

The Baptist

# CHALLENGE

a voice of independent Baptists

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## God In Our Government

By William Jennings Smith

Before the birth of our nation, the American people debated the volatile issue of religious freedom. After the adoption of the United States Constitution, these debates continued, and on September 25, 1789, the First Congress proposed to the states ten amendments that were ratified and became known as the Bill of Rights. The First

Amendment was written to allay the fears of some of the people concerning certain liberties, including freedom of religion. This Amendment reads as follows:

*“Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of*

*speech, or of the press; or of the right of the people peaceably to assemble, and to petition the government for a redress of grievances.”*

Even though I do not attempt in this work to present a legal history of the First Amendment or even the religion clauses contained in the Amendment, I think it is important

to note that application of the Amendment was limited to the federal government for about 150 years. The Supreme Court held in property rights case in 1833 and in a religious rights case in 1845 that the Bill of Rights did not apply to actions by the states or their political subdivisions.

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### The Fundamentalism of Yesterday: Its Time & Strategy

To understand the fundamentalism of yesterday, we must understand the times which produced it, and the situations which formed its strategy.

1. *Fundamentalism was an interdenominational movement, as men in various denominations holding the fundamental doctrines of the faith, gathered themselves together against a common foe.* Fundamentalism was not a full-fledged affirma-

tion of the entire range of orthodoxy, as the Scriptures require, but a defense of those doctrines deemed necessary to the integrity of the Christian faith. It was a form of essentialism. In fact, some fundamentalists in the Methodist fold called themselves “essen-

### The Fundamentalism of YESTERDAY, The Evangelicalism of TODAY, and The Fundamentalism of TOMORROW

By Chester E. Tulga

“tialists.” Its centers of strength, however, were among the Baptists and Presbyterians, and the conflict in these communions continued for many years, ending in the victory of either liberalism, neo-orthodoxy, or a vague middle-of-the-roadism.

The fundamentalism of those days expressed itself in interdenominational organizations such as congresses on prophecy, conferences of the fundamentals, Bible conferences, Bible Institutes, interdenominational papers and magazines, and faith mission societies.

2. *Fundamentalism began in a time of theological confusion, with the lines blurred between believers and apostates, orthodoxy and heresy, and with all shades of*

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**Quiz The Pastor -- #45****Is The Word Millennium In The Bible?**

By the late Nick Michalinos

**Question:** What is the meaning of the word "millennium?" Is it in the Bible?

**Answer:** The word "millennium" comes from two Latin words which mean "thousand years." We have "mille" (thousand) and "annum" (years). The actual word "millennium" is not found in the Bible, but the two words "thousand years" are found together six times in the 20th chapter of the Book of The Revelation. You can find this expression in Revelation 20:2, 3, 4, 5, 6, 7. This thousand year period refers to the period of time our Lord Jesus will reign in person in the city of Jerusalem when He returns to earth (Rev. 20:4). This is the Kingdom period when He shall sit on the ancestral throne of His forefather King David (Lk. 1:32-33; Isa. 9:6-7).

There are some variations found among religious groups as to their teachings with reference to the "millennium." I want to site a few that are most prominent.

*First*, we have "Pre-millennialism." This is the teaching that Christ will return to earth before (*Pre-*) the thousand year reign begins. His second advent to earth will be the beginning of the millennium (Zech. 14). This is my doctrinal position.

*Next*, we have "Post-millennialism." Those who hold to this teaching teach that the second advent of Christ to earth will not take place until after (*Post-*) the whole inhabited earth is converted and there has been a thousand years ("millennium") of peace and righteousness on the earth. In other words, Christ will not return until

after the millennium.

*Next*, there is "A-millennialism." This group teaches that there will not be a thousand years of peace on earth. They deny any thought of a millennium. The prefix "A" means "no." The A-millennialist is actually a non-millennialist.

Then, there are some folks who do not know for sure whether there will be a millennium or not, but if there is one, they are for it. They have been called "Pro-millennialists" ("pro" meaning "for").

I accept the Bible teaching of the thousand-year period as found in Revelation 20 as literal. There is a literal angel, a literal bottomless pit, a literal Satan, a literal seal, literal nations, a literal key, etc. (Rev. 20:1-3), so why not accept a literal thousand-years that is mentioned six times within the first seven verses of Revelation 20?

The time of the millennium is given by our Lord in Matthew 24:29-30, "Immediately after the tribulation of those days, the Son of man coming in the clouds of heaven with power and great glory." This will occur after the tribulation events of Daniel 9:27 takes place on earth.

The millennium awaits the second coming of Christ to reign on earth. He will come before the millenium. His coming will usher in this blessed event. After the 1,000 years have run their course, we will then enter

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Therefore, during this period, religious liberty was a matter for the states. A few of them had adopted official religions. However, after heated political battles in the states that had established official religions, these states, one after another, withdrew official sanction of all official religions.

Religious freedom remained in the states' legal domain until the Supreme Court brought the First Amendment under the umbrella of the constitutional protection guaranteed by the Fourteenth Amendment. This occurred in 1940 when the Supreme Court held in a Jehovah's Witnesses case that the fundamental concept of liberty in the Fourteenth Amendment embraces the liberties guaranteed by the First Amendment. Since that time religious freedom issues have been federal legal problems, and there has been little unanimity of opinion in the federal courts on the interpretation of the religion clauses in the First Amendment.

Some of these volatile issues have been, and still are, when and where one may pray to God; what may or may not be taught in public schools government

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the eternal state. Even so, come Lord Jesus. ☐☐

**THE BAPTIST CHALLENGE**

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God's Masterpiece: The Human Body — #34**Vaccines And Serums**

By Arthur I. Brown

I have been telling you about the defenses of the body against infection, and we have noted how the body reacts when invaded by disease-producing organisms. Among these defenses is the skin which covers the body. No germ can gain entrance through the uninjured skin, but any break or cut provides the opportunity, since the surface of the body at all times harbors great numbers of bacteria looking for an open door. For this reason, every cut, no matter how slight, should be treated immediately with a suitable antiseptic.

The tissue known as mucous membrane, already described, lining the respiratory and digestive tracts, prevents the entrance of disease germs by catching them in the sticky mucus which it secretes. Then with these germs wrapped up in the sticky mucus, the muscles respond to the reflex mechanism, and violently eject the unwanted strangers by sneezing or coughing.

We noticed another interest contrivance — the tiny waving hairs or cilia which trap foreign particles entering through the nose or mouth. The digestive juices possess germ-killing power, and this protects the

body against bacterial invasion through the alimentary canal.

These, of course, are mechanical defenses; and while effective, are not nearly so important as the inner mechanism of the blood and tissues, which is the result of an inherent and mysterious power lodged in the white blood corpuscles and the tissue cells. Blood plasma — the liquid portion of the blood — contains several dissolved substances known as antibodies. The four different kinds of antibodies are: antitoxins, opsonins, agglutinins, and lysins — each with its own specific method of attacking the enemy.

Very briefly I described to you some features of immunity, which is the ability of an organism to resist a particular disease. We found that there are two principal types of immunity: natural and acquired — the latter either active or passive. Natural immunity exists when a body shows a high degree of resistance to one or more infectious diseases. It is found in individuals, and sometimes in races.

Active acquired immunity is that which is developed in the body of a person not naturally immune to a specific disease,

when the individual's own body is stimulated so as to produce the necessary antibodies. This may be brought about in several ways. (1) By an attack of the sickness and the recovery from it. Even a mild attack of a disease may make the individual immune to the most virulent germs of the disease. (2) Dead germs may be injected into the blood, as in the preventive treatment of typhoid fever. (3) Weakened preparations of the toxins produced by the micro-organisms may be injected, as in the production of acquired immunity against diphtheria. (4) One of the greatest triumphs in man's never-ending struggle against disease was the invention of vaccination. This involves the injection of weakened germs or virus into the blood, causing a mild case of the disease and the resultant formation of antibodies, as in smallpox.

I told you I would say something in this article about smallpox vaccine, against the use of which there used to be great prejudice. In the preparation of smallpox vaccine by the great commercial biological laboratories, every precaution is taken to insure sterile cultures of smallpox virus that have been so treated as to reduce their virulence to a safe level. First, the virus is secured either from cowpox material or from vaccination scabs. The

latter are obtained from healthy children about nineteen days after vaccination, when the scabs are well dried and about ready to fall off, but still containing the active virus of smallpox. This material is then emulsified with a salt solution to form a vaccination paste. If this material were now used for human vaccination, a severe case of smallpox would probably result. So methods have been devised to reduce its virulence. As the first step, the virus paste is inoculated into the sterile shaved skin on the abdomen of a calf. When the virus has developed here for a specified time, this human-bovine virus is collected from the inoculated area, but it is not yet suitable for human inoculation. It is now diluted with sterile salt solution and used to vaccinate rabbits, the virus solution being rubbed into the skin from which the hair has just been shaved. In a few days the human-bovine-rabbit virus is collected and mixed in the proper proportions with a sterile water solution of glycerin, mixed with a small amount of carbolic acid.

