

The Baptist

CHALLENGE

a voice of independent Baptists

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High-Mindedness

By R. S. Beal

God is constantly appealing to His people to set their minds and hearts on things above and not on things on the earth. We are to look unto Jesus and to consider Him, as the text suggests (Heb. 12:3). It is impossible to be Christlike and walk in a saintly fashion if we indulge low thinking.

One of the great Russian novelists of a few years back told how he was arrested under trying circumstances at a time when so-called new Russia was in process of formation. He and seven others were imprisoned in a cell from which there was no escape except to be stoned

or exiled. He said that during those awful days a most singular thing transpired for which he was utterly unable to account. Every day when these eight prisoners heard the great clock strike noon, a trapdoor in their cell opened and a rather unprepossessing face of a grizzly soldier

looked up through the aperture and said, "Consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint," and then he disappeared and the trapdoor shut. They knew nothing of the man, whence

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**Message #9, Preached
March 4, 1979**

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:17-18).

In these verses we find the reaction that occurred to John when he turned to see the voice that spake unto him. He not only saw

The Keys of Death & Hell

By M. L. Moser, Editor

these seven golden candlesticks, but he saw the Son of man, the Lord Jesus Christ in all of His glory. As he saw the Lord in all of His glory, that vision completely overpowered him. So much so that it says: "And when I saw him, I fell at his feet as dead" (Rev. 1:17).

As you read through the Old Testament and see where other men had the opportunity to view the

Lord, we find they had a similar experience. In the Book of Isaiah we see the reaction of one man as he sees the Lord in His glory. As Isaiah writes concerning this experience, he says, "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he

covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine

(See **REV** on page 12)

Quiz The Pastor

Are Non-Tithers Thieves?

By R. Lofton Hudson

Question: Recently a preacher said that those who didn't tithe were just as guilty of being a thief as anyone else who steals. He also stated that we in the congregation might be sitting side by side with thieves who steal from God. Do you think this approach is Christian? Are those who don't tithe really thieves?

Answer: Are you a tither? If you are, you have nothing to worry about.

Or maybe you are sitting in judgment on the preacher. I wouldn't do that. He will have to answer to the good Lord for what he preaches. We are expressly forbidden to judge one another (Rom. 14:4, 10).

Besides your preacher is squarely in the tradition of the great prophets of the Bible (Read Mal. 3). Maybe he was a little over-

dramatic in calling attention to the people sitting right beside you. He might have mentioned the ones in the choir and possibly many Sunday School and Church leaders. There are really very few thoroughly honest tithers in our churches. But thank God for those who do tithe!

No, I don't think that the preacher's approach was entirely Christian. It tends to browbeat and label those who are not tithers.

Yes I do think that those who do not tithe are thieves, in the sense that they are not entirely honest as stewards. □

BEAL . . .

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he came or who he was except that he brought comfort. That happened every day for an entire month just at the noon hour.

In the presentation of this beautiful text I do not come to you in this strange manner, but with an open Bible to call each one of you to fix his mind upon Him who "is set down at the right hand of the throne of God." May our blessed Lord hover over us in the fulness of His Holy Spirit to the end we might forget earthly things and get a vision of Him such as we have not had heretofore.

May I remind you at the outset of my message that the Word of God is very extreme, very dogmatic, that it makes no relative statements, but only those that are absolute and final. As someone has suggested, it deals not in grays, but in blacks and whites. Its assertions are unqualified and unequivocal. As there are many absolutes in the written Word, so there are absolutes in connection with the Living Word. Think on these: Jesus Christ is absolutely necessary; absolutely sufficient; and absolutely accessible. This is the Christ of God, the Christ of Scripture and the Christ of this glorious text.

The passage introduces us to a Person and calls for the consideration of a Person. We are not exhorted here to consider a church, a system, a ceremony, a ritualism, a mere human being, but Jesus Christ, the glorious Redeemer from heaven. Therefore may God enable us to rise above mechanics and machinery to think of

Him the author, the source, the consummation of all power and blessing.

We may wonder if it is necessary to give ourselves so completely to such thinking as is here suggested. The text itself contains the reason and suggests that this sort of thing is the divine remedy for very common ailments among the people of God. The exhortation is to "consider him ... lest ye be wearied and faint in your minds." "Lest ye be wearied" may be rendered, "Lest ye cave in," and this is the thing that happens to so many of us. Instead of enduring as He did, we weaken, we cave in, we give way, we fail. And with this begins a long process of self-justification rather than self-condemnation.

It is surprising to note how often the blessed Word warns against fainting. In Luke 18:1, "Men ought always to pray, and not to faint" "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him" (Heb. 12:5). "I know thy works ... and (how thou) hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted" (Rev. 2:2-3). We faint because we get discouraged. We labor long and sacrificially many times and see no

(See **BEAL** on page 18)

THE BAPTIST CHALLENGE

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M. L. Moser, Sr.

We begin today a series of messages on the deity of the Lord Jesus Christ. The doctrine of the deity of the Lord Jesus is one of the cardinal or fundamental doctrines of the faith. It is only after we see that Jesus Christ was God manifest in the flesh that we can come to a full appreciation of His offering upon the cross. Many people are not saved because they have not seen that Jesus, as the second member of the God-head, is fully able to save them from their sins. These five messages this week are to bring to your attention the teaching of the Word concerning the Lord Jesus Christ.

The Bible presents God as a Trinity, not three Gods as some would have us believe, but one God manifest in three persons. Three distinct persons whom we know as the Father, the Son, and the Holy Ghost. All through the Bible these three Persons in the God-head are pre-

sented on terms of perfect equality.

We find the first intimation of the Trinity in the very first verse of the Bible (Gen. 1:1). We read "In the beginning God created the heaven and the earth." The word translated God in our language is a uni-plural noun and is used many, many hundreds of times in the Old Testament. It can be translated "gods". The word "*Elohim*" is in the third number indicating that in this God-head there are three persons. Here, however, is an interesting fact. That while the word "*Elohim*" is a plural noun, the verb translated by our English word create in the Hebrew, is a singular verb "*bara*" — a plural subject and a singular predicate. Such an arrangement can be understood only in the light of the Bible doctrine of the Trinity.

We also read in Genesis 1:26 "And God said let *us* make man in *our* image, in *our* likeness." Here we have a consultation on the part of the God-head concerning the creation of man. God the Father was speaking to the

other two members of the God-head and speaking to them as equals. In Genesis 11:7 we also read of another conversation in the God-head concerning the wickedness of the people and the determination of God to confuse their tongues and scatter them upon the face of the earth in accordance with God's original command. In this last passage we read "Let *us* go down." Do you see what I mean? The Bible presents the God of the Bible as a Trinity, three yet one, one yet three.

When we turn to the New Testament we read of Jesus speaking to the Father "And now, O Father, glorify thou me with the glory that I had with thee before the world was" (Jn. 17:5). In this passage we see that Jesus was in glory, on terms of equality with the Father before the Word came into existence. We also read of the associated Word of the Trinity.

In the birth of Jesus we have the associated work of the Trinity. God is the Father of Jesus Christ. No man had anything to do with the birth of the Lord

Jesus. He is called the only begotten of the father. He is God's real son, born of the virgin Mary. Jesus was begotten in the womb of the virgin Mary by a supernatural act of God the Spirit. In Matthew 1:20 we are told that Jesus which was conceived of Mary was of the Holy Ghost. In the birth of Jesus Christ we have the Trinity.

At the baptism of Jesus we have again the associated work of the Trinity. God the Father spoke from heaven, the Holy Spirit descended in the form of a dove, and Jesus Christ was present in bodily form. The baptismal formula given in the Great Commission commands us to baptize in the name of the Trinity — Father, Son, and Holy Ghost."

Jesus is spoken of as the mighty Creator of heaven and earth. Remember that Jesus did not begin to be in the hour of His birth. You and I had no existence save in the mind of God before we were born. Jesus co-existed with God the Father throughout

(See **DEITY** on page 17)

The Deity of the Lord Jesus — #1

This was a series of messages preached on the radio Monday through Friday.

By M. L. Moser, Sr.

That “baptism is only a form and one form is as good as another, provided it is done in the right spirit and with a good conscience,” is the view which many earnest, evangelical Christians who practice sprinkling or pouring take when they discover that the arguments for immersion as the mode of Christian baptism cannot be answered. They often add that baptism in any form is not essential to salvation, thus implying that the mode is of little importance.

The fact that immersion was the primitive mode of baptism is as well established in the field of biblical scholarship as is any fact which modern science has been able to demonstrate. The proofs are so overwhelming that there is no pedobaptist scholar of acknowledged standing anywhere in the world who would risk his reputation by endeavoring to establish the claim that Jesus Christ was not immersed in the Jordan, or that immersion was not the practice of the apostolic age. The period of debate is ended. The question is settled as to the fact. The issue now relates to the necessity of continuing or restoring the practice of immersion. When a Baptist today declares, “I have proved beyond controversy that immersion was the primitive form of baptism,” his opponent often will not deny the statement, but promptly and somewhat flippantly answers, “Well, if

The New Testament Message in Baptism and the Only Way to Preserve It

By Rufus W. Weaver



Editor baptizing in Guanajuato, México in 1956. M. L. Moser, Sr. is in the background holding a microphone.

you have, what of it?” The whole baptismal discussion among evangelicals has taken on a new aspect; it centers not about the historic proofs for New Testament baptism, but upon the ethical obligation to its continued observance.

The study of the history of all religions clearly reveals the fact that every religious form had, when first introduced, a meaning and a value more or less clearly known to all who

participated in setting it forth. Every religious form which sets forth an idea or presents a series or system of ideas is properly called a symbol. In theology, creeds, confessions of faith and all formal and authoritative statements of doctrine are called symbols. In like manner, all words, whether spoken or written, are symbols in that they set forth or represent ideas.

Religion lives only by communication and in-

fluence. Christianity is a preaching or a communicating religion. A form used to communicate truth becomes symbolical in character. Such are the few and simple forms or ordinances which we find in the New Testament.

