

The Baptist CHALLENGE

a voice of independent Baptists

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Many Christian people today are robbing God. Many think they are tithing when actually, they are not. Some think giving to this and to that, just so it's a good cause, can be considered as tithing. Others give outside their church for business reasons (hoping to find favor with a few people). Let us see what the Scriptures say about "the tithe."

1. What is a tithe? It is the tenth of one's income. It is associated in the Bible with the "First Fruits," which were holy unto the Lord (Ex. 23:19). "All the tithe of the land is the Lord's" (Lev. 27:30). It is the rent which we owe to the Lord for the use of all material substances which we hold as His stewards.

2. When was the tithe instituted? The first reference to the tithe in the Bible is in Genesis 14:20 Where Abraham paid tithes to Melchizedek, King of Salem and Priest of the Most High God. The second reference is found in Genesis 28:22, where Jacob vowed the tithe to Jehovah. It was an established practice by many heathen

Tithing

nations before the time of Abraham, as secular history proves. Neither was it originally a Mosaic law, for Abraham gave tithes five hundred years before the written law was given to Moses.

3. Who should pay tithes? Every saint and sinner alike (Mal. 3:9). "Ye are cursed with a curse; for you have robbed me, even this whole nation."

4. Where should we bring our tithes? Into the house of God. The place where God's people come together for worship. The

church is God's house today (1 Tim. 3:15; Heb. 3:6; 1 Pet. 2:5). "Bring ye all the tithes into the *storehouse*" (Mal. 3:10).

5. Have we the right to withhold a portion of our tithes for priests or charitable purposes? "Bring ye *all* the tithe." If one tithes are diverted for private or charitable purposes, such as fraternal organizations, community chests, Salvation Army, etc. we are "robbing" God, and His house goes unsupported.

6. Is the tithe binding

Christ Launched His Church in Palestine

By George R. Reynolds

The wording of my subject has been selected with care and thought. The appropriateness of this topic will become quite obvious to the reader as this treatise is studied.

The word *church* is to be found for the first time in God's Word in the Gospel

of Matthew, the sixteenth chapter. We read thus: "*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*"

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on us today? Beyond a doubt. We acknowledge God's rightful sovereignty over us when we tithe to His house of which Christ is Head.

7. Did Jesus approve the tithe? Yes! "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Mt. 23:23).

8. What other New Testament passages teach tithing? Hebrews 7:21 says: "Thou (Christ) are a priest for ever after the order of Melchisedec." What kind of a priest was Melchizedek? He was a tithe-receiving priest. "And he (Abraham) gave him (Melchizedek) tithes of all." Certainly Christ is a tithe-receiving priest also (Heb. 3:6; 10:21).

9. What blessing does God promise those who pay the tithe? He will "Open you the windows of heaven, and pour you out a blessing, that there shall

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Does The Bible Contradict Itself?

Did Adam Die Immediately After the Fall?

By W. Arndt

“But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:27).

“And all the days that Adam lived were nine hundred and thirty years; and he died” (Gen. 5:5).

At first sight these two passages may puzzle us when we compare them. Adam was told that on the day on which he would eat of the forbidden tree he would die, and yet he continued to live for many centuries after his first transgression. How shall we explain this difficulty?

Two points will show that no discrepancy exists here. For one thing, Adam did die when he ate of the forbidden fruit. What he experienced was not physical death, it is true, but spiritual death. He became

dead in trespasses and sins; that terrible state which consists in inward separation from God, the Source of all life, set in. Thus the threat of God was literally fulfilled — Adam died when he became disobedient. Besides, this spiritual death brought on the doom of physical death.

When Adam issued from the hands of the Creator, he was immortal, but after he had committed his first sin, his condition was different. He had now become subject to corruption and started on the journey to the grave. A commentator very correctly says: “God does not say to Adam, ‘In the day that thou eatest thereof, thou shalt surely be put to death, thou shalt be executed,’ but, ‘Thou shalt die,’ that is, Thou shalt come to have a mortal body, which will

slowly waste away.”