At this stage, the material is known as seed vaccine, but is still not ready for human use. The final step concerns young female calves free from disease. The hair is closely clipped from the flanks and abdominal regions, and

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these areas thoroughly washed until the skin is sterile. Now the *seed vaccine* is used to inoculate about one hundred tiny areas in the prepared skin. In a few days, pustules containing human-bovine-rabbit-bovine virus will develop in each inoculated area. The calf is then killed and the smallpox vaccine collected under the most rigid aseptic conditions. After mixing with glycerin, the vaccine is allowed to stand for some time, until exact tests have been made to determine its purity and strength.

These elaborate methods result in the production of smallpox virus that contains living smallpox virus of reduced virulence and suitable for human inoculation. Implanted in a small area of the human skin, the smallpox vaccine produces a highly inflamed, but localized, reaction. The inflammatory reaction results in antibody formation that destroys the implanted virus, and also renders the individual immune to smallpox for a considerable period, often for life. This smallpox vaccine treatment has practically exterminated smallpox in civilized countries.

Active acquired immunity, secured by any of the methods described, may last for only a short time, as in cases of influenza, pneumonia, malaria, or the

common cold. Some disease are rarely contracted twice by the same individual — such as scarlet fever and smallpox. Vaccination against smallpox or diphtheria may provide immunity for several years or for life, the time differing for some reason in different individuals.

Passive acquired immunity may be secured by injecting into the body of the person who is to be protected antitoxin produced by the body of another individual or of an animal — such as a horse. The advantage of inoculating with a serum containing ready-made antitoxin, rather than with germs or toxins, is obvious. The patient can utilize it immediately without waiting for his own body to produce it. In diphtheria which has already developed, this is a very effective treatment. This kind of immunity does not last long, because this antitoxin is a foreign substance and must be eliminated by the body.

You ought to keep in mind the differences between vaccines and serums. Vaccines cause the production of antibodies by the blood and tissues into which they are introduced. Immune serums provide the patient with antibodies made by another person or by an inoculated animal.

There is another weapon against disease which has not been mentioned, and concerning

which there is as yet not much known, and that is treatment by bacteriophages, which are virus-like agents able to destroy certain kinds of bacteria, one kind fighting another kind; but as this is not intended to be a detailed description of these features, I shall not say more about it. It is all very mysterious.

I think you might like to know something about a few specific diseases. Since the establishment of the germ theory of disease, wonderful progress has been made toward the conquest of these maladies. More has been accomplished in this field within the last century than in all of the thousands of years preceding the great work of Pasteur, Koch and Lister. In the next article I shall give you some interesting facts about diphtheria, pneumonia, and malaria.

All diseases are accompanied by symptoms, and often different diseases have similar symptoms, so that the physician may have considerable difficulty in making a correct diagnosis.

There is one disease of which I have spoken, about which there is no doubt. It is that SIN disease which is universal. It produces a vast number of signs and the Scriptural description is accurate, detailed, and full of warnings. A person suffering from smallpox or scarlet fever is quarantined by law and prevented from infecting his fellows, but a

sinner moves freely spreading contamination, and usually ignoring the one available cure.

This disease is hereditary and not subject to cure by any human remedies. I read in Romans 5:12, 14: "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men for all have sinned ... death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression." Again, in Romans 3:9-18: "Both Jews and Gentiles ... are all under sin ... all have sinned and come short of the glory of God. As it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one ... with their tongues have they used deceit ... their mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways ... there is no fear of God before their eyes ... all the world is guilty before God." What a dreadful picture of a doomed world! Is that all the Bible has to tell us about it? No, there is a brighter picture.

Let us return to the 5th chapter of Romans. I read in verse 6: "For when we

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*liberalism.* Because liberalism used orthodox words invested with alien meanings, it was frequently difficult to distinguish friend from foe — hence many charges and counter charges. Liberals and others who purposely use obscure language, or words invested with private meanings, are fond of being misunderstood. Then they can conceal their liberalism and enjoy the tactical advantage of being misunderstood, thus getting the sympathy of the naive.

3. *The confusion of fundamentalism was increased by the fact that fundamentalists cooperated with programs which compromised their position.* Since they expected to reform their groups and restore them to the orthodox faith, they felt justified in that co-operation while they waged their battle. This, of course, involved them in contradiction and made it possible for men of various shades to attach themselves to the movement, since it did not involve ecclesiastical separation.

4. *It was inevitable that this contradiction would bring division.* When the hope of reform dies, the necessary compromises come to be regarded as evil. As the victory in the denominations was delayed or the battle lost, fundamentalists either

took refuge in interdenominational movements or formed themselves into separate societies. This is the present pattern.

The battle in the great denominations was lost. Some have insisted that the battle was lost because of the mistaken strategy of the fundamentalists, but it is significant that the battle was lost in every one of the great denominations regardless of the strategy pursued. The Scriptures, no doubt, have the answer, that in the latter days men shall depart from the faith. The real logic of the fundamentalist movement found expression and strength in the separatist movement.

### **The Fundamentalism of Yesterday: Its Principles**

1. *Fundamentalism was a protest movement and naturally was militant in spirit and method.* This naturally aroused the resentment and opposition of those opposed. This resentment was expressed forcefully by some and pietistically by others who exalted theological pacifism to a virtue. Many who opposed controversy felt that it was impious to defend the Word of God or the Son of God against their foes — a strange piety, indeed. Others opposed controversy because they were indifferent to truth, a disease worse than liberalism.

In the heat of con-

trovery, with militant characters engaged, with a deep sense of conviction, it is only natural that a later generation in a calmer moment would sit in judgment upon those who had to form their strategy in the hour of conflict. It is also true that the world has always bred a numerous company of armchair generals, sideline strategists, fearful Gideonites, and those who desire to face both ways.

It is also true that in revolutions, political or theological, excesses will occur and enthusiastic disciples will cut off an ear occasionally. This was as true in the Reformation as in the fundamentalist controversy. In fact the language of the fundamentalists was mild compared to the language of some of the stalwarts of the past who have since died and become respectable.

2. *This militancy was increased and deepened by the conviction of fundamentalists that the spirit of their times was influenced by Satan and, like Luther, they were very conscious of his influence and activity.* They produced many books, articles, and sermons on Satan, in contrast to the evangelicals of our day who do not seem to take Satan very seriously. Men who believe they are opposing Satan himself in his warfare against the Christian faith are apt to be more militant than evangelicals who more

and more think of the controversy as only intellectual.

3. *The fundamentalists refused to accommodate Christianity to the notions of their times.* While all men are in the sense children of their times, the fundamentalists, believing in Satanic influence, were critical of their times. They not only denounced the Satanic denials of the faith on the part of the modernists, but they stood steadfastly against the Satanic interpretations of the Scriptures which are finding a wide acceptance in our day. Modernism went so far in accommodating Christianity to their day that they altered its nature. They made so many compromises with the notions of their times that Christianity itself became a series of notions in procession.

The extreme apostasy which provoked fundamentalism must be considered in assessing the spirit of fundamentalism. A soft age which is concerned more about the rights of man than the sovereignty of God, which encourages compromises for the sake of a dubious unity, which fellowships with heresy, which professes a piety apart from the Word of God, which has become a victim of the antinomian interpretation of grace, will find it hard to understand the indignation of fundamentalists in the

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face of an appalling apostasy.

4. *The older fundamentalists had a strong sense of the exceeding sinfulness of sin.* They were accused of a legalistic doctrine of ethics based upon the moral precepts of the inspired Word of God and the absolute authority of the Ten Commandments. Living in a day when the sinfulness of sin was rapidly disappearing under modernistic teaching, they reacted scripturally against such moral looseness. The unethical character of some fundamentalists must not obscure the fact that fundamentalists professed and taught a high standard of ethics than liberalism and a stronger sense of sin than those of our day who have fallen under the spell of liberal relativism and drifted into evangelical antinomianism. Grace today, in the evangelical world, is sold at cut-rate prices and offered on the easiest terms, so that the shabbiest of characters can claim its benefits.

**Fundamentalism Became Evangelicalism: Transitional Factors**

As fundamentalism passed into the weaker evangelicalism of our day, doctrinal preaching became less frequent, love became a sentimental emotion, fellowship became more

important than truth, Bible conferences were no longer marked by great doctrinal preaching, and Bible expositions became long on interpretation and short on application to life. Deeper life conferences gradually displaced victorious life conferences, becoming more and more pietistic and less ethical in their emphasis. Fundamental institutions, grown stronger and great, became more and more cautious about losing contributors. Fundamentalism became more and more commercialized by many who found ways to exploit it for their own financial ends. Fundamental book stores soon had more gadgets and religious trifles than books, for to the Protestant, gadgets are more orthodox than images. Gospel films, sometimes shoddy and with a light gospel message designed to please everybody, often took the place of the Sunday evening service. Soul winning by films made soul concern and prevailing prayer unnecessary. Even soul saving can now be done with electricity. Hollywood fundamentalism, glorifying movie stars, ex-gangsters, and prize fighters, narrowed the gap between the church and the world by offering gilded worldliness to the unworldly. Prominent evangelists endorsed questionable Hollywood films and the old enmity between the church and the world seemed about to be healed. Fundamen-

talism became evangelicalism. Let us notice some of the factors in this transition.

