the manner by which the constancy of body temperature is maintained. As we all know, this in normal healthy individuals is such that thermometer makers mark 98.6 on the Fahrenheit scale, and this is the mean temperature of normal persons everywhere. There is a slight drop about 4 a.m., to about 97.3, and a rise every afternoon around 4 o'clock to 99.1, but these variations do not indicate any material change in the body.

The regulating processes which maintain this uniform body temperature may be interfered with. Alcohol and anesthetics may seriously interfere, so that on exposure to cold, heat is rapidly lost. A man under the influence of alcohol to the point of intoxication has been known to suffer a fall of temperature to 75 F. and yet has recovered. In the course of infectious

diseases, the fever may rise to 104 or 105 or even higher without causing permanent disability, but to 107-109 F, as it may in sunstroke, and remains there for some hours, profound disturbance is caused in the nerve cells of the brain. Also, 75 F. is much lower than is safe. The heart beats very slowly, respirations are shallow and infrequent, and deep lethargy prevails, soon ending in death.

A frog goes in a state of hibernation when the weather turns cold — a state of sluggishness and suspended animation. Watching this animal you see that movement becomes increasingly difficult and then the frog becomes quiet in his chosen resting place. His heart beats slowly, in fact, rarely, and as he lies inert, deep in a rigid pool, he does not breathe at all. There he remains until he is warmed again. This behavior of the frog is due chiefly to the fact that many of the essential processes are chemical, their speed varying with the temperature. The “cold-blooded” animals, having the temperature of their surroundings, are active only when the weather is warm; the warm blooded animals maintain a fairly high fixed temperature in spite of external cold, and can act quickly at all times. By being able to keep the internal environment at a constant rate, they are not so susceptible to changes

in external environment.

Let us study this heat-regulating system of our bodies. It is very interesting. To understand it at all, we must realize that heat is being continuously produced by all the varied activities of the different organs and tissues. All the energy of the powerfully contracting heart is ultimately converted into heat. About three-fourths of the muscular energy of the body appears as heat. The complex processes of the liver and other glands are accompanied by heat production. Always when an organ takes on increased activity, blood flows through it in increased volume. The heat developed by the activity of the organ affects each cell of the organ and this heat from the cells is diffused into the cooler blood circulating around the cells. Thus the cells themselves are prevented from becoming overheated, and the heat produced in one part is available in other parts.

If you live in a cold climate, when you get into the cold air, you may swing your arms and stamp your feet. Have you ever thought why this is your habit on those cold mornings which you may recall very vividly? Well, you were creating extra heat in the muscles, which heat is taken by the blood and carried all around your body, tending to maintain the normal temperature at 98.6. Heat production in the body is under control, and

in normal persons under standard conditions is remarkably uniform. When your basal metabolism rate is desired, you know what you have to do to arrive at the standard condition. You are asked by the doctor to fast about 18 hours, after taking a fixed diet (commonly over night), and then a rest in the reclining position for about 20 minutes before the test. What is sought is the intake of oxygen and the output of carbon dioxide. From the figures the oxygen consumed and carbon dioxide discharged, the heat produced by the burning or combustion in the body can be readily calculated. This is your “basal metabolism.” I shall continue this in the next article and you will, I trust, find it very interesting and instructive.

In the Bible are found references to facts of geology, astronomy, natural philosophy, entomology, ethnology, comparative anatomy, and chemistry — to mention a few of the sciences. Yet in all these there is never a single mistake made. Not one of those numerous errors, found in books written contemporaneously with the Bible, is ever discovered in God's glorious Book. Who kept the writers from making these mistakes? All other books indulge in much guess-work, but the Bible — never.

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PARABLE . . .

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behalf of the lost is all in vain, apart from the “sacraments” of the church. In order for a Catholic to remain in a “state of grace,” he must regularly receive the “sacramental grace” which allegedly can be dispensed only by the Catholic Church. In like manner, the third part of the parable has been seized upon by the Arminians and “Free-willers” as being illustrative of their view of salvation. According to the theology of these people, the death of Christ made salvation available, but it is left entirely up to the sinner to accept it or reject it.