There is a tendency seen in all religions to magnify and to exaggerate the value of religious forms. To get the use of the symbol without the abuse has been in the past Christian centuries no easy task. This was the point of departure from New Testament truth which introduced all the errors of Rome. This tendency led very early to the widespread acceptance of the heresy of baptismal regeneration; the baptized were saved because of their baptism, the unbaptized were lost. Thus the principle called Sacramentalism gained ascendancy — the teaching that there is in religious forms of themselves an efficacy to bestow salvation and spiritual grace. This became the basal principle upon which the Roman Catholic, the Greek Catholic, the High Church Episcopal ecclesiastical organizations are founded.

The issue which Baptists raise does not have to do primarily with baptism or its form at all. The Christian world is divided into two opposing armies with many of the evan-

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gical denominations unallied with either but endeavoring to preserve an impossible neutrality. The one army is made up of the hosts who believe in the efficacy of religious forms — those who accept sacramentarianism; the other army is made up of those who hold steadfastly to the belief that these forms are symbolic, setting forth divine truth and giving in a dramatic way convincing evidence of the saving and sustaining power of the gospel. This army is led by the Baptists.

Among the fundamental ideas for which Baptists stand and which they hold in a distinctive way are: “The worth of man, the necessity of the new birth, and the preservation of truth in Christian symbols.” In the preservation of truth in Christian symbols, Baptists exhibit the following principle: “*The religious experience must precede the religious expression or form; the religious expression or form must follow promptly the religious experience and must set forth and express this experience in accordance with New Testament teachings.*” We hold that no religious form is valid which does not express a genuine religious experience. We deny the efficacy of forms to produce spiritual experience; we affirm the necessity of

forms to express religious experience. Baptism is limited to believers, for they alone have the experience which baptism portrays. Infants cannot have the experience, so baptism is denied them along with all others who have not trusted in Jesus Christ as a personal Saviour.

For those who deny the efficacy of forms and reject sacramentarianism the issue narrows. Baptism is either symbolic or sacramental; if symbolic, it sets forth an idea or a group or system of ideas. Baptism tells something. It tells the truth, or it tells falsehood. Baptism by immersion cannot express the same idea or group of ideas which pouring or sprinkling sets forth. The change of the form of baptism changes its meaning. The substitution of some form other than the one which Christ ordained is a willful misrepresentation of His thought and in so far as it misrepresents it is the thwarting of His purpose. To substitute another form and solemnly declare it to be done “in the name of the Father and the Son and the Holy Spirit,” when the officiating minister knows that Jesus commanded immersion, very nearly approaches blasphemy. From the committing of this sin, Baptists have escaped by requiring baptism to be by immersion, and in the spirit of Christ they are seeking to persuade all who have trusted in Jesus Christ to

follow with them in obeying the unmistakable teachings of Scripture and the positive command of the Master Himself.

It is a matter of surprise that men and women who give so many evidences of their loyalty to Christ should refuse to be baptized by immersion after their judgments have been convinced by the plain teaching of the New Testament as to its propriety. These fall into groups: one holding that baptism is a meaningless ordinance and the other maintaining that Baptists are in error as to its meaning.

If baptism is a meaningless form, there is no reason for discussion as to its mode. Sprinkling and pouring would then certainly be more convenient than immersion. But if baptism be a meaningless form, Jesus blundered in commanding all believers to be baptized. He sets Himself against the formality and ceremonialism of His day, and it is not credible that He later should have reversed Himself and imposed a meaningless and worthless ceremony to create division and bitterness among His followers for all time. The introduction of a useless form and the giving to it the prominence which it has in the Great Commission reflects both upon the sanity and the sincerity our Lord. No one can affirm the one mode of baptism is just as good as any other without

discrediting Jesus Christ.

The command which Jesus gave that all who became disciples should be baptized by immersion rests upon eternal truth. Baptism by immersion embodies a group of ideas. Taken together, they epitomize the essential teachings of Christianity. Baptism presents a trinity of truths:

1. **Historical Christianity** — the death, burial and resurrection of our Lord are dramatically represented in the burial and in the resurrection from water.

2. **Experiential Christianity** — the experience of the believer once dead in sin and now alive through faith in Jesus Christ, rising from a watery grave “to walk in newness of life.”

3. **Prophetic Christianity** — the Christian’s hope of a resurrection from the dead after the burial of the body in the grave.

The mode of baptism is an insignificant matter in comparison with the glorious, up-lifting truths which it sets forth. It is the meaning of baptism which makes its proper observance morally imperative. In no symbol was there ever deposited so much or so precious truth as in Christian baptism. In it there is preserved a sufficient revelation for the perpetuation of Christian faith, were every Bible destroyed and every church leveled to the ground, provided those who par-

(See **BAPTISM** on page 24)

The Sinfulness of Open Communion

By J. Cullis Smith

“Open Communion” says that all professed Christians should be invited to take the Lord’s Supper with a church whether or not they are church members and regardless of their faith or church membership. Permit me to point out the sinfulness of such a practice.

1. *This practice relies upon the heresy of universalism.* If the true church is universal and every child of God is born into it; then “open communion” would be fine, but we see in the Bible that each local congregation is a body within itself and should observe the Supper within that body (1 Cor. 11-12). “Open Communion” slaps the Lord’s churches in the face by universalizing them, denying the Bible teaching concerning what a church is. The great “ekklesia” for church in the New Testament means “an assembly” or “congregation” of true followers of Christ and is not used even one time in a universal sense, although many times in the institutional sense!

2. *It degrades the Lord’s churches to an equal basis with worldly, man-made churches.* “Open Communion recognizes all churches as being equally scriptural and these

various churches preach conflicting doctrines, thus presenting Christ as being divided against Himself. Christ did build His church (Lk. 6:12-13; Mt. 16:18), and it certainly is sinful to equalize them with churches built by Martin Luther, John Calvin, John Wesley, William Miller, Alexander Campbell, Amy McPherson, and many others too numerous to mention.

3. *“Open Communion” ignores every restriction in the Bible except one and misapplies it.* Is it sinful to fly in the face of God’s inspired Word by ignoring and disobeying it? We find the following restrictions in 1 Corinthians 11: (1) Must be taken only in a local church body, vs. 2, 20. (2) Cannot be taken as a feast, vs. 22. (3) Cannot be taken with division and broken fellowship, vs. 18-21. (4) Right elements must be used, vs. 24-26. (5) Should judge ourselves and be judged by the church, vs. 31; 5:12. (6) Must be united in doctrine, vs. 18; Acts 2:41-42. (7) Finally the Supper is restricted to a self-examination of each church member (not professed Christians) after all other restrictions including the church’s right to judge (1 Cor. 5:11-12). It’s membership is a reflection upon holy Scripture, twisting it and rejecting it to suit one’s own self. Therefore, “they do err not knowing the

(See **OPEN** on page 21)

Our Debt To The World

By Pastor Ronnie Wolfe – April 29, 2007

Amazing grace has saved my soul and brought me to the door

Of a great responsibility, no less but then
no more.

I owe my all to Christ my Lord, but what to men
I owe

Is all my heart and message, too, to witness here
below.

The world lieth in wickedness, and sins must meet their
doom.

Our debt to those who lie in death will not be ended
soon.

We must with determination go with endless
cause

To give God’s word to a dying world and never give it
pause.

For with the message God has giv’n the Gospel power is
strong.

It brings a sinner to his knees, repentance from his
wrong.

Faith in Christ has saving power, the sinner to
bring in,

Sanctify his trusting soul, forgives him of his sin.

So pay your debt to other men; their souls you may set
free

Through Gospel message paid by debt, their souls to God
agree.

Pay your debt of witness to all upon this
sod;

Tell them all of Christ’s own blood that brings a man to
God.

No greater debt can the world be owed than to give the
message clear

Of how the Savior saves from sin and brings the sinner
near

To God the Father and His Son through faith,
redemption’s plan.

This is our debt to all the world: reach out to every
man.

Great Hymns We Love**“My Faith Looks Up To Thee”****By Fran Essary**

Boston is today one of the largest cities in the world. One hundred eighty five years ago this was not the case, but even at that time it was a busy and important place when, on a September morning in 1822, a shy, thin, poorly-dressed lad named Ray Palmer, applied to the manager of a small Boston department store for a job. He was willing to do anything, he said. He earnestly declared that he was much stronger than he looked, and would work very hard if he might be given the chance to earn enough money to buy

school books from which he wished to educate himself in the hours when the store would not require him.

At the end of his first day of work, he had made good his promise to work hard, and in the long winter months which followed, he continued to do so, at the same time keeping his promise to himself to buy books and study them in all his spare hours.

For nine years, then, he devoted himself to the store every day and studied at night, hoping his studies would make him eligible for

entrance into the university. Sometimes, instead of studying, he would write verses, usually addressing them to God, in whom he had an abiding faith.

When a few days before his eighteenth birthday, a good man of Boston called at the store to offer Ray Palmer the loan of tuition for Yale, the young man replied with a smile, “God has sent you.” He entered Yale and graduated with honors when he was 22 years old.

Eager to begin paying back the friend who had helped him, Ray Palmer was happy to be offered an immediate teaching position in New York City. When he arrived there, he assured his new employer that he thoroughly understood the subjects he had been hired to teach and that he would do his very best. But it was a nervous and almost unhappy young man who engaged an inexpensive room in a 14th Street boarding house that night, and made ready for bed, facing the fact that tomorrow would probably be the most difficult day he had ever experienced!

That night he prayed for courage and strength, and found himself feeling much better for this little talk with God. Going back to the impulse of his boyhood to express his feelings in verse, he turned up the lamp, took out a small leather note-book which he always carried in his pocket and in it wrote:

“My faith looks up to Thee,
Thou lamb of Calvary,
Saviour Divine, . . . “

Thinking only of his own need, with no idea whatsoever of writing anything for other eyes to see, with simple trust in his heart, and just between himself and God, he wrote several stanzas. Then he returned the book to his pocket, where he carried it the next day, the next week, the next month and for many months, reaching for it and repeating his verse whenever he wanted new assurance of his Heavenly Father’s help and comfort.