1. *The wear and tear of time.* The fundamentalists knew very well that many other spiritual movements had cooled off and departed from the faith, and they adopted many careful doctrinal confessions and required many signings, forgetting at times that eternal vigilance is the price of orthodoxy. They did not sufficiently consider the fact that the same Satanic and human influences that undermined the faith of the past would continue to operate. They did not take into account that their leaders of the future, with lesser convictions and greater ambitions, would permit self interest instead of the Word of God to dominate their policies. They did not fully realize that the fundamental organizations they were bringing into existence would permit organizational greed and institutional ambitions to sway them from their original principles and eventually compromise with loose ideas for gain. They did not foresee that schools which they founded would be infected by the culture of their day, the natural tendency of the human mind toward philosophical theology, and the adoption of the popular notions of the hour. Many movements are lulled to sleep with the conviction that "it can't happen to us."

They are convinced that they are "the people."

With a naïve optimism they supposed that righteous conservatives would not love power like naughty liberals, that men would not profess orthodox beliefs and become ecclesiastical politicians. They did not realize that men, professing to be led by the Spirit of God, would lead them away from the Word of God. Fundamentalism became evangelicalism.

Church history records that every movement eventually diminishes in vigor and strength of conviction; that the truths held dynamically in the beginning eventually come to be held formally. They cling to the forms and confessions and even sign them every year, but the spirit of the forms is no longer there. They garnish the tombs of the prophets, but the teaching of the prophets is disregarded. They speak the language of Canaan, but more and more the words have a hollow sound. Just so, fundamentalism has become evangelicalism.

No movement entirely escapes the deterioration which comes with the passing of time, the emergence of new leadership which paid no price of suffering, and the coming of a new generation which takes for granted the truths which the fathers had to fight for. Thus, fundamen-

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# Why The Name “Baptist?”

By S. E. Anderson  
Northern Baptist Theological Seminary

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 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

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talism became evangelism.

2. *The problem of growth and prosperity.* The New Testament clearly teaches that there are always perils inherent in growth and prosperity. John Wesley feared this and warned the early Methodists, and his fears were well founded. The early holiness people were a despised people. They grew and prospered, and now modernism has infiltrated their ranks. While they continue an empty profession of godliness, worldliness grows.

Societies and institutions get larger and financially prosperous and as their money needs increase and their ambitions expand, they are more and more inclined to compromise with the sources of their income. Careerists with no depth of conviction are attracted by the opportunities of a growing movement and illustrate that professionalism which loses touch with God. Under the blessing of the Lord, churches grow strong and prosperous and many men with no convictions are willing to become separatists if the salary is attractive enough. Young men, reared in separated churches where liberalism is no longer an issue, enter the schools and even the ministry with little knowledge of liberalism and often

imbibe liberal views. As these failings multiply, as the natural cravings of men for popularity and power express themselves and the fires of devotion burn low, the process of spiritual and doctrinal deterioration is accelerated. John Bunyan warns of the dangers of “Forgetful Green.” More and more, Christianity takes intellectual forms; more and more the spiritual movements of the Holy Spirit fall into disrepute. Fundamentalism has become evangelicalism.

3. *The widespread theological confusion, the decline of fundamentalism and the rise of a compromising evangelicalism have created a demand for fellowships based upon a common religious experience rather than a common faith.* There is a true fundamentalism. There is a true evangelicalism. But these are days of decline, superficiality, religious worldliness, expediency, and moral softness. Fundamentalism has become evangelicalism.

The fundamentalism of yesterday and the diluted evangelicalism of today illustrate a truth of history: it is strong men who found movements; it is weaker men who mold them and eventually pervert them. Fundamentalism is now a confused evangelicalism. Fundamentalism needs a back-to-the-Bible movement to save it from its follies. □ □



**15 Killed In Nigeria Cartoon Protest.** — Nigerian Muslims protesting caricatures of the Prophet Muhammad attacked Christians and burned churches on Saturday in violence that left at least 15 people dead, police and a resident said. It was the first major protest over the issue in Africa's most populous nation. An Associated Press reporter saw mobs of Muslim protesters swarm through the center of Maiduguri with machetes, sticks and iron rods. One group threw a tire around a man, poured gas on him and set him ablaze. Thousands of rioters burned 15 churches in Maiduguri in a three-hour rampage before troops and police reinforcements restored order. "Most of the dead were Christians beaten to death on the streets by the rioters," ChimaEzeoke, a Christian Maiduguri resident, said. — Arkansas Democrat/Gazette.

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**Pro-Life Group Launches Campaign to Halt Tax Funding of Planned Parenthood.** — A pro-

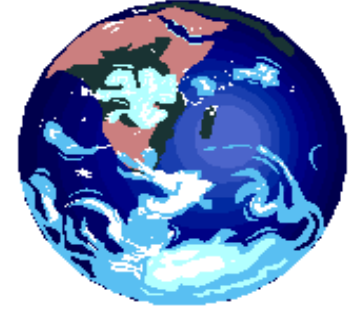
## World News Roundup

life organization is marking the 33rd anniversary of the Roe v. Wade Supreme Court decision to begin a nationwide effort to stop taxpayer money from being used to fund the country's most frequent provider of abortions." Millions of Americans are sick and tired of their tax dollars being used to underwrite Planned Parenthood — the largest abortion chain and most aggressive promoter of sexual immorality in our nation," said David Bereit, executive director of American Life League (ALL). "On this anniversary of the Roe v. Wade Supreme Court decision that forced abortion upon all 50 states, ALL is launching an aggressive nationwide campaign to stop every dollar of Planned Parenthood taxpayer funding at the local, state and national levels," Bereit added. ALL launched the first public phase of its campaign on Monday by educating, recruiting and mobilizing concerned citizens from amongst the hundreds of thousands of people who have gathered in Washington, D.C., to mark the anniversary of the Roe decision. "Since the Roe v. Wade decision, Planned Parenthood has aborted more than three million innocent American children and scarred countless women for a lifetime," said Bereit." Six states have

already blocked Planned Parenthood taxpayer funding — Colorado, Missouri, Ohio, North Dakota, Mississippi and Texas — and American Life League is working to build on this momentum and achieve similar results in the remaining 44 states," he noted. According to its latest annual report, Planned Parenthood took in more than \$265 million in federal, state and local tax funding in the last fiscal year, amounting to approximately one-third of the organization's income." Planned Parenthood will not survive without our taxpayer dollars," said Bereit. "That's why people of faith and conscience are uniting in historic numbers to hit the abortion giant where it hurts the most — in the pocketbook." Bereit added: "We will not stop until Planned Parenthood ceases to receive taxpayer funding and shuts its doors forever."

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**Q: How is the Tree Frog Evidence For Creation?** **A:** Tree frogs have a number of characteristics that evolution has a hard time explaining. Let's take a good look at their marvelous design features. For instance, frog eggs don't have a hard shell to protect them and keep them moist. So laying eggs like these in trees would quickly lead to



dried-up eggs and, well, no more tree frogs! But God provided for this by giving them a special way of protecting the eggs. The female frog covers the eggs with a layer of bubbly foam and the male beats it into a lather with his hind legs ... kind of like beating egg whites. After the foam has been beaten, the outer layer dries and keeps the eggs inside nice and moist. The eggs can then hatch into tadpoles. Evolution can't explain how the female developed the ability to produce the foamy layer of protection or how the male knew that he had to beat it into a lather. Evolution doesn't have answers for these sorts of problems or any others. God — not blind chance — designed and created life — AIG.

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**Christian Group Kicked Off UK Campus over 'PC' Demands.** — A Christian faith group at a major university in England has been thrown off campus for refusing to open up its membership to all faiths and beliefs. The

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# La Voz Del Desierto

## Visita Del Hermano M. L. Moser A Puerto Rico

Por M. A. Curet

Durante la semana del 10 al 16 de enero de 2006 nos estuvo visitando el Hno. M. L. Moser, Pastor Emérito de la Central Baptist Church, en Little Rock, Arkansas. La última vez que el Hno. M. L. Moser visitó nuestra Iglesia, lo fue el 25 de diciembre de 1994, hace once años. El Hno. Moser fue invitado por la Iglesia Bautista El Redentor de Arroyo, P.R. como uno de los predicadores, en la celebración del aniversario número 27 de la Iglesia, de estar trabajando para el Señor en el pueblo de Arroyo, P.R. También fue invitado como predicador, el misionero de la Iglesia en Yauco, Puerto Rico, el Hno. Angel L. Félix.

El Hno. M. L. Moser es hijo de pastor. Su padre, del mismo nombre, fue pastor de la Central Baptist Church, en Little Rock, Arkansas. Debido a problemas en la salud de su padre, la Iglesia, después de haber orado, eligió al Hno. M. L. Moser como pastor, en el mes de octubre de 1965. Antes de ser pastor de la Iglesia, el Hno. Moser estuvo como misionero en México durante 13 años, donde



**Hermanos frente al Templo de la Iglesia Bautista El Redentor de Arroyo, en la celebración de su aniversario número 27 de estar trabajando para el Señor Jesucristo en el pueblo de Arroyo, Puerto Rico.**

**Abajo, parte de los presentes en el servicio de la mañana.**



comenzó el *Seminario Bautista Latino Americano* y ayudo en la fundación de muchas Iglesias. Además, él y su esposa en aquel tiempo, la Hna. Edith Moser, comenzaron *The Challenge Press*, editorial bautista, que más tarde fue donada a la Central Baptist Church, para que fuese operada por la Iglesia como una obra misionera. Sobre 118 libros fueron publicados en cinco idiomas: inglés, español, francés, portugués y japonés.