It should be obvious to an unbiased mind that Jesus did not intend that any one part of this parable should be regarded as giving the complete picture of salvation. Rather, we must blend all three parts of the parable together, and realize that while God does, indeed, seek and save that which is lost, there is a sense in which the church “saves” sinners, and, also, a sense in which the sinner, through repentance and faith, makes his own salvation a reality. Putting all three elements together, we arrive at this overall picture: The church preaches the gospel to lost sinners, and this is a necessary work in the sinner’s salvation. As a

result of the acquisition of a new, divine nature in regeneration, the sinner repents and believes on Christ as his Savior. Thus the shepherd has found his lost sheep, the woman has found her lost coin, and a lost son has been reconciled with his father.

In conclusion, we may say that a sinner is saved by means of the preaching of the gospel, the regenerating work of the Holy Spirit, and his own repentance and faith (Rom. 10:8-15; Jn. 3:5; Acts 17:30; 16:31). □ □

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the great sacred books of the world, has a chapter on anatomy. It teaches that the human body has one hundred and one arteries issuing from the heart and that one of these goes to the top of the head. Also, that all arteries are filled with air. How different in the Bible, surpassing in an immeasurable degree the silly writings of fallible and ignorant men all down through the ages. You will never find any false statement, never an opinion or expression that can be criticized with reason. I shall have something more to say on this point in the next article, but now I would like to point out that, if the Word of God is so absolutely correct in its science, it certainly must be correct when it points the way to heaven. Have you

ever inquired of a stranger the way to a certain town, when you were in doubt on the highway? Suppose this man questioned by you says: “Well I’m not quite certain about it. It seems to me that the right road turns to the right, but then I may be wrong; in fact, I have an idea that you ought to take the left turn.” Would you pay any attention to advice like that? I am sure you would not.

I am taking it for granted that you believe in a future existence, and also that you believe in the existence of God. That is a mark of intelligence, and I have no desire to insult your intelligence, of course. Well, then, God lays down very definite directions for finding heaven. Are you sure you are on the right road? It must be a matter of considerable importance to you that eventually you arrive at heaven, and not at the only other end to your journey, which is hell — a very definite place of eternal punishment. Will you stop for a moment and think? I ask the question

again. Are you sure you are on the road to heaven? If not, you will want to *know*, and I am glad I am able to tell you on the authority of none other than Jesus Christ. He says in John 14:6, “I am the way, the truth, and the life: no man cometh unto the Father but by *me*.”

It will not be difficult for you to decide whether you are on the road with Jesus Christ, the road leading to God and heaven, a road which is narrow and uncrowded or whether you are on the other road, the broad way, filled with thoughtless individuals going to destruction. If you are not sure, or if you know you are on the wrong path, will you not now link up with Jesus? **HE’S VERY WONDERFUL!** □

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a role she continues to undertake with Christians of all times.” The Bible does not support this exaltation of Mary. It is a heretical and blasphemous addition to Scripture. □

**A man is rich according to what he is,
Not according to what he has.**

**“There is that maketh himself rich, yet hath
nothing:**

**There is that maketh himself poor,
yet hath great riches.”**

Proverbs 13:7

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is one who has repented toward God and accepted Jesus Christ as personal Savior — a regenerated person. When the Pharisees and Sadducees came to John for baptism, according to the third chapter of Matthew, John required that they bring forth fruits to prove their repentance (Mt. 3:8). While Peter was preaching, on the day of Pentecost, that Jesus was the Messiah, the people were “pricked in their heart” by the Holy Spirit and cried out: “Men and brethren, what shall we do?” Peter told them: “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins” (Acts 2:38). “For,” in this place, means because of the remission of sins. Peter continued to preach and, “... they that gladly received his word (of repentance,) were baptized; and the same day there were added unto them about three thousands souls” (Acts 2:41).

After Peter had preached to the household of Cornelius and they had believed, Peter said, “Can any man forbid water, that these should not be baptized, which, have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord” (Acts 10:47-48). A proper subject, then, is a

regenerated, or saved person.