We are fully justified in saying that Adam began to die in Paradise immediately after he had permitted himself to be led into sin. It was on account of the vigor with which our forebears, the representatives of the human race in its youth, were endowed that this process of destruction was a slow one, Adam living to be 930 years old.

To speak of a discrepancy here, then, is manifestly unfair and betrays an unwillingness to understand the term “death” in keeping with the interpretation which the Scriptures themselves give of it, for instance, Ephesians 2:1, 5. ■

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not be room enough to receive it” (Mal. 3:10). “And I will rebuke the devourer for your sakes” (Mal. 3:11).

10. What does He promise those who fail to pay the tithe? Although not stated directly in this passage, it is implied. He promises just the opposite. This may be the answer to the epidemics, pestilences, famines, and personal difficulties, etc. in this and other lands. God will curse those who own not His sovereignty over them.

In Conclusion

1. The tithe has scriptural authority. It is

clearly taught in the Word of God, which is more than we can say of many methods of church finance.

2. It is fair and business-like. No one can claim that God is a hard landlord when he asks only one-tenth as His share. Then the giving of a definite amount puts the whole matter of giving upon a systematic and dependable basis.

3. Tithing removes the reproach that attends many of the methods used to raise money. We must always apologize for bazaars, suppers, fairs and kindred forms of raising money, whose appeal is to selfish or worldly motives.

4. Tithing will lift churches out of the attitude of a beggar. We will stop talking about begging for the church, and the cause of God will be financed honorably and free from the stain of mendicancy.

5. Tithing removes the necessity for spasmodic efforts and for high-pressure collections. We have been doing much of our giving under the stress of dire necessity and under the influence of frenzied appeals. The tithe would keep the treasury of the Lord with ample funds all the while.

6. Tithers usually go to the full measure of stewardship. Those who are giving in a great way to the glory of God almost

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That Dog Won't Fish!

By Mike Houston

Remember the old adage “that dog won't hunt”? Well, last week I found a different spin on it.

A few days ago I decided I was going to take a three-day sabbatical for some rest and soul searching. So I loaded up the Jeep with a few essential things and my dog, Travis.

The trip was uneventful — Travis slept and I prayed that God would give me answers to some questions about myself, my job and recent happenings at our church. To say that I was burdened would be an understatement, but sympathy was not what I was looking for — I wanted answers. So I asked God, straight forward, to show me a sign, first and foremost about our church.

About 10 miles west of Glenwood, I found a little piece of heaven on earth, a small one-room cabin in the middle of four other unoccupied cabins on 300 acres of land. There was no cell phone, no television and no neighbors — nothing but the lazy Caddo River, my dog and me.

Mrs. Darlene, who lived in the main house up by the road, said in a fine southern drawl, “Mike, there really isn't much fishin' in the river, but if you take the trail behind your cabin you'll find a small three acre pond that



is just full of fish.” So, after getting my stuff unloaded and a short hike just to check out the place, I got out my ultralite rod and Travis and I set out for the pond.

It looked perfect — the water was the right color and the owner had cleared just the right amount of space so you could get close and cast. Taking out my best rooster tail, I tied it on and made the cast, causing Travis to almost jump out of his skin. But that's not the half of it because on the first cast I caught a fish and, as I pulled in the monster brim, Travis was scared out of his dog wits, and immediately high-tailed it back toward the cabin.

At first I just thought it was funny. But, after I had gone and basically led him on the leash back down to the pond, I realized that this dog wasn't going to fish.

We even had a pointed discussion about it — out loud, mind you — and at one point I was a little put out with him. Finally, I tried tying his leash to my body, but every time I tried to cast he nearly jerked me to the ground. He was scared, and not a little bit.

After enduring this for a long 15 minutes, I gave in and took him off the leash. He immediately ran up the road, then stopped and looked at me. As we stood there staring at each other, I was saying to myself “you goofy dog” and he must have been saying “I'm not gonna fish and you can't make me!” So we both packed it up and went back to the cabin.