En el 1961 el Hno. Moser comenzó la publicación periódico *The Baptist Challenge* el cual se convirtió en la revista de mayor divulgación entre los Bautistas Independientes, con una circulación de 7,000 ejemplares cada mes. El Hno. Moser es el autor de alrededor de 18 libros, entre los cuales se encuentran: 1) *Manual Para La Membresía de la Iglesia* 2) *Una Guía para el Estudio de Apocalipsis Vol. 1,2,3,4* 3) *Los Bautistas y el Interdenominacionalismo* 4) *Una Guía para el Libro de Números, El Primer Bautista* 6) *Creación o Evolución* 7)

(Vea CURET en la pág. 10).



**Hno. M. L. Moser y el Hno. Marcos A. Curet**



**M. L. Moser Predicando**

**CURET . . .**

(Vino de la pág. 9)

*El Pastor 8) La Pena Capital — ¿Cristiano o Bárbara?*

El Hno. M. L. Moser se retiró como pastor de la Central Baptist Church en el 1990. Luego la Iglesia lo nombró Pastor Emérito, debido a sus años de servicio a la Iglesia, 13 como misionero en México, y 26 años como pastor de la Iglesia, para un total de 39 años.

La Iglesia Bautista El Redentor de Arroyo, P.R., le tiene grande estima al Hno. M. L. Moser, ya que

mientras éste era pastor de la Central Baptist Church, participó como parte del concilio que organizó la Iglesia. Le damos gracias a Dios por la visita del Hno. M. L. Moser a nuestra Iglesia. Pudimos gozarnos, tanto en la predicación del Hno. Angel, como en las del Hno. Moser. Sabemos que la visita de un siervo del Señor, como lo es el Hno. M. L. Moser, resultó de bendición para nuestra Iglesia. Muchas almas fueron compungidas de corazón.

¡Al Señor sean la gloria y la honra en la Iglesia! □



**El Nuevo Templo de La Iglesia Bautista El Redentor de Arroyo, Puerto Rico**

**Iglesia Bautista El Redentor**

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**Marcos A. Curet, Pastor**



**La Familia de Hno. Curet y El Hno. Moser**

WNR . . .

(Continued from page 8)

76-year-old Evangelical Christian Union announced it would take legal action against Birmingham University's student council for revoking recognition of the group last month following months of heated negotiations. At the heart of the matter, both sides agree, is the fact that the group refuses to amend its constitution to allow non-Christians or atheists to become voting members. Although the group, which has 100-plus members, says all students are welcome to attend meetings, it insists that it is well within its rights to restrict membership to people who profess faith in Jesus Christ. The union also objected to demands to remove the words "men" and "women" from its charter in order not to offend transsexuals.

\* \* \*

**Appeals Court Upholds Nativity Ban in NYC Schools** — A federal appeals court in New York ruled it's okay for New York City Public Schools to ban the display of Christian nativity scenes during the Christmas season, even though displays of the Jewish menorah and Islamic star and crescent are permitted during Hanukkah and Ramadan. A conservative group that sued the school

system over its policy said Christians should be outraged by the ruling. The Thomas More Law Center challenged the ban on nativity scenes in December 2002, on behalf of Andrea Skoros and her two children, who complained that New York City's policy was violating their right to free exercise of religion. The city defended its policy by arguing that the menorah and the star and crescent were permissible symbols because they were "secular," whereas the nativity scene had to be excluded because it was "purely religious." In February 2004, a federal judge in New York agreed that Christian Nativity scenes do not belong in public school classrooms and he dismissed the lawsuit. Skoros appealed, and on Thursday, a higher court ruled against her as well. Richard Thompson, president and chief counsel of the Thomas More Law Center, called the decision another outrageous example of federal courts discriminating against Christians. "This should be a wake-up call for Christians across this nation," he said. — CNS

\* \* \*

**Q: Why Is Humanism Taking Over Society? A:** Humanism has become the "religion" of many countries because the chief barrier to it has been broken down: belief in God's Word. Paul

warns us in 2 Corinthians 11:3-4 to not be deceived, as Eve was by Satan. When we go to Genesis and read about the way Satan tempted Eve, we find that he got her to question God's Word (Gen. 3:1-7). That's exactly what's happening in our society today. So many people question the authority of the Word of God, particularly the book of Genesis. Satan knows that if he can get people to doubt the reliability of the book of Genesis, ultimately the whole Christian structure will collapse. Today, not only is the culture as a whole rejecting God's Word, but, sadly, even many Christians have given up believing Genesis. As a result, the Christian framework is collapsing all around us, and humanism is taking over. How do we repair the Christian structure? We need to stop doubting the Word of God and start rebuilding the foundation that states God's Word — beginning in Genesis—is true. — AIG

\* \* \*

**Chavez Orders U.S. Missionaries Out Of Venezuelan Jungle** — U.S. missionaries accused by Venezuelan President Hugo Chavez of espionage have been forced from their remote outposts among jungle tribes by a government order, the final pair leaving Thursday after years of evangelical work.

The New Tribes Mission flew those two out of the rain forest to regroup with other missionaries in the eastern city of Puerto Ordaz. There they will decide what to do next: leave the country or continue with a legal battle seeking to overturn the government's order to expel them from indigenous areas by Sunday. Most of the group's missionaries are Americans. Since late January, nearly 40 have pulled out and headed to the group's base in Puerto Ordaz ahead of the Sunday deadline, said Marco Brito, a spokesman for the missionaries. "They're all shattered, some of them depressed," Brito said, noting one Canadian woman has been working for more than 40 years with the remote Yanomami tribe in the Amazon rain forest.

\* \* \*

**Q: Is There Any Evidence That Fossils Have Formed Quickly?**

**A:** Evolutionists have taught that the stratified fossil record of dinosaurs and other creatures formed slowly over millions of years. And most people have this idea that it takes millions of years to turn bones into fossils as well. But creation scientists believe that most of the fossils—including most of the dinosaur fossils — formed at the time of

(See WNR on page 12)

WNR ...

(Continued from page 11)

Noah's Flood, only about 4,500 years ago. This means that fossils must have formed rather quickly. So, is there any evidence that fits with this? A museum in New Zealand showcases a petrified ham, which formed after a volcano covered a village in ash in 1886 (see Tarawera's night of terror). And a museum in Tasmania features a petrified hat. It was left in a mine, and after fifty years it had changed from being a soft, felt hat into a hard hat! (See 'Fossil' hat.) No, it doesn't take millions of years to make fossils. Can we know, then, when the fossil record was formed? The answer's in Genesis: most of the fossils were formed during the Flood of Noah's day, just a few thousand years ago.

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**Judge Orders Gay Marriages Legalized.** — A Maryland judge Jan. 20 struck down that state's 33-year-old marriage law and ruled that gay marriage must be legalized. The ruling is expected to be appealed. Judge M. Brooke Murdock said a 1973 law defining marriage as being between one man and one woman violates the Maryland constitution's Equal Rights Amendment. "Having concluded that preventing

same-sex marriage has no rational relationship to any other legitimate state interest, this court concludes that tradition and social values alone cannot support adequately a discriminatory classification," Murdock wrote. Maryland is one of nine states involved in gay marriage lawsuits. — BP

\*\*\*

**Gaza's Tiny Christian Community Threatened With Violence.** -- Extremists are threatening to blow up the Palestinian Bible Society in the Gaza Strip if the people who work there do not close up shop and abandon their ministry by the end of February, a Christian source told Cybercast News Service. The threat appears to be the work of Islamic extremists who are determined to drive Christians out of the area. Arab Christians are taking the threat very seriously, said a Palestinian Bible Society information officer who asked not to be named. There are only about 1,500 Christians living among an estimated 1.2 million Palestinian Muslims in the Gaza Strip. The Palestinian Bible society has been in operation there since 1999. The Bible Society was threatened last July alongside the public library of the local Baptist Church, said the information officer. The Palestinian Bible Society is part of the world

fellowship of the United Bible Societies, whose mission is to make the Bible available, in different languages and in different formats, to as many people as possible.

\*\*\*

**Dover School District to Pay \$1 million For Plaintiffs' Attorneys' Fees.** — The York County school district defeated in the first-ever lawsuit over the teaching of intelligent design has agreed to pay \$1 million to cover the plaintiffs' attorneys' fees in a settlement lawyers said was designed to discourage school boards from considering similar action in the future. Attorneys representing a group of parents who sued the Dover Area School District in 2004 said that while the court order entitled them to \$2.067 million, they settled the judgment for half that amount to recognize the community for voting out most of the board members who had approved the policy. "This sends a message to other school districts contemplating intelligent design that the price tag can be truly substantial, and it rewards the school district and the community for cleaning their own house and voting out the old board," said Richard Katskee, assistant legal director for Americans United for Separation of Church and State. The Dover school board unani-

mously approved the agreement at its public meeting tonight. Board member Bryan Rehm, a plaintiff in the case, abstained. "It never had to happen. They were warned," said plaintiff Barrie Callahan. "I hope school boards everywhere are paying attention to this and don't do it as lightly as they did." In his landmark ruling in December, U.S. District Judge John E. Jones 3d found that the board had violated the Constitution when it introduced intelligent design into its high school science curriculum last year. Despite the ruling, at least eight state legislatures as well as state and local school boards have considered implementing policies raising questions about evolution and offering intelligent design — which posits that the complexity of life suggests the work of a designer — as an alternative. Jones' decision, in *Kitzmiller v. Dover Area School District*, may not hold precedent outside the federal court district, but it is highly influential elsewhere, said Eugenie Scott, executive director of the National Center for Science Education, an organization that promotes the teaching of evolution in public schools. Scott said the Dover decision had played a role in the decision last week by Ohio's state school board to scrap a lesson plan critical of evolution. □

NAME . . .