It was on a February morning two years later when Ray Palmer, now an established young professor of 24, had occasion to return to Boston on a business trip, and, with an idle hour to spend, decided to call upon the owner of the store where he had worked for so many years as clerk and general handy man.

It was with keen disappointment he found that the place had changed hands. Just outside the door, however, he bumped squarely into a gentleman whom he had known for some time — the organist and composer Lowell Mason. Stopping on the street corner, surprised and delighted to see each other, the two exchanged stories of what each had been

(See **HYMN** on page 24)

The Anvil of God's Word**By John Clifford**

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he, and then, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed--the hammers gone.



A Teacher, a Coach, and a Student Have Religious Freedoms Stripped Away.

— The rights of Christians are under attack again! Consider what has happened just in the last week: In New Jersey, East Brunswick High School officials told football coach Marcus Borden he cannot kneel and bow his head while members of his team have a student-led pre-game prayer. In Wisconsin's Tomah Area School District, a teacher refused to give a student identified only as A.T. a grade on an art project because his work included "John 3:16" as well as "A sign of love." However, Buddha, Hindu and sorcerers are considered "approved" forms of art by the school. In Mt. Vernon, Ohio, school leaders told teacher John Freshwater he must put his Bible out of sight when students are in his room. Mr. Freshwater has refused to do so. He has had a Bible on his desk for the past 18 years. Our religious freedoms are slowly being taken away, mainly because Christians have not taken a stand! People of faith are being forced to remain

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silent while other religions are accepted in the name of "tolerance."

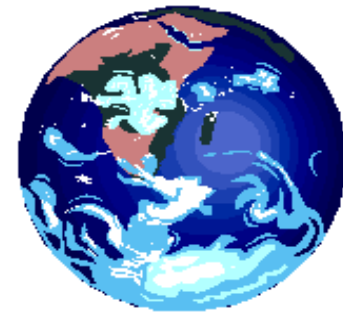
Christian Couple Fined Under New Mexico Anti-discrimination Law.

— On April 9 Jon and Elaine Huguenin of Albuquerque, New Mexico, were found guilty of discrimination against homosexuals and ordered to pay more than \$6,000. After they refused to photograph a lesbian "commitment ceremony," one of the lesbians filed a complaint against the Huguenin's photographic studio with the New Mexico Human Rights Commission. Jordan Lawrence of the Alliance Defense Fund, who represented the couple, said: "This decision is a stunning disregard for religious liberty and First Amendment freedoms of people of faith, of Christians, and those who believe in traditional marriage defined as one man and one woman. This shows the very disconcerting, authoritarian face of the homosexual activists, who are using these non-discrimination laws as weapons against Christians in the business world and Christians in their churches. There is a great threat to our religious liberties and our ability to speak out in

favor of traditional marriage when these non-discrimination laws are interpreted in such a harsh way to censor Christians and others" ("New Mexico Commission Orders \$6,000 Fine," OneNewsNow, April 11, 2008). — FBIS

A Very Cold Winter.

— In spite of the global warming frenzy, this past winter witnessed record levels of cold and snow. "Pacific storms dumped record snowfalls in the American West, in the Northeast and in Canada. China experienced its harshest winter in a century. Snow cover in Siberia and Mongolia is greater than at any time since the mid-1960s, and even Iraq saw snow this year for the first time in recent memory. ... A report from the Canadian Ice Service, which has kept records on sea ice since 1972, noted above-average coverage of the Arctic. Gilles Langis, a forecaster with the Ice Service, said the ice also is 10 to 20 cm thicker in most places. The report from the Ice Service was corroborated by the Denmark Meteorological Institute, which said the sea ice between Greenland and Canada was at its most expansive in 15 years"



("International Group Disavows U.N.'s Climate Claims," Baptist Press, March 19, 2008).

Four Christian Teachers Murdered In Somalia.

— Four Christian teachers, two of them converts from Islam, were murdered by Islamic militants April 13 in Beledweyne in south-central Somalia. According to the UK-based Barnabas Fund, Mr. Daud Assan Ali (aged 64), Ms. Rehana Ahmed (aged 32), both of Somali origin, and two Kenyans were shot and killed when militants stormed the school where the Christians were sleeping. "Both Mr. Ali and Ms. Ahmed lived in the UK and were converts from Islam to Christianity," said a spokesperson for Barnabas Fund. "Mr. Ali returned to his home town in 2004 to realize his life-long dream of establishing a school. The Hiran community education project Private English School was only completed one month ago. In his blog for supporters

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La Voz Del Desierto

La Existencia de la Iglesia Durante El Ministerio de Cristo

Por M. A. Curet

Algunos dicen que la Iglesia de Jesús está compuesta por todos los salvos de las distintas denominaciones que existen (una Iglesia Universal), pero eso no es así. Estas personas no tienen la revelación del Padre respecto a la Iglesia, y por eso hablan de esa forma. No pueden diferenciar entre *la Familia de Dios, el Reino de Dios y la Iglesia de Dios*.

La Familia de Dios está compuesta por todos los hijos de Dios, tanto en

el cielo como en la tierra. Incluye a todos los salvos, desde Adán hasta el último hombre que ha creído en Jesucristo; ya sea que esté en la tierra o en el cielo.

El Reino de Dios está compuesto por todos los salvos en la tierra en cualquier tiempo dado, *desde los días de Juan el Bautista*.

La Iglesia de Dios. La única iglesia que Dios tiene aquí en esta tierra hoy, es *la Iglesia Bautista local, NO universal*.

Cuando una persona nace de nuevo, pasa a formar parte de la Familia de Dios, pero no pasa a formar parte de la Iglesia de Dios. A la Iglesia de Dios se entra por medio del bautismo. Únicamente los creyentes bautizados en la Iglesia que Jesús edificó, o sea, en la Iglesia Bautista local, componen la Iglesia de Dios. Hay que tener claro que no estamos hablando de la salvación, *la salvación es por medio de Jesucristo únicamente*.

Estamos conscientes de que pueden haber personas salvadas en otras denominaciones.

El Padre nos ha revelado que Jesús edificó su Iglesia en Jerusalén, durante su ministerio terrenal, y que antes de irse al cielo con Su Padre, la organizó y la dejó funcionando. *Todo esto fue antes del Pentecostés*. Una Iglesia pequeña en sus comienzos; y que después

(Vea CURET en la pág 10)

Noticias Alrededor Del Mundo

Libro de Harry Potter Sobrepasa La Biblia En Ventas. — Hace algunas semanas, la edición final de la serie de Harry Potter, vendió unas 8.3 millones de copias en un solo día, en los Estados Unidos, y 2.65 millones de copias fueron vendidas en Gran Bretaña, en el mismo período de 24 horas.

La gente estuvo parada en línea toda la noche para comprar el libro basado en brujería y en lo oculto. Los

clientes pagaron un promedio de \$34.99 por copia. Un estimado de 325 millones de libros de Harry Potter, han sido vendidos por todo el mundo. La serie de Potter está ahora imprimida en 65 idiomas. Como resultado de los beneficios de su serie de Harry Potter, la autora J.K. Rowling, se dice ser la mujer más rica del mundo.

“Pero el Espíritu dice claramente que en los postreros tiempos algunos

apostatarán de la fe, escuchando a espíritus engañadores y a doctrinas de demonios” (1ra Tim. 4:1). Ver también 2da Tim. 4:3-4

Meteorólogo Influyente Dice Que El Calentamiento Global Es “Absurdo.” — El Dr. Guillermo Gray, pionero en la ciencia de pronósticos de huracanes, dice que la actual tendencia de calen-

tamiento es cíclica y que los seres humanos no son responsables de este. Hablando ante un salón de conferencia repleto, en la Universidad de Carolina del Norte, en Charlotte; Gray llamó a la educación del calentamiento global “*un lavado de cerebros*”, y dijo que el movimiento promovido por la película de Al Gore “Una verdad Inconvenientes” es “ridículas” y

Vea MUNDO en la pág. 10)

CURET . . .

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de Su ascensión y antes del Pentecostés, la Iglesia ya tenía como 120 miembros (Hechos 1:13-15); y que el día de Pentecosté se añadieron como 3,000 personas, a esa Iglesia existente, (Hechos 2:41, 47). Luego nos dice la Biblia, que se añadieron como 5,000 más (Hechos 4:4). Así que la Iglesia del Señor en Jerusalén, siguió creciendo (Hechos 6:7), cumpliéndose las palabras del Señor en Mateo 16:18: “... las puertas del infierno no prevalecerán contra ella.” Varios han estimado la membresía de esta primera Iglesia Bautista en Jerusalén, entre 25 mil a 50 mil miembros. ¡Una Iglesia muy grande!

I. La Primera Iglesia Fue Organizada Por Jesús Con el Material Preparado por Juan El Bautista.

A. Juan el Bautista recibió su nombre y la autoridad para bautizar del cielo (Mateo 3:1; 21:25; Juan 1:29-34).

B. Jesús y todos los apóstoles, incluyendo al sucesor de Judas Iscariote, fueron bautizados por Juan el Bautista (Hechos 1:21-

22).

C. Jesús tomó este *material* preparado por Juan el *Bautista*, y organizó la primera Iglesia en Jerusalén; *una Iglesia Bautista*.

II. La Iglesia Estaba En Existencia Durante La Permanencia de Cristo en la Tierra.

A. Cristo dijo: “*Edificaré mi iglesia*” (La Iglesia de Él), refiriéndose a los días de Su ministerio personal en la tierra (Mateo 16:18).

B. Le dió autoridad para disciplinar durante su ministerio terrenal (Mateo 18:15-18).

C. Cristo cantó alabanzas a Dios, en medio de la Iglesia (Hebreos 2:12; Marcos 14:26).

D. La Iglesia tenía un tesoro y una organización durante el ministerio de Cristo en la tierra (Juan 13:29). Ejerció su autoridad, eligiendo al sucesor de Judas (Hechos 1:15-26).

E. Las Ordenanzas y la Gran Comisión, les fueron dadas a la Iglesia, estando Cristo en la tierra (Lucas 22:17-19; Mateo 28:16-20).