“Well isn't that something.” I said to myself. Then the lessons began to hit me like a bucket of fish “up side the head.”

Some folks are scared to death to fish

for men. They love to stand in the shadow of the cross because that's where it's comfortable. It provides them an easy way to think about their “religion.” It's easy to just do a few good things and make yourself feel good about what you have chosen to believe. But there is so much more.

As Christ walked down by the Sea of Galilee He saw men tending their boats and he said, “Come follow me, and I will make you fishers of men.” If we are true believers, we must be able to fish. Fishing doesn't guarantee a catch, because catching is God's job and only He can set the hook in the heart of man.

They won't get in your way. The second thing God told me about Travis was that not only was he not going to fish, he wasn't going to get in my way while I was fishing. Some folks want to make a big splash, or waves if you will, and even throw rocks just in order to make themselves feel powerful and, in doing so, they scare all the fish away. They grieve the Spirit until the fishin' hole dries up. It's a sad fact of life that we humans tend to make mountains out of molehills and lose sight of the task Christ set out for us.

As He walked down
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Let The Trouble-Maker Of Tekoa Set Our Standards

By Vance Havner

Many years ago I attended a week of meetings in a small Carolina mountain town. The preacher gave a message each morning from the book of Amos. I had never heard anyone preach all week from one book of the Bible. It was expository preaching and it fascinated me. Moreover, it introduced me to Amos, the colorful country prophet who went up to Bethel and gave that religious and political center a brand of preaching they were not accustomed to hearing.

In later years, after a barren period in my own ministry, the Lord woke me up and led me into plain old fashioned preaching. One of my first sermons was from Amos. I preached it almost everywhere I went. Homer Rodeheaver used to speak of it almost every time we went on the platform together. I believe he thought it was my best sermon. It became a sort of pattern for my preaching.

A God-Called Man

Amos is decidedly out of style these days. He was a herdsman and a gatherer of sycamore fruit. He was trained in none of the

schools of men. He got his message from God as he meditated outdoors in his humble work. He said, "I was no prophet, neither was I a prophet's son but I was



an herdsman and a gatherer of sycamore fruit. And the Lord took me as I followed the flock and the Lord said unto me, "Go prophesy unto my people Israel" (Amos 7:14-15).

Bro. Kyle Yates says of Amos: "His time had not been spent in a Divinity School. He was unwilling to be classed as a member of the guilds who made their living by bowing to the wishes of the people and preaching a pleasing message that would guarantee a return engagement." Amos was not angling for return engagements. Nor

was he a link in anybody's chain. He was a non-conformist, unregimented, unclassified. He had never heard of the Organization Man. He had never been

not to come to town.

When he was called to preach, Amos, like Paul, conferred not with flesh and blood. His orders were direct. No council of men validated his commission. It is doubtful whether he could have found a presbytery that would have approved him. While he mused in the desolate sun-baked solitudes God prepared both man and message. He was not a prophet by profession: "I was no prophet." He was not a prophet by parentage: neither was I a prophet's son." His father had not made a preacher of him. He was a prophet by providence: "And the Lord took me." What better credentials does nay man need?

brainwashed, collectivized, standardized. He was riding no bandwagon. He was not on his way up. The grass did not look greener in somebody else's pasture nor did he crave any man's bishopric. He had no sponsor but Almighty God. He was definitely "out of order" at Bethel. He should have made an appointment through the regular channels instead of simply walking into town and opening up unannounced. He would not likely be invited to many big churches today. He might be invited to leave town but

Nobody in the school of prophets would do this kind of preaching so God picked an outside, a rustic who had never learned the fine art of almost saying something, the trick of talking through both sides of his mouth. Here was a plain countryman who had no axe to grind either in politics or religion, who knew no better than to say bluntly what others covered up by the alibi that it would not be

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tactful nor diplomatic. Single-handed and with no promoter, Amos was a lone voice in the wilderness of his day.