(Continued from page 7)

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; 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 baptistery, 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 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. □ □

**Watch Out For  
Temptation -- The  
More You See Of It  
The Better It Looks!**

**“Watch ye and pray, lest  
ye enter into temptation”**

**Mark 14:38**

## Fundamental Baptist Information Service

By David W. Cloud

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### Bill Clinton Rejects Religious Liberty and Freedom of the Press.

— Speaking to the press in Pakistan, former U.S. President Bill Clinton said European governments should convict those who published satirical cartoons of Muhammad. He said religious convictions should be respected “at all costs and that media should not be permitted to criticize other faiths” (“Clinton in Pakistan: Convict Cartoon Publishers,” WorldNetDaily, Feb. 17). Thus, according to Bill Clinton, freedom of the press should not extend to religion. This amazing statement directly undermines the United States Constitution. The “freedom” to speak on any subject other than religion and to speak only if one’s speech does not offend is no kind of true freedom. Clinton should move to communist China. Why doesn’t the mainstream press ask Senator Hillary if she agrees with her husband?

\* \* \*

**Churches Celebrate “Evolution Sunday.”** — Roughly 450 churches in

the USA celebrated the 197th birthday of Charles Darwin with an “Evolution Sunday.” According to these confused congregations the theory of evolution is compatible with “faith” and Christians do not have to choose between religion and science. The event grew out of The Clergy Letter Project, which has resulted in 10,000 “clergy members” signing a statement urging public schools to continue teaching evolution (“Clergy to Mark Evolution,” Chicago Tribune, Feb. 12). The Clergy Letter Project was founded by Michael Zimmerman, a professor at the University of Wisconsin-Oshkosh who wants to warn people against “shrill fundamentalist voices that demand that people have to choose between religion and science.” Pastor Mike Southcombe, of St. John’s United Church of Christ in Brighton, Illinois, says, “I find deep spirituality in the truths of evolution.” Virginia Snapp Cunningham, pastor of the Congregational United Church of Christ in Mexico, Maine, says, “I believe the Bible doesn’t have to be taken literally” (Lewiston Sun-

Journal, Lewiston, Maine, Feb. 10). This female pastor quotes Albert Einstein as follows: “Science without religion is lame; religion without science is blind.” Einstein was mentally brilliant but spiritually blind. Religion that agrees with science at all points is foolish because scientific theories are in a constant flux, and true religion is not blind for it is founded upon the bright light of God’s Word. It is impossible to reconcile the statements of the Bible on man’s origin with the theory of evolution.

\* \* \*

### Scientists Skeptical of Darwin.

— The following is an excerpt from “500 Doctoral Scientists Skeptical of Darwin,” WorldNetDaily, Feb. 21: “More than 500 scientists with doctoral degrees have signed a statement expressing skepticism about Darwin’s theory of evolution. The statement, which includes endorsement by members of the prestigious U.S. National Academy of Sciences and Russian Academy of Sciences, was first published by the Seattle-based Discovery Institute in 2001 to challenge statements about Darwinian evolution made in promoting PBS’s ‘Evolution’ series. The PBS promotion claimed ‘virtually every scientist in the world believes the theory to be true.’ ... The institute is the leading promoter of the

theory of Intelligent Design, which has been at the center of challenges in federal court over the teaching of evolution in public school classes. ... The statement, signed by 514 scientists, reads: ‘We are skeptical of claims for the ability of random mutation and natural selection to account for the complexity of life. Careful examination of the evidence for Darwinian theory should be encouraged.’ David Berlinski, a signatory and mathematician and philosopher of science with Discovery Institute’s Center for Science and Culture, said: ‘Darwin’s theory of evolution is the great white elephant of contemporary thought. It is large, almost completely useless, and the object of superstitious awe.’”

\* \* \*

### Biblical View Of Creation Essential To Salvation.

— The following by David W. Norris is excerpted from The Big Picture: The authority and integrity of the authentic Word of God — “With no biblical view of creation there can be no biblical doctrine of salvation. Those believing a theistic version of evolution will not have an orthodox view of salvation and so it is difficult to see how they can be counted among God’s people. Where the Genesis

(See **FBIS** on page 15)

**FBIS . . .**

(Continued from page 14)

1-3 account is not understood to be historical, but above history, a different kind of 'history', those historical events in the New Testament, such as the resurrection of Christ, must also suffer the same exegetical mishandling. Where there is no first Adam, there is no last Adam; where no first man, no second Man. If the first is poetic, so is the second. From Genesis 1:1 to Revelation 22:21 our salvation depends on the events described being real historical events, the beginning as the end. 'And if Christ be not raised, your faith is vain; ye are yet in your sins' (1 Cor. 15:17). It simply will not do to treat one passage of Scripture in a different way to another. Surely there must be some measure of hermeneutical consistency. Soon there is no place for a literal fall into sin, original sin is denied, and so in this way little by little Christian doctrine unravels."

\* \* \*

**Stalinism On the Rise In Russia.** — A new museum devoted to mass-murderer Josef Stalin has encouraged claims that Stalinism is on the march again ("Stalin Museum an Insult to Millions," The Independent, Feb. 18). The museum in Volgograd (formerly Stalingrad), scheduled

to open at the end of March, is financed by local businessmen. An estimated 20 million people died under Stalin's brutal regime, but the modern communist party says Stalin's crimes were "exaggerated" and a 2005 survey named him the most revered communist leader. Former Soviet leader Mikhail Gorbachev warns that "portraits of Stalin and a renaissance of Stalinism can be observed in the mass media and in theaters."

\* \* \*

**Majority of Births In The U.K. Will Soon Be Out of Wedlock.** — If present trends continue, half of all babies in the U.K. will be born to unmarried mothers and fewer than half of families will consist of married couples by the year 2012 ("Majority of Births Will Soon Be out of Wedlock," The Telegraph, Feb. 21). This is the finding of the Office for National Statistics' Social Trends report and it documents "the rapid erosion of moral and religious taboos." The number of out of wedlock births already exceeds 50% in Wales and in the northeast of England. In Europe, three nations exceed the U.K.'s fearful moral statistics. These are Sweden, Denmark, and France.

\* \* \*

**Muslim Violence**

**Against Christians Continues Unabated.** — Muslim violence against Christians continues unabated in many parts of the world. In Sukkur, Pakistan, Muslims ransacked and burned a church on Feb. 19. In Maiduguri, Nigeria, Christians were attacked and fifteen churches were burned. On the island of Jolo, in the Philippines, six Christians were gunned down and another five injured in their homes on Feb. 2.

\* \* \*

**Archbishop Of Canterbury Warns Against Claiming Exclusive Possession of the Truth.** — Speaking before the World Council of Churches 9th Assembly in Brazil, Rowan Williams warned against claiming an exclusive possession of the truth ("Pluralism, Ecumenism Stressed at WCC Assembly," Christianity-today.com, Feb. 19). Williams, the Archbishop of Canterbury, was addressing the subject of interfaith dialogue. The apostate World Council of Churches has long resisted the proclamation of absolute truth, yet Jesus Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," and the apostle John said, "And we know that we are of God, and the whole world lieth in wickedness" (1 John 5:19). That sounds very exclusive to me.

Another speaker at the WCC Assembly, Catholic Cardinal Walter Kasper, said there is "no rivalry or competition, but friendly collaboration" between the World Council and the Roman Catholic Church.

\* \* \*

**Regard The Bible As The Means Of Making You Holy.** — The following is by the late Baptist leader John A. Broadus (1827-95) — "Here, my brethren, I wish to offer you a practical counsel. I offer it as the result of a good deal of observation among Christian people, and of my own efforts amid a thousand infirmities and shortcomings, to lead a better life. My counsel is this, regard the Bible more than you have been accustomed to do, as that which we are to use as the means of becoming holy. Regard the Bible as the great means of making you better, of making you good. Use the Bible for that purpose. I know how it is, and you will pardon me for telling you. Many times you do not love to read your Bible. The truth is, you take up your newspaper a second time and go on looking for something else in it when the Bible is lying neglected by your side. Then when you do take the Bible, you feel that it is rather dull reading. Now my counsel

(See **FBIS** on page 24)

# A Limited Message Or A Limited Fellowship

By David Nettleton

[The following was published in the 1960s by the General Association of Regular Baptist Churches (GARBC). The GARBC once practiced biblical separation and gave clear warnings against New Evangelical compromise, and they published many helpful materials such as the following. Sadly, this is no longer true, and many good churches and pastors have left the GARBC in recent decades because of its slide away from Scriptural separation. — David Cloud.]

“Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” Acts 20:26-27

This message, like many, is born out of an experience. It may be some others are going through similar experiences. Therefore, let me recount the one which brought this message to light.