Hermanos, seamos fieles a la revelación del Señor (Efesios 2:19-22; Judas 3). □

MUNDO . . .

(Vino de la pág. 9)

“absurda.”

Gray habló en la universidad el mismo día en que se anunció que Al Gore sería el co-recipiente del premio Nobel de la Paz. Dijo que hay un ciclo natural de calentamiento y enfriamiento, debido a los cambios en la salinidad del agua del océano, y que “*miraremos atrás a todo esto en unos 10 o 15 años y veremos cuán absurdo fue.*” Citó estadísticas, demostrando que hubo unos 101 huracanes entre 1900-1949, en un período de temperaturas globales más frescas, comparado a 83 entre 1957-2006, cuando la tierra se calentó.

Las opiniones de Gray lo han convertido en un extraño en la ciencia popular, y dice que muchos científicos están asustados de hablar contra la locura del calentamiento global, porque “*saben que nunca conseguirían ayudas financieras si hablaran.*” Una tirilla editorial en la publicación altamente liberal y humanística, “**Globo y Correo de Torontos,**” hace algunos días presentó a un hombre preguntando, “*¿Y qué sucede con todos los científicos que dudan sobre el calentamiento global?*”, y una mujer joven moderna y relajada contesta, “*nombre a uno.*” El punto era que ningún científico respetable duda del Al Gorismo. □

Doctrinas Fundamentales Sostenidas Por La Iglesia Bautista

1. Una Iglesia espiritual que tiene a Cristo por su Fundador, su Cabeza y su Legislador (Mateo 16:18; 1ra Cor. 3:11).

2. Sus ordenanzas son únicamente dos: El Bautismo y la Cena del Señor. Estas ordenanzas son meramente simbólicas; no salvan (Rom. 6:3-4; 1ra. Cor. 11:23-29).

3. Sus ministros son dos, no más: obispos o pastores y diáconos. Estos son siervos de la iglesia (1ra. Tim. 3:1-13; Fil. 1:1).

4. Su gobierno es una pura democracia, y eso de carácter ejecutivo; jamás legislativo (Mt. 18:15-22; Hechos 15:12, 22-23).

5. Sus leyes y doctrinas, la Biblia y nada más (2da. Tim. 3:16-17; 2da Pedro 1:19-21).

6. Sus miembros, los creyentes bautizados únicamente; salvos por gracia, no por obras, mediante el poder regenerador del Espíritu Santo (Efesios 2:8-10).

7. Sus requisitos: los creyentes ingresan a la iglesia mediante el bautismo, que debe administrarse por inmersión; luego deben prestar obediencia y lealtad a todos los mandamientos del Señor (Mat. 28:18-20; Hechos 2:41-42, 47).

8. Las varias Iglesias, aunque separadas e independientes en la práctica de sus leyes y disciplina, y en sus responsabilidades para con Dios, deben cooperar unas con otras.

9. Completa separación de la Iglesia y el Estado (Juan 18:36; Mateo 22:21).

10. Absoluta Libertad Religiosa para todo el mundo.

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What Baptists Believe

By Chester E. Tulga

We hear a great deal of glib talk about “our historical Baptist position.” Whenever it serves our purpose we appeal to “our historic Baptist position.” When it does not serve our purpose we ignore “our historic Baptist position.” While the Scriptures are the final judge of any “position” it is certainly of great value to know what that position was.

The following article was published as a tract by the American Baptist Publication Society and was generally acceptable in those days that preceded the organization of the Northern [now American] Baptist Convention. Neither the Society nor the Convention now subscribes to these principles. — Chester E. Tulga.

* * *

My Dear Friend: — I am not surprised that you wish to know something about the doctrines of the Baptists. We are sometimes much misrepresented; so that I feel a pleasure in complying with your request. The following are our sentiments, and if you compare them with the Scripture references, I think you will find that they agree with the word of God.

1. The revealed, though incomprehensible doctrine of the *Trinity*, or, the

existence of the divine persons of the *Father*, *Son*, and *Holy Ghost*, in the unity of the Godhead. Into this adorable name we are baptized on a profession of our faith (Mt. 28:19).

2. The true and proper deity of the Lord Jesus Christ, the eternal Son of God, and the mysterious union of the divine and human natures in His glorious person (Mt. 1:23; Jn. 1:1, 14).

3. The divinity and personality of the Holy Spirit (Acts 5:3-4).

4. The perfection, as well as the inspiration of the Holy Scriptures; and the right of private judgment, as the inalienable privilege of every man in all matters of religion (2 Tim. 3:16-17; 2 Pet. 1:21).

5. Eternal, sovereign, *personal election* (Rom. 8:28-34). Particular redemption, or the purchase of the church by the blood of Christ (Acts 20:28; Jn. 10:15). The total depravity of all men by nature (Psa. 51:5; Rom. 3:18). Effectual calling, through the regenerating influence of the Holy Spirit (Jn. 6:37). The perseverance of true believers, in faith, and holiness, to the end of life (Jn. 10:28; 18:9).

6. Free justification by the righteousness of Christ imputed to all who believe in Jesus (Rom. 3:24-28; Phil. 3:9).

7. The moral law is still binding, as a rule of life (Mt. 5:17-18; Rom. 7:12; 1 Tim. 1:8).

8. That all sinners, without distinction, should be invited to come to Jesus for salvation, and that all who believe in him shall be saved (Mk. 16:15-16).

9. That a church is a voluntary society, composed of baptized believers, having for its officers only pastors and deacons; and that pastors, who preach the gospel, are to be supported by the free-will contributions of those who receive it (Phil. 1:1; 1 Cor. 9:7-14).

10. That the baptism of credible believers, and them *only* by immersion (Mk. 16:16; Acts 2:41; 8:12, 36-38; Rom. 6:4), and the partaking of bread and wine in the Lord’s Supper (Mt. 26:26-30), are ordinances to be observed till Christ come; and that baptism must precede union with the church and the observance of the latter ordinance (Acts 2:41-42).

11. That the members of a Christian church are to be distinguished by their holy walk, and their obedience to all Christ’s commandments; that their attention to these is to be quickened and maintained by public teaching and mutual exhortation; but those who are disobedient to any of them, are to be admonished, and if they continue disobedient to be suspended, or excluded, from church-fellowship (Tit. 3:8; 2 Thess. 3:6, 14-

15).

12. We believe in the eternal blessedness of the righteous after death (Lk. 23:42-43; 2 Cor. 5:6-8); in the resurrection of the dead in a final judgment (Rev. 20:12-13); and in the eternal misery of all who die in unbelief (Mt. 25:46; Jn. 3:18).

Our churches, by delegation, and our brethren in the ministry, by common agreement, meet together to converse on topics connected with their own usefulness, the prosperity of our churches, and the enlargement of the kingdom of Christ. If difficulties occur, they consult the word of God, pray for divine direction, and ask each other’s advice.

From the days of John the Baptist *until now*, there have been Baptists; but lately the Lord has given them much increase. In the many blessings we have received we greatly rejoice, but take shame and humiliation to ourselves, that we have, in many respects, been so slothful, so deficient in the self-denial, activity, and devotedness, which we have exercised. While, therefore, we “thank God, and take courage,” we say from the heart: “Not unto us, O Lord, not unto us, but unto thy name be all the glory.”

Wishing prosperity to all who love the Savior in sincerity and truth, and praying that we may all be faithful unto death,

I am, dear friend, yours sincerely. □

REVELATION . . .
(Continued from page 1)

eyes have seen the King, the Lord of hosts” (Isa. 6:1-5).

As the prophet Isaiah sees this vision of the Lord in glory, it made him aware of just how much difference there was between him and his God. He saw the holiness and the righteousness of God, and it made him recognize as nothing else could, his own unholiness and his own unrighteousness. His response was “Woe is me! for I am undone; because I am a man of unclean lips.” There was a respect; there was an awe; there was a since of reverence as he realized that there he was in the very presence of God, and to be in the presence of God made him aware of his own unworthiness.

Joshua also had an encounter with the Lord, whereby he also was in the presence of the Lord. Joshua says: “*And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him,*

What saith my lord unto his servant?” (Josh. 5:13-14). So Joshua had a like experience as did Isaiah, for when he realized that he was in the presence of the Lord, the Captain of the hosts of the Lord, he fell down upon his knees and worshiped Him, for he realized he was in the presence of deity.

In the Book of Job, notice the response of Job when he recognized that he was in the presence of the Lord. “*Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without know-ledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes” (Job 42:1-5). As Job sees the Lord, and as he recognizes that he is in the very presence of the Lord Himself, the result is: “Wherefore, I abhor myself” that is, I hate myself, and I repent in dust and ashes. No wonder then that when John turned suddenly and as he looked and saw amid those seven candlesticks, and as he saw the*

Son of man, he said “And when I saw him, I fell at his feet as dead.”

Habakkuk describes that experience about as well as anyone can. Habakkuk describes his physical sensation and his physical feelings as he saw himself in the presence of the Lord. He said: “*When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of*

trouble: when he cometh up unto the people, he will invade them with his troops” (Hab. 3:16). Notice how he describes this fear when he felt himself in the presence of God. He said his belly trembled within him. Have you suddenly had a fear come over you and you felt a sinking sensation right in the pit of your stomach? This was the sensation that Habakkuk said that he felt.

(See **REV** on page 13)

Don't Just Belong

If you think your church the best,
Tell 'em so!

If you'd have it lead the rest,
Help it grow!

When there's something to do,
Let them always count on you.
You'll feel good when it is through,
Don't you know?

If you're used to giving knocks,
Change your style;
Throw bouquets instead of rocks,
For awhile.

Let the other fellow roast,
Shun him as you would a ghost,
Meet his banter with a boast
And a smile.

When a stranger from afar
Comes along,
Tell him who and what you are—
Make it strong.

Never flatter, never bluff,
Tell the truth, for that's enough;
Be a booster, that's the stuff—
Don't just belong!

REVELATION . . .