3. A qualified administrator is one who has authority from heaven. John had authority from heaven, according to the Word. “There was a man *sent from God*, whose name was John” (Jn. 1:6), who sent him to baptize.

John the Baptist Was Sent From God

“The baptism of John, was it from heaven, or of men?” This text shows clearly that this baptism could not be from God and from man too. John was *sent from God* to baptize. “The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins” (Mk. 1:1-5).

John baptized Jesus. “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbid him, saying, I have need to be baptized of thee, and comest thou to

me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him” (Mt. 3:13-15).

Jesus Established His Church, Using The Baptism of John

John also baptized many others, some of whom followed him as “disciples,” and who later left John and became disciples of Jesus (Jn. 1:37 — 2:2). Jesus set these disciples together as His church. “And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles” (Lk. 6:12-13). Paul, in writing to the Corinthians, said: “And God hath set some in the church first apostles” (1 Cor. 12:28). So we see that when Jesus ordained apostles he must have had a church. And in the third and fourth chapters of John we see the church baptizing. “After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized” (Jn. 3:22). John was baptizing near by and the Jews disputed with John’s disciples about purifying. They tried to make John jealous of Jesus, but he answered them that that which Jesus was doing was authorized by heaven

(vs. 27); and that Jesus was the Christ and that group which was with him was the church or bride; that the Christ must increase but John the Baptist must decrease. John continued, and said he was rejoicing because he was the friend of the bridegroom and was permitted to hear His voice. We see in John 4:1-2, that Jesus Himself did not baptize, but the disciples, or the church, did the baptizing, and that by authority from Him.

Jesus Commissioned His Church

When Jesus met the disciples after His resurrection He again commissioned them to preach the gospel, to baptize and to teach: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (Mt. 28:19-20).

Just before His ascension, which was after He had been with the disciples for forty days after His resurrection, His parting words were: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and

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unto the uttermost part of the earth" (Acts 1:8)). This was spoken to the "they" and the "them" of the first chapter of Acts. This "they" and "them" was His church — the 120 which received the baptism of the Holy Ghost on the day of Pentecost. That baptism of the Holy Ghost which Jesus had promised them (Jn. 14:16-17 and Acts 1:5), made this called out assembly *a living organism*, and it and none other, has John's baptism, which is from heaven. Any other baptism is of men and cannot be scriptural. When Jesus Christ had finished giving the disciples (the church) the commission to preach, baptize and teach the doctrines, He added, "And, lo, *I am with you always, even unto the end of the world*" (Mt. 28:20). I believe that there has never been a moment of time since then that the Lord has not been present in His churches in the world.

**His Church Had None
Other Than the Baptism
of John**

You remember that when John the Baptist was in prison and greatly discouraged, he sent disciples to Jesus and asked Him: "Art thou he that should come? or look we for another?" (Lk. 7:20). Jesus performed miracles

before them, proving who He was, and after the messengers left He spoke to His congregation concerning John, saying: "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist" (Lk. 7:24-28). Now what result did this testimony of John bring? "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John" (Lk. 7:29). Since John was in prison at that time, who gave them the baptism of John? We say the Lord's church did. These people declared the justice of God by being baptized with the baptism of John at the hands of the Lord's church, the only authorized administrator of scriptural baptism.

**John's Baptism Was
Never Abolished**

Now someone may say, "But John's baptism was

done away and we now have Christian baptism," and will give Acts 19:1-5 as proof. We say that these "disciples" did not have John's baptism, even though they thought they had. After Paul told them that John baptized "with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus," they acknowledged their immersion was in error, by accepting valid baptism, believing on the Lord Jesus as Savior. John's baptism is *Christian baptism*. It was good enough for Christ and the apostles, so let's not do away with it.

There is not one bit of Scripture to justify the argument that John's baptism was abolished. The first church, in selecting an apostle to take the place of Judas, laid down this prerequisite to apostleship — that is, "he must have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection" (Acts 1:21-22). In other words, he must have been baptized by John the Baptist and have been with the company (the church) all the time since — a charter member, if you please.