I was brought up as a Presbyterian. I was saved at a college which was interdenominational in student body, but was managed by the Church of the Brethren. From there I went to a seminary which was not a denominational school, and from there to

another seminary which was United Presbyterian. I entered the Baptist pastorate with no Baptist training except that which came from reading of the Scriptures. A few years later I was drawn into an interdenominational youth movement and was given the leadership of a local Saturday night rally. I cooperated with any who were evangelical, regardless of their associations. I was advised by top leaders in the movement to seek the names of outstanding modernists for my advisory committee. I didn't do that. But I did follow advice which led me to send all converts back to the churches of their choice, churches I knew to be liberal in some cases. This greatly troubled my conscience and I prayed and thought about it.

Another problem connected with this work was the failure on my part to instruct any converts on the matter of Christian baptism, which in the Scriptures is the first test of obedience. I felt that I should do this inasmuch as Peter and Paul did it. But how could it be done when on the committee of the work there were close friends who did not believe it? By such an association I had definitely stripped my message and

my ministry of important Bible truths which many called “nonessentials.”

In the follow-up work it was not convenient to speak of eternal security in the presence of Christian workers who hated the name of the doctrine. Thus the ministry was pared down to the gospel, just as

if there was nothing in the Great Commission about baptizing converts and indoctrinating them. I had found the least common denominator and I was staying by it. But my conscience had no rest. Then it was that Acts

( See GARBC on page 17)

## There Always Will be God

“They cannot shell His temple,  
Nor dynamite His throne;  
They cannot bomb His city,  
Nor rob Him of His own.

“They cannot take Him captive,  
Nor strike Him deaf and blind,  
Nor starve Him to surrender,  
Nor make Him change His mind.

“They cannot cause Him panic,  
Nor cut off His supplies;  
They cannot take His kingdom,  
Nor hurt Him with their lies.

“Though all the world be shattered,  
His truth remains the same,  
His righteous laws still potent,  
And ‘Father’ still His name.

“Though we face war and struggle  
And feel their goad and rod,  
We know above confusion  
There always will be God.”

GARBC . . .

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20:27 came to mean something to me.

The great apostle had never allowed himself to be drawn into anything which would limit his message. He could say with a clean conscience, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Why cannot many say that today? In my case, and in many other cases, it was due to a desire to teach a larger audience and to work with a larger group of Christians. Many have been carried away from full obedience by a noble-sounding motto which has been applied to Christian work. "In essentials unity, in nonessentials liberty, and in all things charity." Some things are not essential to salvation but they are essential to full obedience, and the Christian has no liberty under God to sort out the Scriptures into essentials and nonessentials! It is our duty to declare the whole counsel of God, and to do it wherever we are. Paul had a wonderfully balanced ministry. In his preaching he would never please men, for he knew he could not be pleasing to God if he tried to please men. Yet in his living he testified, "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). "Even as I please all men

in all things, not seeking mine own profit, but the profit of many, that they may be saved" (1 Cor. 10:33). What a happy balance this is in the ministry! It is true, humble, and wholesome.

Today we are choosing between two alternatives. *A Limited Message or a Limited Fellowship*. If we preach all of the Bible truths, there are many places where we will never be invited. If we join hands with the crowds, there will be limiting of the message of the Bible. Bear this in mind—it is the Baptist who lays aside the most! It is the fundamental Baptist who makes the concessions! Think this through and you will find it to be true. We believe in believer's baptism. We believe in separation. We preach eternal security. We believe in the imminent coming of Christ. We consider it an act of obedience to reprove unbelief in religious circles. The Sadducee and the Pharisee are to be labeled. But according to a present philosophy we must lay these things aside for the sake of a larger sphere of service.

Which is more important, full obedience or a larger sphere of service? And yet I do not fully believe these are the only two alternatives. It is our first duty to be fully obedient to God in all things, and then to wait upon Him for the places of service.

It may be that we will be limited, and it may be that we will not. Charles Haddon Spurgeon did not travel as widely as some men of his day, but his sermons have traveled as far as the sermons of most men.

I have recently read a religious article by a great evangelist. He deplores the moral conditions in America. He deplores the conditions in our schools. He speaks against the liquor traffic and against juvenile delinquency. But nothing is said against America's greatest enemy — *The modern belief which goes forth from supposedly Christian churches*. The strength of the nation lies in her love of God. That love has grown cold in many churches, and Jesus Christ our Lord is called an illegitimate child, a confused young man and a dead teacher. That kind of thing needs to be rebuked at the cost of reputation and even at the cost of life, if need be. But as soon as it is rebuked, the man who rebukes it will lose the majority of his following, if he is gaining that following through cooperation with modernistic churches.

It is my belief that some of our great evangelists today are thorough Bible-

believing Christians. They accept nearly every truth in the Book. It seems they refrain from preaching all the counsel of God for one reason. To them, it is important to reach farther even if we reach with a smaller message. The breach within so-called Protestantism today is as great as the breach between Protestantism and Roman Catholicism. We need to make this fact known. But every time we promote the inclusive type of ministry we are covering up a fact that needs to be known.

God has given us a great message to preach. It contains the glorious gospel of our Lord Jesus Christ, but it is not limited to that gospel. He has commissioned us to preach the gospel, baptize our converts and indoctrinate them (Matt. 28:19, 20). He has given us the very best system of follow-up work, which is the building of Bible-believing churches and joining converts to them. He is calling us to loyalty and obedience.

We need no new message. We need no new method. We need only the spirit of obedience found in Paul when he testified, "For I have not shunned to declare unto you all the counsel of God." □ □

**It lightens the stroke to draw near  
to him  
who handles the rod.**

# God's Instrument In Winning Souls

By R. J. Anderson

*“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some, and this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a*

*castaway”* (1 Cor. 9:19-27).

We invite your attention to the words of the apostle where he has told us that he is all things to all men in order that he might save some. Certainly he must recognize this fact, that there are various things the Holy Spirit might use in order to bring men to the knowledge of the saving grace of God.

I want to state first of all this great fact: In salvation two instruments are absolutely essential. Do away with either of these, and you would have no salvation. These two instruments are the Word and the Holy Spirit. However, I deem it a fatal error to say that God never uses any other instrument save the Word and the Holy Spirit in dealing souls.

We cannot over-emphasize the importance of the Word. Without the Word we would not even know the plan of salvation. We cannot just pray for a heathen over in Africa, and say, “Lord, save that man.” The Lord knows who he is and where he is, but in order for that man to be saved, somehow he must hear the plan of salvation, and that plan of salvation is found in the Word of God. We would not know

of salvation apart from the Word of God. It is true someone might tell me the story, but they must, of necessity, learn the plan of salvation through the Word of God. I would not know of the Virgin Birth; I would not know of the necessity of the New Birth, except for the Word of God. These things are made clear through the Word of God, and so in the final analysis we are forced to admit that the Word of God, which is the Sword of the Spirit, is an absolute essential in the salvation of every soul, for through it we receive the plan of salvation and are told of the Savior who died to save.

It is also essential that we have the ministry of the Holy Spirit in order to be saved. The Scripture tells us that when He, the Spirit of Truth, is come, He will convict the world of sin, and of righteousness and of judgment. It is necessary to have the Holy Spirit in order to have conviction for sin. I do not believe we will have real conviction for sin apart from the ministry of the Holy Spirit, and His chief instrument is the Word of God and the byproducts of the Word of God.

Not only is it necessary to have the Holy Spirit to lead and to convict of sin, or wield the Sword of the

Spirit, but it is absolutely essential that we have the work of the Holy Spirit in the regeneration of a soul, for He alone has the power to produce the New Birth, and bring about the regeneration of the soul. Indeed it is true we must be born of the Spirit in order to be a child of God, and so we cannot over-emphasize the ministry of the Spirit in the salvation of a soul.

While we have said that these two instruments are absolutely essential, the Word and the Spirit, we insist that God may, and does, use many methods and instruments to bring sinners to a position where these two instruments will be heeded. Indirectly all of the work is done through these two instruments. I mean by that, that indirectly the work that takes place, all of it, goes back to the Word and the Spirit.

Let us stop and think a little along that particular line. If you should be of the opinion that it is the Word and only the Word, nothing but the spoken Word, or written Word, then we would like to ask you a few questions.

First, have you ever found an individual who so teaches that is consistent in

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his teaching, and practices? Is he actually by his daily life and by what he says on other subjects and at other times, proving himself to be consistent or inconsistent in regard to this matter? If it be true, it is just the Word and the Holy Spirit never does a thing until the Word first has done its work, if that be the case, what must be the nature of the prayers of those who so believe? If it is just the Word and only the Word, then the only thing they could possibly pray consistently would be this, "Lord, help me to give the Word," or "Lord, direct me to give the right portion of the Word." He couldn't pray, "Lord, give me power," for that is something besides the Word. He couldn't pray, "Lord, give me spiritual guidance; Lord, let the Holy Spirit take this Word and apply it to hearts," for he is getting something in there besides the Word.

If that be true, if it is just the Word and only the Word, then different men preaching exactly the same message must produce exactly the same results. If it is just the Word and only the Word, for instance, I am told that when Jonathan Edwards preached that great sermon for the first time and described sinners in the hands of an angry God that the audience was so stirred that they just

actually grasped the seats before them and a mighty power swept over the audience. Then, if that be true all I need to do is to get that message, learn it word for word, or even read it. I don't even need to learn it. I can just stand before you and read the message that Jonathan Edwards gave, and I should get the same results.