(Continued from page 12)

“My lips quivered at the voice.” He said “rottenness entered into my bones, and I trembled in myself.” This is the same experience that occurred to John as he turned and saw that he was in the very presence of God. He said when I saw Him, “I fell at his feet as dead.” May I say to you, that when these men of God saw that they were in the presence of God, that it caused them to fall upon their knees before Him in reverence, awe, and respect. Read of the experiences of Abraham, Jacob, Moses, Gideon, Isaiah, Jeremiah, the Apostle Paul, the Apostle Peter, and finally here, the Apostle John, and all of these had a like experience when they recognized that they were in the presence of God. The reason is that they knew that God was a holy, a righteous God that was worthy of all the worship they could give; that He was worthy of all of their respect and reverence they could bestow upon Him. No wonder that the Lord gives His command-ment to the children of Israel and says, “Thou shalt not take the name of the Lord thy God in vain,” for He is a holy, and a righteous God, and we ought to give reverence and respect unto Him. But do we?

We are living in a generation today where

there is really no respect for God at all. People today have no qualms about taking God’s name in vain, using His name in cursing, in blasphemy and in swearing. There is no reverence. There is no respect for God today. We have a group of people today called “Jesus People,” some are even here in Little Rock. They have no respect and no reverence for God. I don’t know if they still operate this place, but they used to have a place on West Roosevelt Street here in Little Rock, and it was called a coffee house. It was called “JC’s Place.” That’s the name that they used, and when they were referring to “JC’s” they meant Jesus Christ. No reverence; no respect. Though the Lord Himself does refer to us as brothers, and though He is our elder brother, yet we should never try to bring Him down to the level of just a common everyday “brother” and call Him “Buddy, Buddy” and try to act “buddy, buddy.” We must remember that Jesus Christ is God and we ought to give Him all of the worship, honor, and the respect that is due unto the Lord.

I want to say one more thing relative to this. I have heard Christians tell a joke that I thought was very much out of place. I cannot remember all of it, but it is a joke they picked up from the “Jesus People” I think, but it makes mockery and makes fun of the Trinity.

The only thing I can remember is that they said something about the Father, something about the Son, and what I remember is, they said the “Holy Spook.” This is not a joke. We’re talking about God. To bring the name of God, or to bring the Trinity down to the level where you make a joke of it is blasphemy. This is what God is talking about when He says, “Thou shalt not take the name of the Lord thy God in vain.” He is a holy God; He is a

righteous God, and we ought to reverence Him and respect Him and never make a joke about Him.

When John turned and saw that He was in the presence of Deity, he says: “I fell at his feet as dead.” But the Lord turned and spoke to him and put His right hand upon him to raise him up (Dan. 8:18). “And he laid his right hand upon me, saying unto me, Fear not” (1:17; Mt. 14:27; Mk.

(See **REV** on page 14)

Why Stand Ye Idle Christians?

Why stand ye idle Christians
When harvest time is here?
Put on your shield and weapon
And battle without fear.
The time is surely coming,
The days are passing by
When life on earth is over,
And in the grave you lie.

The souls of men are dying.
The reapers are too few;
Make haste to hear their crying,
And bring them life anew.
Put on the gospel armor
Thy mission to fulfill,
And bring them to the garner,
And rescue all who will.

The night is fast approaching,
It soon will be too late,
So watch and pray, keep working,
His words do not forsake;
For Jesus came to save us
And all who will believe
In Jesus Christ, our Savior,
Eternal life receive.

REVELATION . . .

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6:50; Ex. 33:20). It is natural for man to fear in the presence of Deity. However, the Christian need never fear, for he is eternally safe. If John, who knew Him intimately, was affected that way, what will be the effect on those who know Him not?

What words of comfort was this. Really, John should not have feared because he knew the Lord Jesus Christ as his personal Lord and Savior. But can you imagine the shock when he turned and saw the Lord in all of His holiness, in all of His righteousness, in all of His perfection. It was an automatic thing for him to see his own unworthiness and his own unrighteousness and he fell before Him in fear because here he was a sinner in the very presence of God Himself. But the Lord says, "Fear not." How many times did we hear the Lord speak to His disciples while He was here upon the earth and say to them, "Fear not little children, fear not." When we know the Lord, we need not fear at all.

The Lord then identifies Himself so that John might know exactly who He is. He says, and was dead; and, "*Fear not; I am the first and the last. I am he that liveth, behold, I am alive for evermore*" (Isa. 44:1:4; 44:6; 48:12). What He tells him is "I am God."

I am the self-existing One. I am the eternal One. I am the One that is the conqueror over death. He is alive never to die again (1 Jn. 1:1-2).

Now as John looked at this One, John remembered Him. It has now been over 50 years since He had seen Him face to face. As he turns, looks and sees the Lord, here is Jesus Christ, the same one, but now glorified in all of His glory. And John sees and recognizes that his faith in His resurrection has not been a delusion, that his faith had not been misplaced. Though Jesus had died and had been resurrected, and had ascended into heaven more than 50 years before this, yet John now sees that same Jesus glorified in heaven and he knows that his faith has not been in vain, that it is real. Though he has been absent from this One for better than 50 years, he realizes that this One that he has faithfully been serving all these years, is still alive. He knows that it is for this cause that he has now been exiled and isolated here upon the Isle of Patmos, that it is not all in vain. His Savior still lives. That very one that 50 years before he had worshiped while He was here in the flesh upon the earth, now he has the opportunity to see Him in His glorified state, conqueror over death, speaking to him, touching him, laying His hand upon him, and saying "Fear not." What

words of comfort and words of assurance that these were for John.

He also tells him. "*Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*" He tells him that He has the keys of hell and death. That Jesus Christ appeared to John in all of His majesty and in all of His glory was a reason why John should not be afraid. And so John is calm and quiet and has no fear. He is ready to listen and to hear what the Lord tells him. And the Lord says: "*I have the keys of hell and of death.*" He is the one who controls hell and death

(Psa. 68:20).

Now as we draw this message to a close, this is what I want to speak about "The keys of hell and of death." Keys are for gates or doors, and the Bible speaks of many gates. When we study the 21st chapter of Revelation, we find that there are 12 gates to the heavenly Jerusalem. But there are other doors and gates that have keys to them as well.

In Psalm 24 we read a few verses about heaven. Heaven has a door, and we read about the entrance into heaven. "*Lift up your heads, O ye gates: and be ye lift up, ye everlasting doors; and the King of*

(See **REV** on page 15)

True Worth

True worth is being, not seeming,
In doing each day that goes by
Some genuine good, not in dreaming
Of great things to do by and by.

No matter what men say in blindness
And spite of the fancies of youth.
There's nothing so kindly as kindness,
And nothing as royal as truth.

For good lieth not in persuing,
Nor getting of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

And slight is the sting of his trouble
Whose winnings are less than his wroth,
For he who is honest is noble,
In spite of his fortune or birth.

REVELATION . . .

(Continued from page 14)

glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the king of glory” (Psa. 24:7-10).

These verses describe the gate of heaven, and at the time of this opening, it is when Jesus Christ ascended into heaven. Here we have the reception as they open the gates of heaven and as He entered into heaven itself, and that is the gate that one day you and I will go through, if we know Jesus Christ as our personal Lord and Savior.

But there are gates of hell as well. Jesus, speaking about the founding of His church, says: *“And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it”* (Mt. 16:18). So there are “gates of hell.”

Now there are two ways that lead out of this life. In the Gospel of Matthew we read: *“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which*

leadeth unto life, and few there be that find it” (Mt. 7:13-14).

In Luke we read: *“Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are”* (Lk. 13:23-25). So we see that there are two ways leading out of this life. First, the gate that leads into heaven, that is the strait and narrow way. Then there are the gates (plural) that lead into hell. This is the broad way, and the Scripture says that there are few that enter into the strait gate, but many that enter into the broad ways, that enter into death.

Now what lies on the other side of the gates of death. Well, you’re not the first person that ever wanted to know the answer to that question. When we turn to the book of Job we find that the question was raised by Job as well. The question is raised *“Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?”* (Job 38:17). The question is: Have you seen that which is beyond death’s door? Do

you know what is on the other side of the gates of death? Just what does lie on the other side of the gates of death? Heaven and Hell!

Hell is the Greek word *“hades”* meaning “the unseen state or unseen world” where the non-material part of man goes at death. [Read the tract **Hell, Sheol, Hades, Gehenna, Tartarus** available from us.] Death refers to the death of the body, the material part of man. No man can die without permission from God Almighty (Jn. 5:21-29). No man can be raised from the dead without the same permission. Keys both open and lock doors. Doors permit some to enter and prevent others from entering. To hold the key to this was to hold the power over the invisible world. We need not fear to enter this world which He has entered and from which He has emerged triumphant. He has total power over the invisible or unseen world (Mt. 7:13; Lk. 13:24; Psa. 9:13; 24:7-9; 107:18).

Job didn’t have any revelation then, and Job did not say for he didn’t know. But we have a revelation that tells us what is on the other side of the gates of death. In the 16th chapter of the Gospel of Luke the Lord speaks to us concerning a rich man who died and went to hell, went through these gates of death. The Lord takes us through the gates of death

to the other side, into this invisible world, in order that we might know what is beyond the gates of death.

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom: the rich man also died, and was buried” (Lk. 16:19-22.)

Here the Lord takes us through the gates of death to let us know what is beyond the gates of death. *“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us*

(See **REV** on page 16)

REVELATION . . .

(Continued from page 15)

and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Lk.. 16:23-31).

Do you want to know what is on the other side of the gates of death, here it is. The Lord lets us see just a part of it, just a little bit of it. What is on the other side of the "gates of death" is hell. "And in hell he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame."

What's on the other side of the gates of death? Hell!

Some of the most awful words in the English language are connected with Hell. Words such as "where their worm dieth not, and the fire is not quenched" (Mk. 9:44), and "fire and brimstone" (Psa. 11:6). This is on the other side of the gates of death. This death refers to the death of the physical body. When you die, you're going to leave this world and go through one of these two gates, either that strait and narrow gate that leads to life everlasting, or that broad gate that leads to eternal hell.