True Churches in All

Ages Since Christ

We believe that the Lord Jesus has had churches with the baptism of John, here on this earth every day — yes, every minute of every day, since He established the first one while He was here in person. We believe that for a church to be a true church of His today, it must have come through the genealogy or lineage of the church which Jesus established. Somebody will immediately say, "But you cannot trace the genealogy of your church back to Christ." Suppose I cannot. Neither can I trace my genealogy back to Adam, but I know I am a son of Adam. Baptists have plenty of history which was written by our enemies, which proves that Baptist churches have been here in every century since Christ, and all that we have to do is to prove that we came from a true Baptist church. Yes, we know that we have not been called Baptists all the time. Historians have traced us by various names, but always by the same doctrines since the time of Christ on the earth.

Counterfeits, and Why

Why do we have counterfeit money? Because there is genuine money. If there were no genuine there would be no

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counterfeit, but since there is genuine money there is imitation money. The same is true with churches. Since there are true churches, there are also imitation churches who have imitation or counterfeit baptism, which looks just like the baptism of John.

Apostate Churches

In the early life of the Lord's churches some became apostate — that is, they departed from the faith, and in 251 A.D. the true churches declared non-fellowship with those who had departed from the faith and were practicing infant baptism, etc. Those apostate churches lost John's baptism, for John did not baptize unbelievers, infants, as they did.

The Catholic hierarchy grew out of those churches and their first pope was chosen in about 606 A.D. The Roman and Greek Catholic churches are both without authorized baptism, therefore not true churches of our Lord. All other major denominations in the world have come directly or indirectly from the Roman Catholic church, therefore they cannot have the baptism of John. The Lutherans were the first to split off and that was in 1530. The Church of England was established next, by Henry VIII, in 1531, because the pope

wouldn't let him divorce his wife and marry another woman. In 1541 the Presbyterian church was established by a reformed Catholic priest. The Congregationalist church came into being in 1602, directly from the Catholic. In the eighteenth century Methodist societies were organized in England and in America, which, in about 1784, grew into what is now the Methodist church. This group came from the Church of England, or Episcopal church, as it is known in America.

In 1810 the Cumberland Presbyterian church came out of the Presbyterian, and in about 1811 to 1827 the Disciples of Christ, or as they call themselves, the Church of Christ," better known as Campbellites, came on the scene, coming also from the Presbyterians. The Disciples of Christ split into two groups, the other calling themselves "The Christian Church."

There are hundreds of so-called churches which have come into existence in the last hundred years or less, that have direct and indirect connection with these. They are all far too young to be the true church which our Lord established. I don't know if the Lord had this in mind or not, when He had Isaiah pen the following: "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel:

only let us be called by thy name, to take away our reproach" (Isa. 4:1).

Some people believe that anything that calls itself a church is all right, and that we should accept it as such. If somebody pops up and calls himself a god, are you going to accept him as such? No! Well, why not look into the church matter and be as careful about the Lord's bride as you would be about the Lord?

One Lord, One Faith and One Baptism

The Book says: "There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6).

We believe that there is *one* body and only one — not several, so we can take our choice. We believe that there is *one* Spirit who dwells in the Lord's true church. We believe that there is *one* Lord, even Jesus Christ, the head of the *one* body. We further believe that there is but *one* faith — "the faith which was once delivered unto the saints." There is not a multitude of faiths that we may take our pick. We believe that there is but "*one* God and Father of all, who is above all and through all and in you all." And last, but not least, we believe that there is but *one* baptism — *John's baptism*, and it is from heaven. Do you have it? If not, why not? It is available to all regenerated persons. □

**I can tell every
Christian a definite
way to increase
income. Simply start
tithing based upon
what you'd like to
earn rather than by
what you now earn.**

-- Jack Hartman

NAME . . .