If it is the Word and only the Word, it wouldn't make any difference if it is given compassionately or cold-heartedly. It wouldn't make any difference in the nature of the deliverance. The life of the speaker would not make any difference. He could be drunk or sober; he could be the most despised man in the country, or the finest, for his life has no bearing upon the situation at all. If it is just the Word, then the vilest criminal should get identically the same results when he presented it as the greatest Christian could possibly get by presenting it.

Might we illustrate it in this way. The doctor who gives medicine, if he gives identically the same medicine and the same amount, it doesn't make any difference whether he is black or white, whether you like him or dislike him, the medicine has the same effect regardless of who gives it. The administrator doesn't have anything to do as far as the results are concerned. If you are going to insist that it is the Word

and only the Word, if you and I preach the same message identically word for word, then the result should be identical.

Let us go a little farther with this line of reasoning. If it is the Word and only the Word, why do we ever pause to explain a verse of scripture? All explanation is folly, just give the Word! If it is the Word and only the Word, why do we have a song service? You say, "Well, we enjoy it." Maybe so, and there may be those who would argue, "Well, that's just to please God." "That's for the benefit of the saved." But do you know a man who will tell you that song services have no place or value in evangelization of the unsaved? There may be such, but as yet I have not found them.

Why, I can go back to the days before I accepted Jesus Christ as my Savior, and remember that before the song service was over I was just under such conviction that I could hardly sit still. I might grant that those songs are based upon the Word, but they are not literally the Word of God. They may have a portion of Scripture in them, but God has used something besides just the Word. If you argue that it is the Word and just the Word, then there is no value in preaching that a church should "Have a fine spirit of fellowship."

If it is the Word and only the Word, then there

is no such thing as wholesome influence of a Christian life. It doesn't make any difference how you live if you insist that it is just the Word and the Word alone. If a good life will not attract and be beneficial then a harmful life cannot hurt. It will not have a particle of influence upon unsaved ones not concerned, they can't have any value. There's no need of inviting them over the telephone or personally; it is the Word and the Word alone.

We want to see what the Word itself has to say in regard to the matter, and I believe this matter can be fully settled by the Word of God. We find that Christ refers to His own work even after He had preached the Word. Let us see where we find these words:

*"But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me"* (Jn. 5:36).

"The works that I do bear witness of me." If it is just the Word and the Word only, then the miracles of Christ did not bear witness. Then there would be no value to them as far as the unsaved were concerned at all. Raising Lazarus from the dead did not bear any witness that would convince the unsaved

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**SOULS . . .**

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at all; healing the sick and the blind and all the multitude of good works that our Lord did were of no avail as far as the unsaved were concerned. It could only be the message that he preached. It had to be just what He said. Why did Nicodemus come to Jesus by night and say, "For no man can do these miracles that thou doest except God be with him?" Now, there is an unsaved man, and yet he admits he has been impressed by the works that Christ had done. But let us go a step farther.

*"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 Judaea, and in Samaria, and unto the uttermost part of the earth"* (Acts 1:8).

I think all of us admit that these same men who were so defeated before Pentecost when Christ was crucified became men of mighty power on the day of Pentecost because they were filled with the Holy Spirit. You say, "They preached the Word." I believe the Holy Spirit gave mighty power to those people, and they preached a message that stirred the hearts because it was endued and used by the Holy Spirit.

Let us note here another characteristic that

the Holy Spirit used in convincing these people. We have the story of the first persecution. Just preceding this we have Peter's address before the Sanhedrin, and then we read:

*"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus"* (Acts 4:13).

Now it was the men they took knowledge of. It says, "... when they saw the boldness ..." Do you suppose they would have had exactly the same effect if Peter would have said in an apologetic manner, "Now, men I feel that I ought to tell you these things." You know it would not. No! He stood, and like a mighty hero of Christ, and the very attitude of the men did have effect. It says it did. Because he with boldness declared these truths they took knowledge of them that they had been with Christ. So the method of presentation had some effect. Not only the Word, but the very method in which it was presented.

In the Scripture lesson that we read to you from the 9th chapter of First Corinthians we find Paul very emphatically stating that he uses more than the Word. What does he say? Why, he said unto the Jews he became as a Jew that he might gain the Jew. He

tried to adopt even a manner of life that would help him to get the Word to them. Certainly it was the Word he presented to them that did the work of convicting of sin in the final analysis, but he had to do something before he could get the Word to them.

I saw a missionary who had worked in China for many years, an elderly man then. He said when he went to China he decided that he would have to be a Chinaman, in the sense that he adopted their customs, not their religions or moral standards. He even went so far as to grow a queue in order the he might approach the Chinese people. You might argue in this fashion concerning this matter, "Why don't you just get out, start a mission act, hold yourself aloof from the Chinese, be haughty and selfish if you care to. Don't try to get down on the level with the Chinese and be like them; that's all foolish; just give them the Word" "... all things to all men in order that I might win some ..." Paul said. Many times you will make your contacts in a very unusual way. Many a time the opening will come to present the Word, but isn't the opening evidence God is working? Certainly it is the work of the Holy Spirit.

But we go on a little further. We find in John 13:34 Christ is speaking of the effect of right living on others. Here we read:

*"A new commandment*

*I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another"* (Jn. 13:34-35).

The very attitude of Christians toward one another is used of the Holy Spirit to convince the world there is something genuine in Christianity. In these verses He taught them the mighty power of right attitudes toward each other. Why, a church can ruin its influence by the wrong attitude of the members toward one another, and it can deepen and widen its influence by the proper attitude. Certainly he told them here, He would be able to use the right attitude to the benefit of their fellowman.

Turn to the 17th chapter and the 21st verse, the last phrase:

*"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me"* (Jn. 17:21).

If we have that spirit of unity and harmony He says by that very spirit the world will believe that "thou has sent me."

Then let us see again in Matthew 5:16 the benefits derived from true Christian living. I mean the benefits that others derive from you living the life as

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**SOULS . . .**

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it should be lived. Here we have the urge: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

That is more than just simply a proclamation of the truth by word of mouth. "Let your light so shine; let your daily life so tell," that they might see your good works. He did not say that they might hear the things you have to say, but he is talking about the good works of a daily life that reflects the beauty of Christ. And He said, "by your good works you will cause men to glorify me."

We might notice the promise He makes the Christian wife in the first epistle of Peter:

*"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear"* (1 Pet. 3:1-2).

He is talking to the wives that do not have Christian husbands, and those who have been converted after marriage. He said that they might be won without the Word. There are people who would refuse to listen to the Word, but He said they will have to listen if you live it

out. They will have to see it if you demonstrate it by your daily life, and so we find that the Scripture plainly teaches that God does use other things besides the Word, which in reality are a product of the Word, the Word working through the lives of others, but He does use other things besides the Word to bring unsaved individuals to see their need of a Savior.

Nehemiah had them read the Word; that was a great thing, but he also had them explain the Word. If the Word was all that was needed, why stop and explain it, why comment upon it? Why does the Scripture tell us that God has selected some to be teachers if the Word is all? He just needed to select some to be preachers and read the Word. Why did Paul refer to Christian people as "epistles known and read of all men?" People see your life, and by the way you live they are going to believe the truth, or they are going to be misled.

We might mention many other verses if time permitted, but I believe we have called your attention to enough to show you that the Holy Spirit used Christian lives and Christian influences. We might reach out and show you how sometimes He uses sorrows and heartaches in order to make people come to the place where they are willing to listen to the Word. Sometimes it is

necessary to chasten before an individual will even be willing to listen. Let me give you an illustration:

Paul was a prisoner on a ship, and he warned them they had better not put to sea, for dangers were ahead. Nobody paid much attention to him, did they? Nobody listened to Paul then, and one day a storm broke upon them, and it stormed for days and days, and nights and nights until they were in despair of their lives, and now we find them ready to listen to Paul. He now reminds them that he had told them not to leave shore, but they did. Where is the captain while Paul is talking? Why didn't he say, "Shut up, we don't want to hear from you!" Paul is now in command of the situation. Will you tell me why they are listening to him now? They are listening to him because in the face of disaster they have been brought face to face with the fact here is God's man, but apart from the storm he would not have had that audience. He would not have been able to give them the truth. They did not listen before the storm, but they did when the storm was raging. He was in full command.

Sometimes it takes a mighty blow to make people see there is something in Christianity and that God's people amount to something.

In closing may we say this to you, get all the Word you can in your hearts and minds. Give all the Word of God you can to the people you deal with. Look to the Holy Spirit to give power to your message and to the Word as you present it, but let me say this to you, you must bear this in mind, God not only intends for you to *learn* the Word and *give* the Word, but God intends for you to *live* the Word.

Every phase of your life can be used as an instrument in the hands of God. Go out here and live before your fellowman, live beside the man in the shop, live beside your husband or your wife, your sons and your daughters, live out the Word, and you will find that as you live the Word you will be far more able to give the Word and the plan of salvation by remembering that God not only uses the Word, but He uses all the by-products of the Word in bringing men to see their need of a Savior. □ □

**The Longest Chapter in the Bible,  
Numbers 7,  
Nearly 7,000 Words,  
Is About Giving!**

## Sunday Sickness Or (Morbus Sabbaticus)

Sunday sickness is a disease peculiar to church membership, and the sad thing is that some of our members have actually contracted this awful disease.