Now here's a couple of things that can be taken by way of comfort. The Lord says that He has the keys of both death and hell. Keys speak of authority and power. That means that no man can die without the permission of God Almighty. But when God says it is time for you to die, no man will live beyond that day. No one will live beyond that time. He is sovereign over both spiritual and physical death. He has the keys of both hell and death. He's the one that controls the beat of your heart. He is the one that when He says it is time to die, you die, and then you go through the gate. If you're saved, you go through that gate that leads to life everlasting; if you're lost, you go through that gate that leads to an eternal hell.

Keys are used to both open and to lock doors, and doors permit some to enter and prevent others from entering. Though this rich man wanted Lazarus to come and help him, Abraham says there is a great gulf fixed. There's no leaving, there is no way, and what Jesus Christ is telling John when He says "I have

the keys of hell and of death" is to say that He has total and complete power over the invisible world. This One that John sees and in whose presence he is right now, is God, the Lord Jesus Christ, who has total and complete power over the

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How To Be Happy

By Walter L. Moore

In delivering the deed to a lovely fifty-acre park given to his beloved Emporia, Kansas, William Allen White said: "This is the last kick in a fistful of dollars I am getting rid of. I have tried to teach people there are three kicks in every dollar; one when you make it—and I do love to make a dollar, one when you have it—and I have the Yankee lust for saving. The third kick is when you give it away—and the biggest kick of all is the last one.

Dean Inge once said: "The unhappy people are those who are consuming nothing." He is also quoted as saying, "Doctors are fond of sending their fashionable patients to take a rest cure. In nine cases out of ten a work cure would do them far more good."

In one of her poems Ella Wheeler Wilcox wrote: "No; the two kinds of people on earth, I mean, are the people who lift, and the people who lean." Strange as it seems, the "people who lean": grow weary and bored with life, while "the people who lift" are constantly refreshed.

Mistakenly we associate giving money or service with pain and being served and receiving gifts with happiness. Jesus teaches us that in giving ourselves and our possessions we find happiness. Frank Laubach says, "Often illiterates ask us, 'Why are you doing this for me? No educated person ever paid any attention to me before.' And then we reply, 'I learned it from Jesus'."

A problem not worth praying about Isn't worth worrying about!

*Be careful for nothing but in every thing
By prayer and supplication with thanksgiving
Let your requests be made known unto God.*

Phillipians 4:6

REVELATION . . .

(Continued from page 16)

entire invisible world of death, hell and the grave, as well as heaven.

When we know Jesus Christ as our Lord and Savior, as John did, Jesus says to you and me, "Fear not." We do not need to fear Hell, because when Jesus came forth from the grave and was resurrected, His triumph assures us of our triumph. His triumphant resurrection is the certainty that we need not fear hell when we receive Him and trust Him as our personal Lord and Savior. Because He has total and complete power, we need have no fear at all, and he tells John "Fear not," and tells you and me, if we are saved, "fear not."

But for you that are not saved, for you that are unsaved, He does not tell you to "Fear not." In fact, He tells you the very contrary. He says fear not him that can only destroy the body, but He says you fear Him who can cast both soul and body into hell (Mt. 10:28).

Do you know the Lord? If you're saved, there should be no fear. If you're not saved, you may not fear Him, but you ought to because He has the keys of hell and of death. One of these days you're going to die, when the time is ready. He's going to turn the key and you're going to die, and if you're unsaved, then you're going to

go into eternal hell. Why? Because you did not trust Jesus Christ as your Lord and your Savior.

In summary let us understand this. Hell is the place of departed spirits, the invisible world. Death reigns in that world, but the Savior holds the key and can have access to that kingdom whenever He wishes. He releases all whom He wishes and confines all that He chooses. Since Christ always lives, He will always maintain that power.

So then as we read these words here they were words of comfort. To John, they were words that he was glad to hear. He felt the Lord put His hand upon him as it says, "And he laid his right hand upon me." That was a hand that was comforting to him. The Lord told him "Fear not." But one of these days the Lord is going to put His hand upon you, but it will be to cast you into outer darkness, into the lake of fire, where you will burn forever and ever. Why? Because you never trusted Him. You never repented of your sins and received Him as your Lord and Savior. Therefore you ought to fear Him, because He's not only able, but if you continue in unbelief, one day He will cast your soul and body into eternal fire, the lake of fire. It doesn't have to be that way. You can be saved now. Would you trust him? □

DEITY . . .

(Continued from page 3)

all eternity. He did not begin to be. He always was. He did not originate, He was the great Originator. He came to this earth. Before the world came into being, Jesus was the second member of the God-head. In the Scriptures we find Jesus presented as the Creator.

I want us to take time this morning to look at several passages of Scripture. First John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." Here the Word of God is presented as the mighty Creator of all things.

But some will ask, how do we know that Jesus is the Word? Read the 14th verse of the first chapter of John: "And the Word was made flesh and dwelt among us and we behold his glory, the glory as of the only begotten of the Father." Words could not be plainer. Jesus is here presented not only as the only begotten of the Father but as the one who created all things.

Secondly, Hebrews 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do

appear." Again the Word, "Jesus" is seen as the One who created the world.

Third. In Colossians 1:14-17 we read: "In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."

Fourth, Revelation 4:11: "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

Fifth, 1 Corinthians 8:6: "But to us there is but one God, the Father of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Sixth, Hebrews 1:1-2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Another line of proof that can be presented concerning the deity of the Lord Jesus is found in the

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DEITY . . .

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mighty works that He performed. He performed works that only God could perform. He stilled the waters of the sea, He gave sight to the blind, hearing to the deaf, He multiplied the loaves and the fishes, He raised the dead. He did that which only God could do and the works of Jesus prove Him to be God. Why did not the miracles of Moses, of Elijah, of Peter, of Paul prove them to be gods also? There is this difference. Moses, Elijah, Peter, and Paul did not claim to be God. They claimed that their messages were from God and that God gave them the ability to perform miracles in order to prove their messages came from Him. Had these other men claimed to be God they would have stated that which was not true and they would have been powerless to perform miracles. Jesus on the other hand claimed to be God and as proof that His message was true, performed His miracles. The miracles of Jesus prove Him to be God manifest in the flesh.

Listen to Jesus again. "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (Jn. 10:37-38).

The testimonies given to

Jesus and received by Him prove Him to be God manifest in the flesh. To worship any man is an act of idolatry. The Bible tells us that we must never worship any but God. Yet we find men worshiping Jesus in the New Testament and Jesus received that worship without rebuking those who so worshiped. Listen to Peter's testimony "Thou art the Christ, the Son of the living God." Jesus not only received this testimony but commended Peter for it told Peter that it had been revealed to Peter from God the Father in heaven.

Also in John 20:21 we have the word of Thomas "My Lord and my God." Jesus did not rebuke Thomas.

Finally, because our time is gone, we read in Matthew 28:9 "And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

The many Scriptures that I have given you this morning all prove the deity of the Lord Jesus Christ. He is your Creator. Have you given to Him that homage and worship due Him as God? Remember that there will come a time when every knee shall bow and every tongue shall confess that Jesus is Lord. Will you, before it is too late, receive Him as your Lord and your Savior? Will you worship Him? □

BEAL . . .

(Continued from page 2)

results and we wonder and question and then give up. We faint under blasted hopes and under a weakening body. And sometimes we faint under the chastening hand of God. Fainting is a far more common malady spiritually than is fainting in a physical sense.

As I visualize this book of Hebrews with its warnings, its beautiful examples, its stirring calls which sound like battle cries, and its ringing exhortation on the basis of great doctrinal verities, it seems to me the three opening words of my text, "For consider him," are a sort of climax to the wonderful revelations which the Spirit of God has given us in this epistle of the Son of God. Having presented Him in so many marvelous ways, He comes to this mighty appeal, "Consider him," not for a moment of time but continuously, day after day, until the consideration of Him is as our very breath.

Turning to the various chapters of this book we shall discover just how we are to "consider him." In the first chapter we are to consider Him

As The Son of God

The opening portion of the epistle sets forth the superiority of the Son in name and nature. We

glimpse Him as the Father above does and behold now He considers His own Son. It has always seemed to me that the first four verses of this chapter give to us one of the finest presentations of the Savior to be found anywhere in the whole Bible. He is not the emasculated Jesus so often talked about in modern writings and praised over the radio, but One who is exalted above the greatest of the prophets, priests and angels.

Unless we can accept in full the statements of this chapter concerning the Lord Jesus we might as well discard everything revealed concerning Him and not spend five minutes of our time considering one any less than this One. Modernism has to leap over this chapter for it cannot accept such a Christ as is here presented. Let the modernist accept the Christ of this passage and he will join at once, without any reservation of mind, the camp of the fundamentalists. Ours is the eternal Christ, the Son of God with whom the Father was pleased, and who alone has the power to save from the penalty of our sins, to keep, to lift up and to bless.

If we are to "consider him" in any adequate sense we must behold Him as He is declared in the second chapter, namely

As The Death-Taster

(See **BEAL** on page 19)

BEAL . . .

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The ninth verse indicates “that he by the grace of God should taste death for every man.” We must not get away from such a consideration of the Savior. His death was substitutionary in character. He experienced death for each one of us. He died in our stead. He took our place and bore the penalty of our sins. Since He has tasted death for me and suffered the judgment of God in my place, then why should I have to taste death? Thank God, it is not necessary. The moment I accepted Him in His finished work, I passed from death unto life.

The following verses in the chapter reveal just what His death has accomplished. The tenth indicates that by His sacrifice He brings many sons to glory. The next verse indicates that sanctification is ours through His work. Then in the fourteenth we are told that through His death He has destroyed the Devil who has the power of death, and to the seventeenth verse we learn that He has made reconciliation for the sins of the people.

Was ever a death like His? Did ever a death accomplish so much? Yet in the face of these things it is strange that men, even preachers in so-called evangelical pulpits, will deny the substitutionary character of His death, belittle His cross and tells

us we want His life and not His death. Consider Him today as He hung upon the cross. Let us remember how God said, “The soul that sinneth, it shall die.” That law is unchangeable and holds to this hour. But He Himself came and died in our stead. He was the death-taster providing salvation for all who will trust Him.