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Christ. These were soundly converted, baptized and trained, even before Christ began His own brief ministry on earth. Thus when Christ called for disciples He found them already prepared for Him (Mt. 4:18-22; 9:9). We do not read that John's converts were called Baptists for there were no denominations in those days, but they must have been Baptist, for they believed what John the Baptist preached; they accepted the Baptist's baptism, and they in turn won converts and baptized them. Moreover, Jesus Himself was baptized by John the Baptist and endorsed him with lavish praise.

Again, the name Baptist is a Christ-centered name. John baptized in order "to make Christ manifest" (Jn. 1:31). Since Christ's greatest work on earth was His death, burial and resurrection on our behalf, John's baptism — immersion — pointed clearly to the Atonement. John pointed to Christ as the Lamb of God which taketh away the sin of the world. John always pointed to Christ, saying, "He must increase, but I must decrease." When we do likewise we are Christ-centered.

John the Baptist came to prepare the way of the Lord, and to make His

paths straight (Mt. 3:3). When we prepare the way for our children, and Sunday school pupils, and those who listen to our witness — all for our Lord — then we are doing what the Baptist did. And when our paths are straight by Christian standards, then they will lead our followers directly to Christ.

The name Baptist is also a descriptive name. Since baptism symbolizes our death to all sinful ways, our burial of all bad habits, and our rising to walk in newness of life, then baptism symbolizes our conversion as well as our entire Christian life. Perhaps that is why the word "baptized" is used in several places to describe the entire work of John the Baptist (Jn. 1:28, 31, 33; 3:23; 10:40) and of Christ Himself (Jn. 3:22, 26; 4:1-2).

Logically, then, each Baptist is one who has "killed" all sinful ways, buried them in the baptistry, and ever since lives as one who is "risen with Christ" (Col. 3:1), who has "put off the old man" and has "put on the new man" (Col. 3:8-14). Thus it seems that Baptists have a deeper obligation to live a consistent Christian life than non-immersed Christians! But do we?

Further, the name Baptist is an ideal name. It is the name the Lord gave to the first preacher of the Christian Gospel, the one who baptized the Son of

God, the one in whom the Holy Spirit dwelt from his infancy, the one who was "great in the sight of the Lord" (Lk. 1:15), the one whom Christ praised so profusely, the one whom "all men" counted as a prophet indeed, and the one who had the honor of being the first martyr for Christ. Notice that everything John did and said brought honor to Christ. His name was not an object of praise or glory; rather, it was a signboard pointing to his Lord. Would that all modern Baptists were faithful signboards, not seekers for glory.

Again, the name Baptist could be what it was at first, non-sectarian. John, the first Baptist, was not a narrow denominationalist; he was all out for his Lord. If every Christian now could forget all divisive influence, all divisive teachers or leaders, and go back to the original source of the Christian Gospel in the New Testament, he would take his stand with the Lord Jesus and His apostles, all of them endorsed John the Baptist (Acts 1:22). This endorsement would magnify Christ as Lord and Savior, not any lesser cult or leader.

Then the name Baptist could be a unifying name. "One Lord, one faith, one baptism" (Eph. 4:5) is our ideal. If we all had one faith we would have only one baptism. Conversely, if all Christians held to one baptism — the one Christ approved — that baptism

would point to only one faith, the faith symbolized and portrayed by the original baptism. Then if all had that one faith, we would all have one Lord and only one. We would declare our independence of all popes, bishops, priests, traditions, superstitions, and extra-Biblical customs which now confuse multitudes of people.

How did Christians ever become so divided, especially on baptism? Within a century of Christ's resurrection, some influential leaders got the idea that baptism was necessary for salvation. This heresy led to baptizing babies, and sick people, thus making sprinkling seem to be more convenient. After a few more centuries, the majority of Christendom held to sprinkling babies, making the Roman hierarchy the arbiter of disputes. However, God had preserved for Himself a remnant through the ages, those who never yielded to Rome or to infant baptism. They were called various names, and since 1644 the name Baptist has gained increasing respect.

Every Baptist has the great privilege of witnessing for his Lord by means of explaining the meaning of his baptism and of his name Baptist. For when baptism is explained, the Gospel of Christ is explained. Baptists, then, should be both bold and courteous in explaining their name, and thereby glorifying their Lord. □ □