### Symptoms

The symptoms vary, but it never interferes with the appetite. It never lasts more than twenty-four hours at a time. No physician is ever called. It always proves fatal in the end — to the soul.

It is contagious. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night, and the patient awakes as usual, feeling fine; eats a hearty breakfast. About nine o'clock the attack comes on and lasts until around noon.

In the afternoon the patient is much improved and is able to take a ride and read the Sunday papers, and even watch a baseball or football game. Patient eats a hearty supper, but the attack soon comes on again and lasts through the evening worship hour. Patient is able to go to work Monday as usual.

### Prescription

On Sunday morning rise at seven and use plenty of cold water on the face;

eat a plain hearty breakfast, then mix up and take internally a dose composed of the following ingredients: Will, Push, Energy, Determination, Self-respect, Respect for God's Day, Respect for God's House, Respect for God's Book, a desire to be somebody, and the desire to be a good citizen.

Stir the above ingredients well; add a little love to make it sweet; take a large dose every three minutes until Sunday School time, unless relief comes sooner. If the day is stormy, an external application of raincoats and umbrellas will be helpful.

Signed: Dr. Never Fail

## What Is A Christian?

It is high time Baptists were becoming more concerned about Bible Christian character. Evidently many Baptist by name, including preachers, are more concerned about religion than they are about Christianity. Most people are religious, but comparatively few are Christians. Our greatest need is not more religion, but more Christianity.

Pagans have religion, but they have no Christianity; they have their belief

and their worship, but they do not have our Christ, therefore, their religion is vain. Religion is anything believed regarding the spiritual nature of man and his relation to a supernatural being. Christianity is believing practicing the doctrine of Christ. To be a Christian means far more than a name, or a church membership. It means to be Christlike; it means to obey the rules and regulations of the New Testament.

We have millions of Baptists who are Baptist by name, who know but very little about the fundamental doctrine of the New Testament. Many of them even believe in apostasy, open observance of the Lord's Supper, alien baptism and many of them do not believe in missions at home or abroad, but still they call themselves Christians and Baptists.

There are millions of so-called Baptist who do not believe in Bible repentance and faith, and many of this number are preachers, but, oh, to hear them tell it, they are real Christians and real Baptists. To wear a name or to make a claim does not produce character. In Matthew 7:22-23 Jesus said many would claim their work before Him, but He would profess to them that He never knew them and that their work was the work of iniquity. To be a Baptist in reality is grand, because it is to be a Christian in reality, but to be a Baptist in name, only is tragic to both the individual and to the church.. To be a Baptist without the doctrine and practice of the New Testament is to be neither a Baptist nor a Christian. □

**“If we ever forget  
That we're a nation  
Under God  
Then we will be  
A nation gone under.”**

**Ronald Reagan**

SMITH . . .

(Continued from page 2)

financial aid to parochial schools; religious displays on government property; whether governmental legislative bodies may employ chaplains, pray and be led in prayer; whether gifts for religious purposes should be deducted from income taxes; whether property used for religious purposes should be taxed; whether courts should be opened with a plea for God's protection, whether ministers and ministerial students should be exempt from military service; should God's name be used in oaths of office; should chapels be in government buildings; should displays of religious art be permitted in government buildings, et cetera.

Can anyone doubt that this list will continue to grow in the years to come?

The Supreme Court's decision in 1940 has caused an expanded dialogue which has increased litigation on the subject of freedom of religion. The right to participate in this dialogue and litigation is a precious right.

Even after many of these religious issues have been declared legal or illegal, the dialogue, often bitter, rages on, questioning or approving the courts' decisions. This situation is aggravated by the infighting between the Justices of the Supreme Court who criticize one

another's opinions and in many instances in words of sarcasm and ridicule.

For examples, I refer to three of the most controversial cases.

In a 1962 New York case, the Supreme Court held prayer in public schools violates the First Amendment. Two Justices did not participate in the decision. Five Justices joined in the Court's opinion, one Justice filed a concurring opinion and one Justice filed a dissenting opinion. Here we find a divided Court with multiple opinions.

In a 1963 Pennsylvania case, the Supreme Court held that reading from the Bible, without comment, and the reciting of the Lord's Prayer by students in unison violates the First Amendment. While joining in the decision, four Justices filed separate opinions and one Justice dissented. Here again we find a divided Court with multiple opinions. And now we have the Supreme Court's decision on June 4, 1985 striking down an Alabama moment of silent meditation statute, because it contained the word prayer. Once more we find a divided Court with multiple opinions. Justice Stevens wrote the opinion of the Court and was joined by Brennan, Marshall, Blackmun, and Powell. However, Justice Powell wrote a concurring opinion. Justice O'Connor filed an opinion concurring only in

the judgment. Here is an interesting quote from her opinion:

"No law prevents a student who is so inclined from praying silently in public school."

Justice Rehnquist's dissenting opinion included a detailed history of the religion clauses of the First Amendment.

Justice White filed a brief dissenting opinion in which he stated: "I appreciate Justice Rehnquist's explication of the history of the religion clauses in the First Amendment."

Chief Justice Burger filed a dissenting opinion and I am constrained to quote his first two paragraphs:

"Some who trouble to read the opinions in this case will find it ironic — perhaps even bizarre — that on the very day we heard arguments in this case, the Court's session opened with an invocation for Divine protection. Across the park a few hundred yards away, the House of Representatives and the Senate regularly open each session with a prayer. These legislative prayers are not just one minute in duration, but are extended, thoughtful invocations and prayers for Divine guidance. They are given, as they have been since 1789, by clergy appointed as official Chaplains and

*paid from the Treasury of the United States. Congress has also provided chapels in the Capitol, at public expense, where members and others may pause for prayer, meditation — or a moment of silence.*

*"Inevitably some wag is bound to say that the Court's holding today reflects a belief that the historic practice of the Congress and this Court is justified because members of the Judiciary and Congress are more in need of Divine guidance than are schoolchildren. Still others will say that all this controversy is 'much ado about nothing,' since no power on earth — including this Court and Congress — can stop any teacher from opening the school day with a moment of silence for pupils to meditate, to plan their day — or to pray if they voluntarily elect to do so."*

Nine Justices participated in this case and six opinions were filed. This lack of consensus by the Court shrouds the religion clauses in the First Amendment with mystery as to meaning.

There is one thing I am certain of, no one can deny the fact that this on-going dialogue and litigation has led to the unquestioned right of the individual to choose a religion or no religion

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**BODY . . .**

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were yet without strength (to save ourselves), in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life ... Therefore as by the offence of one judgment came upon all men to condemnation; even so, by the righteousness of one man's disobedience many were made sinners, so by the righteousness of one shall many be made righteous ... where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so ought grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Here is truly glorious news for every sinner — and that includes you and me — “for all have sinned and come short of the glory of God.”

The symptoms of this disease from which we are suffering will be described in the next article. There is no doubt as to the diagnosis;

and the prognosis is hopeless apart from taking the one prescribed cure at the hands of the Great Physician. “For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:23).

Many people, affected by this incurable disease, have permitted themselves to be lulled to sleep by the lying words of the Devil. We are told not to get excited, that there is plenty of time, and that there are many cures easily obtained, cures which will enable us to remain right where we are, living in the midst of sin. Where are you today? Will you say “yes” to Jesus Christ and find out how wonderful He is?

[Next month: “Malaria and the Anopheles Mosquito.”] □ □

**SMITH . . .**

(Continued from page 23)

without interference by the Government at any level.

Even though the words “separation of church and state” do not appear in the First Amendment, these words constitute the phrase most often used in arguments and litigation (pro and con) concerning the relationship between government and religion. It is quite significant that while all these arguments and all this litigation have been going on, the citizens of our country have never elected a person to lead the United States who has

failed to publicly state his belief in and reliance on God. This should tell us all something about the vast majority of our people, something that we should think about, reflect upon, and cherish.

Yes, every President of the United States of America has publicly proclaimed his belief that Almighty God is our Creator and is the Ruler of the World.

As proof of this statement, I have selected from our Presidents' public speeches and proclamations certain excerpts that are clear and unequivocal expressions of their faith in and reliance on God. Most of these excerpts have been selected from inaugural addresses, because of the solemnity of such ceremonies and the further fact that such speeches are among the most widely publicized of all presidential statements.

As I have stated, these articles are not a legal treatise on the First Amendment — they are a collection of bits and parts of the history of our nation. In my opinion, the historical facts recorded in these articles prove that God is, indeed, in our Government.

These speeches and proclamations by our Presidents should be proof enough for anyone that God has always been and is in our Government. But, for the benefit of the unconvinced, I have cited

certain official actions by our Government, facts from our history, as proof that God is in our Government and has been from the birth of our nation, in peace and in war.

Evidence, illustrated and demonstrated, since the birth of our nation, proving God's presence and power in our Government is so abundant it cannot be assembled in one place or in this series of articles. For this reason, I have limited these articles to some of the most impressive and irrefutable bits and parts of this mass of evidence.

Read these articles and judge for yourself whether God is in our Government.

**FBIS . . .**

(Continued from page 14)

is, learn to regard the Bible more as the means of making you better, of making you holy. When you read it in private or hear it read in public, educate yourselves to regard it as the great means of making you better, of strengthening you, of correcting your faults, of helping you to know your duty and helping you to do your duty.” □

**A Christian is like  
A ship  
on the ocean.**

**It is on the world  
but not of the  
world.**