Coming to the third chapter we see Him

As the Apostle

It is interesting to note in the first verse of the chapter that we are definitely enjoined to “consider” Him in this capacity. We are familiar with the meaning of the word “disciple,” which occurs a great many times in the four Gospels. A disciple is a learner, one who takes his place at the feet of a teacher. An apostle is different. He is not one seated, but one sent. Here we find Jesus being set forth as the sent One and to this truth He Himself often bore witness. “The father hath sent me” (Jn. 5:36). “This is the work of God, that ye believe on him whom he hath sent (Jn. 6:29). “But I know him: for I am from him, and he hath sent me” (Jn. 7:29). “Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me” (Jn. 8:42). “Say ye of him,

whom the Father hath sanctified, and sent into the world. Thou blasphemest; because I said, I am the Son of God?” (Jn. 10:36). It is very apparent from such passages that Jesus came on a divine mission to do the will of God. Just as Moses was sent forth for the deliverance of Israel

out of Egypt, so Jesus was sent forth. In this light we are to think of Him and to give Him consideration.

I recall how Jesus said, “As my father hath sent me, even so send I you.” Having been disciples, it behooves us to become

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Hitherto and Henceforth

By Annie Johnson Flint

(“Hitherto hath the Lord helped us”)

1 Samuel 7:12

Hitherto the Lord hath helped us,
Hitherto His hand hath led,
Hitherto His arm protected,
Hitherto His bounty fed;
Will His love desert us wholly,
Will His heart our need forget,
Will His presence clean forsake us,
Who hath never failed us Yet?

Still, His constant care surrounds us,
Keeping watch by day and night,
And His faithful promise tells us
We are precious in His sight,
He hath set no bounds, no limits,
To His ceaseless gifts of love;
He hath named no times, no season,
When His pledge untrue shall prove.

Let the past we know assure us
Of the Present’s certain aid,
Till the Future’s dark forebodings
In the light of faith shall fade;
Still he hears our supplications,
As our days our strength shall be;
And His grace is all sufficient
For the needs of you and me.

BEAL . . .

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apostles and go forth with the message of salvation. A man in South America once asked a missionary, "What was your father doing that my father died without knowing Jesus?" Let us so consider the great Apostle of our profession that we shall want to be like Him.

In the same passage which speaks of Jesus as being the Apostle, the Holy Spirit reminds us that we are to consider Him

As the High Priest

What a wonderful office it is that our Lord occupies! While on earth He could not be a priest, as He was of the tribe of Judah. No one could be an acceptable priest on earth apart from the tribe of Levi. Now that Jesus has passed into the heavens, He has become a high priest after the order of Melchisedec, which is endless in duration. While on earth He was the victim, but in heaven, the Priest. In Hebrews 4:14 we read, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." And, again, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for

them" (Heb. 7:25).

Thus far we have considered various aspects of Him, but do you know what is meant when the Scriptures speak of Jesus as being on "the right hand of God?" To think of Him as being on the right hand of God suggests at once His vindication. It indicates that His great redemptive work was completed in behalf of sinners and that God was pleased with what His Son had accomplished.

But where is the right hand of God? According to all the references in the New Testament it is in heaven, of course. But is His right hand in some inaccessible place? Thank God it is not. The right hand is the putting forth of His strength to help. How true it is, even in the realm of human beings, that whenever we see a fellow mortal in a place of danger, our first impulse is to reach out the right hand to rescue him. And whenever a man or woman naming the Name of Christ is tossing in some awful maelstrom, or threatened by impending danger, the right hand of God is nigh, and always at God's right hand is Jesus. Yonder He sits as your representative and mine to maintain our cause before God. Let us never get away from this consideration of Him.

Time is limited, but let us move on to the very chapter in which the text is found and here we are to consider Him

As the Author and Finisher

So we read in the second verse, "Looking unto Jesus the author and finisher of our faith." You will note in your Authorized Version that the pronoun "our" is italicized, which indicates it is not in the original text. It is not "our" faith, as though we were the authors. The Holy Spirit is the author, and Jesus is the author. If Jesus is the author, then He is the beginner, the file leader, the One who leads the way. This is exactly what He is, hence none need fear since He has led the way for a long line of believers. And He is declared in the passage to be the "finisher," that is, He brings up the rear so that none are lost. He is the consummation. Like the famous cloud in the wilderness which both went before and shielded in the rear, so it is with our Lord.

We are to keep looking unto Him. In the Greek there is a word for "look" which carries with it the idea of looking slightly, giving a mere glance and then hastening on. There is another word which means to look with care. The word "look" in this second verse has the latter meaning. We are to look with care, with open eye, with the sheer wonderment of a child. I conceive of it as a look of absolute amazement, forgetting all surroundings and beholding

Him alone. The mariner at sea doesn't spend his time gazing upon the waves, but keeps looking up and considering the heavens. Then let us look and live and rejoice, and live abundantly and happily and gloriously and triumphantly. God gave us a prolonged look at the Author and Finisher of faith.

The text which contains our exhortation suggests also that we consider Him

As the Endurer

"For the joy that was set before him" He "endured the cross." Hence in the second and third verses this tremendous fact comes before us. However, let us face the third verse from the standpoint of the Revised Version, which suggests a most extraordinary change. The Authorized Version reads, "For consider him that endured such contradiction of sinners against Himself." That is blessed and it is deep, too. But the Revised says, "He endured the contradiction of sinners against themselves." It is as though His great suffering came in seeing the people do themselves harm. It is true, painfully true, that we hurt the Savior by the awful sins of which we were guilty. The noblest, loveliest, most generous Being in all the universe was nailed to the cruel tree because of you and me.

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But the thing that hurt Jesus most was the fact that men wronged themselves. Is it not true that you cannot hurt Him without hurting your-self? And the hurt you do yourself is irretrievable unless He heals it by His great grace.

Let us consider Him as the One who endured and who did not faint or grow weary. No matter how men treated Him, no matter what He had to face, He endured. He steadfastly set His face to go to Jerusalem and nothing could divert Him from His purpose. The One who endured is the One who will enable each one of us to endure and to press on in our Christian lives.

In all that we have faced, can we not see the value that God places on highmindedness? God is issuing a call to find the home of our thought in the presence of the Lord. We are to mount up with wings and to cease our quest in the lowlands of the world. This is the royal road to success, the way to peace and happiness in our every day living as Christians. It is the solution to all the problems that arise in our daily experience. Keep considering Jesus. Never for a moment let Him escape our thinking. He is everything.

There is an interesting story about Madame Leo, the mystic, who said on one

occasion that she dreamed she was in a great pit, sinking, sinking in the darkness and mud of the horrible hole. It seemed to her that a face looked over the side of the pit and a voice said, "What ails you?" In anguish she cried out, "I am dropping, dropping, dropping and I cannot save myself." The voice said, "See yonder star? Look at it, look at it, consider it, consider it." As she did, she began to emerge. How blessed! Then she looked away and immediately she began to sink. But she looked again and rose to safety. Oh, weary soul, fainting in your mind and dropping out of the race, just lift your eyes to the bright and morning Star and there find hope and help and victory. As you consider Him, by divine attraction you will be lifted toward that vision of Him, you will be made to endure and to enable others to endure. □

OPEN . . .

(Continued from page 6)

scriptures, neither the power of God."

4. "*Open Communion*" rejects church discipline, therefore is wicked and sinful (1 Cor, 5:11-12; 2 Thess. 3:6). If one is only to "examine himself," then he is not to be examined as "judged" by the church.

5. *Those who believe in "open Communion" invite extremely sinful*

church members and even the unsaved to the Lord's Table (1 Cor. 5:11-12), whereas God says, "Ye cannot drink the cup of the Lord, and the cup of the devil; ye cannot be partakers of the Lord's table and the table of devils (1 Cor. 10:21). The Lord also says, "*with such an one know not to eat*" (1 Cor. 5:11). If, then, the Book tells us there are such with whom we should not eat, is it not sinful to invite them to eat with us?

6. An "*Open Communion Baptist in order to be consistent*" must eat with the Roman Catholic who prays to priests and images of saints and goes to a human confessional and kisses the Pope's toe! He must eat with the "Campbellite" whose sins have been saturated in water but not "purged" by

the blood. He must eat with the Unitarian who flatly rejects the Deity of Christ. He must eat with the *modernist* in all his depredations and looseness. He must eat with the Methodist who corrupts the Lord's baptism. He must eat with the "sinless perfectionist" who the Bible says is a "liar" and have "no truth in them" (1 Jn. 1). He must eat with the catalog of corrupt church members (1 Cor. 5:11).

Therefore, away with this open communion modernism and let us stay with the Paulicans, Waldenses, and Ana-Baptists who kept the pure Apostolic doctrine and handed it to us in purity. If we are going to believe in the "universal church" we should join the Catholics who have taught it for these 1500 years. □

Church Truth

Strict or Loose Constructionists, Which?

By W. Lee Rector

In the early days of our Republic, a great battle was fought over the question of a *strict* and a *loose* construction of our Constitution. Thomas Jefferson, a states rights man, led the battle for strict constructionism. Alexander Hamilton, a believer in the centralization of governmental power, led a battle for loose construction. The battle was long, and at times bitter. For nearly half a century, the ideas of the

two clashed for permanent dominance, and then gave way to the pressure of the slave question. The battle was renewed after the middle of the nineteenth century and as a result eleven states of the South seceded from the Union and the Civil War became a tragic reality. After the war, loose constructionists gained ascendancy. Nevertheless, rather close con-

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RECTOR . . .

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stitutional lines were observed for another half a century.

The outbreak of the World War in 1914 occasioned a demand for an enlarged application of *loose* constructionism and, as a consequence, hitherto un-precedented power was placed into the hands of President Wilson. At the conclusion of the war, some of these powers were relinquished by our Chief Executive. With the beginning of President Roosevelt's administration, the Democrat Party, long known for its strict interpretation of the Constitution and for its championship of state rights, threw overboard all previous positions taken, turned champion of loose constructionism, and gave to President Roosevelt all but dictatorial powers. By abandoning the historic principles of strict construction of the Constitution, the Democrat Administration put into the president's hands powers not hitherto known or assumed by any other Chief Executive. With the bestowal of these powers, we have been gradually eased over into the forms of National Socialism.

The birth of the NRA marked emergence of definite forms of Socialism in American life. Wheat raisers were told how much to plant; cotton raisers were told how

much to plow up and then how much to plant; farmers were told to kill off 5,000,000 hogs and myriads of cattle; bankers were told how to run their banks; and industries were told when to open and how long to run, in fact, every aspect of American life, whether industrial, mercantile, or what not, was put under orders from Washington. Such is Socialism in practice.

Socialism, is Satanism whether applied in government or in religion. Loose construction is Socialistic. Both of the major parties have been guilty of applying this principle. That a dangerous precedent is now set for Jeffersonian Democracy few thoughtful people will gainsay. Centralization runs cross-current to the great and mighty principles of Democracy in a Republic.

Now, a friend may inquire, "What bearing have these things upon orthodox Christianity?" Much, indeed! Orthodoxy is strict constructionism in Baptist life. We hold that the application of the laws of church government and the laws of missionary endeavor are all reserved to local churches. Loose constructionists among Baptists have the authority vested only in local Baptist churches; cast local church sovereignty upon the junk heaps; and set up a super-human organization for the control of Baptist affairs in Baptistdom. *Loose* con-

structionists lead Baptists into ecclesiastical organizations, and put them in a role of the building up of human machines which dishonor our Baptist faith and practice. *Believers in the redelegation of local church authority are loose constructionists in Baptist affairs.*

Now whether in state or in religion, *loose* constructionism always builds up a hierarchy of authority, and all hierarchies are Socialisms. Southern Baptists, applying loose constructionism, or the principle of redelegation of local church authority, have built up a Baptist hierarchy which all but outdoes the ecclesiasticism of the episcopal organizations of our land. To illustrate, the Southern Baptist Convention hands its program over to the Executive Committee; the Executive Committee hands the program down to the three Southwide Boards; the three Southwide Boards hand the program down to the State Boards; the State Boards hand the program down to the Association Boards; the Association Boards hand the program down to the churches; and the pastor (a Convention bureaucrat) cork-screws the "Kale Seed" from the flock, and back it goes to the Executive Committee, through the regular hierarchical channels where certain local looting take place according to pre-arranged agreements of the

racketeering circle. The American Baptist Association, applying the redelegation of local church authority, will build the same kind of a machine.

Baptist cooperation and missionary endeavor is a mighty obligation, but when Baptist church cooperation results from the domination of an organization on the outside of local churches, we witness a thing which does violence to the genius of our faith and makes us a party to discrediting "the faith once and for all delivered unto the saints."

By way of analogy, when Baptists run roughshod over our faith and practice in order to further any objective set forth by an outside agency set up for denominational control, we are guilty of playing a role similar to that of our government when our nation pushes our Constitution aside and sets up a loose construction or selfish rule. The end of either is chaos and death.

To save Christianity, our churches must be strict constructionists. "To the word and to the testimony" — that's the way of the Lord. □

Some preachers imagine themselves to be top-notch diplomats, when the truth is they are nothing more than bottom-notch cowardly compromisers.

The devil is never better pleased than when a servant of the Lord turns yellow. □

WNR . . .

(Continued from page 8)

of the school, Mr. Ali expressed concern about night-time raids by militant fighters in his last posting on March 30." Several residents of Beledweyne are convinced that Mr. Ali and his colleagues were singled out because they were Christians and the Islamists feared that they were teaching their pupils about Christianity. Mr. Ali's wife also said in an interview that her husband had been targeted because he was a convert from Islam to Christianity. — ANS

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McDonald's "Clarifies" Membership in the NGLCC. — McDonald's is still trying to distort their support for the homosexual agenda by twisting words. While McDonald's says it is not a member of the National Gay and Lesbian Chamber of Commerce, the NGLCC website proudly lists them as a "Corporate Partner and Organizational Ally." In a telephone call from McDonald's Vice-President Jack Daly, on May 2, he confirmed to AFA that it gave \$20,000 to the NGLCC. In addition, Daly told AFA that Richard Ellis, vice president of communications for McDonald's, is a "gay man" and personally approved the \$20,000 donation to the NGLCC. Mr. Daly also

claimed that Richard Ellis was elected to the NGLCC board as a private citizen and not a representative of McDonald's. Yet, Richard Ellis is listed on the NGLCC website as Vice President of Communications, McDonald's USA. There is more: So dedicated to promoting gay activities on public streets, McDonald's sponsored the 2007 San Francisco Gay Pride parade with a television commercial. In the ad, McDonald's brags that it is "a company that actively demonstrates its commitment to the gay and lesbian community." — AFA

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California Court Creates Right to Same-Sex Marriage — The California Supreme Court issued a ruling Thursday that puts homosexual marriage back in the political spotlight. In a 4-3 decision, the justices legalized same-sex marriage in the nation's most populous state—nullifying the state's law limiting marriage to one man and one woman and the 2000 referendum upon which it was based. Writing for the majority, Chief Justice Ronald George, said: "In light of the fundamental nature of the substantive rights embodied in the right to marry—and their central importance to an individual's opportunity to live a happy, meaningful, and satisfying life as a full

member of society — the California Constitution properly must be interpreted to guarantee this basic civil right to all individuals and couples, without regard to their sexual orientation." George also noted that "in contrast to earlier times, our state now recognizes that an individual's capacity to establish a loving and long-term committed relationship with another person and responsibly to care for and raise children does not depend upon the individual's sexual orientation ... "Homosexual activists were jubilant at the outcome—which makes California the second state in the union to create same-sex marriage, after Massachusetts, which did so in 2003.

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New York To Recognize Same-sex "Marriages."

— The New York Court of Appeals has decided to let stand a ruling that required the state to recognize same-sex "marriages" performed outside the state. The Appellate Division of the New York State Supreme Court in February ordered the Community College in Rochester to extend health benefits to an employee's lesbian partner after they were legally married in Canada. That followed a judge's ruling in 2006 that the school did not have to provide benefits. Bruce Hausknecht, judicial analyst for Focus on the Family Action, said, "It's ridiculous legal reasoning to insist that a state could recognize a type of 'marriage' from outside that it would not permit within the state. Yet that's exactly what the Court of Appeals has now done. □

Mommy

By Patricia Foreman,
Canada November 1991 at the age of 21

ELLOWSHIPS and CONFERENCES

DEARBORN HGTS., MI

June 17-19, 2008, Van Born Baptist Church, 25866 Van Born Rd., Dearborn Hgts., MI 48125, Greg Albright, Pastor.

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SALT LAKE CITY, UT

July 20-23, 2008, Anchor Baptist Church, 1800 E. 5600 South, Salt Lake City, UT 84121, Thomas E. Corkish, Pastor.

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SIoux FALLS, SD

October 5-8, 2008, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Erich P. McCandless, Pastor.

HYMN . . .

(Continued from page 7)

doing. Then Mason remarked that he was about to publish a new hymnal and needed one more sacred song.

"I don't know what it would be," Ray Palmer replied, "unless perhaps you would like a simple verse I wrote two years ago to carry in my pocket."

Producing his notebook, he displayed the poem which no one else had ever seen. He had never thought of it as having great

meaning for anyone but himself; he was amazed to see tears come into Lowell Mason's eyes as he read the lines.

"It's one of the most inspiring things I've ever read," the composer exclaimed. "I will be more than grateful if I may have it for my book. A tune for it is already in my mind!"

It was not long after this that Ray Palmer was called into the ministry. He worked for the Lord until his death in 1887. He wrote many fine hymns, but never one as great and inspirational as the first one. □

BAPTISM . . .

(Continued from page 5)

anticipated in this baptism experienced and expressed its meaning.

Baptism is the Bible, which Jesus wrote, not in the symbolism of words but in the living symbolism of believing men and women who once in their lives should make a confession of their faith, their experience of grace, their hope of eternal blessedness, when all who beheld should see, whatever their language or race, in one breathless moment, God's plan of redemption described, illustrated and foretold. If baptism be the gospel enshrined in a form which as the medium for setting forth its fundamental facts rises triumphant over the separations of languages, the divisions of

racess and the changes of time, it possesses a value as a vehicle for the communication of the gospel surpassing all the symbols of speech and literature. Baptism in its New Testament symbolism becomes the perfect confession of Christ. Baptism may be appropriately called "the creed of Christ," for baptism is the visible expression of the essence of the Christian message. Baptism enshrines in beautiful and impressive symbolism God's final revelation to man. No other form can thus set forth these elemental truths.

The belief that baptism portrays the outpouring of the Holy Spirit is exegetically, philologically and historically without foundation. This belief came into existence because the Reformation produced men who insisted that the Bible and the Bible alone was authoritative in matters of religion, yet they desired to continue practices which they had inherited from the Roman Catholic Church. Sprinkling and pouring were then accepted by Catholics as valid baptism, while

infant baptism was almost universal. These reformers were not ready to break with these religious customs; so they sought so to interpret the Bible as to find a biblical basis for these customs.

Every pedobaptist faces today a like situation. It required courage and devotion to the truth of the Scriptures for one to break with his fellow evangelicals in the stormy days of the Reformation. It requires courage and devotion to the truth of the Scriptures for a Christian man to leave the denomination with which he has long been associated, to break family ties and to form new spiritual alliances, yet this is the issue from which no truth-seeking, God-fearing man improperly baptized by sprinkling or pouring can escape. The question is one of loyalty to truth, to devotion to Jesus Christ and involves one's sincerity as a follower of Jesus Christ. Baptism by immersion is not necessary to salvation, but is necessary to complete obedience to Jesus Christ. Listen to His words, "Come, follow me." □

If you have work to do — do it now!
If you have a witness to give — give it now
If you have a soul to win — win him now!
If you have an obligation to discharge — discharge it now!
If you have a debt to pay — pay it now!
If you have a confession to make — make it now!
If you have a preparation to make — make it now!
If you have children to train — train them now!
Remember, time is passing by, and you are passing out of time.