His theology came to him like Paul's in Arabia. His sermons were not trimmed or slanted to give no offense to the godless times in which he lived. He did not take the teeth out of his messages in Tekoa and "gum it" at Bethel. He offended almost everybody including Dr. Amaziah, the court preacher, who was horrified at this rustic nuisance. "Go back to the backwoods," he said in effect, "you have no business on the boulevard. You're not good for national morals. This boorish preaching of wrath and judgment, ... have you never heard of the power of 'positive thinking'?"

Amos had not learned that it really is not nice to name things. He did not preach on sin in general, he particularized. He began with the sins of other nations, the neighbors as it were, but he did not stop at the borders of Israel. He was not one who could denounce evil at a distance but could see none close at hand. His bifocals took in both the far and the near.

The Prophet's Field

Amos preached to a nation. He was from Judah but he preached mainly to

Israel. Israel was not only a nation but, along with Judah, the chosen people of God. Today we need an Amos ministry directed to America and also to the church, the "holy nation" of God's people today. We are witnessing a strange phenomenon. The world is responding to the message of the evangelist better than the church is accepting the prophet's call to repentance. Jonah is having a better response in Nineveh than Amos is having in Bethel.

Pastors, evangelists and teachers are abundant, and thank God for them, but prophets are scarce. There is definitely a place in the ministry today for the prophet, the forth-teller rather than the fore-teller, the voice in the wilderness interpreting and applying the Word of God to the age and to the church. There is a vague indefiniteness on the subject today. You will hear little about it in sermons, read little about it in books. Never was the demand smaller but never was the need greater. The prophet says what others cannot, will not, or at least do not say. The prophet is a seer and while we are looking for scholars, specialists, socializers, showmen and strategists, we need a few seers.

It was an evil time and Amos called it just that. He could not have picked a time when that would have seemed, more, inappropriate. Business was boom-

ing. Everything was on the up-and-up. They never had it so good. Under Jeroboam II there was plenty of everything, including religion. Amos made light of that "Come to Bethel and transgress: at Gilgal multiply transgression." For a country preacher to speak with such irony must have horrified the religious Bethelites but within fifty years the judgment Amos prophesied came to pass.

Centuries later another preacher wrote, "The days are evil." This time it was a little Jew with his speech contemptible. If you had looked around at the grandeur and the glory that was Rome; if you had turned from all the pomp and pageantry to this pitiful peregrinating little preacher, you might have said, "Paul, what do you mean? Look at the worldwide dominion of this mighty empire, its armies and art, its cities and culture, its language and laws. Have you no civic pride? You should join the clubs and broaden your interests and widen your contacts. You are too provincial, too exclusive. And it is such poor psychology to say that the days are evil. Put on your rose-colored glasses and paint the clouds with sunshine. You catch more flies with honey than with vinegar." But Paul was not in the fly-catching business. He looked like a nobody before Nero but someone has reminded us that now "we call our dogs Nero and our

boys Paul."

Did not our Lord sit among the glories of Jerusalem and say that the day would come when not one stone would be left upon another? And looking beyond that, did he not foresee abounding lawlessness and abating love, and ask, "When the Son of Man cometh shall he find faith on the earth?" Ahab hated Micaiah for prophesying evil concerning him instead of good and our Lord and the world hated him because he testified of it that its works were evil. We live in a day that bears all the characteristics of the times of Amos. The New Testament clearly states that the last chapter of the age will be one of perilous times. There may be occasional upsurges of religion but the picture remains basically the same. We have come to such an hour but where is there a preacher like Amos? There are Amaziahs aplenty but where is the wilderness prophet who will be quiet long enough to get a message from God and brave enough to proclaim it?

Preach the Word

All sorts of arguments are advanced against such preaching today. A thin-skinned generation has been petted and pampered so long that it will not hear it. Have we not been told long ago that such people

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(Mt. 16:18).

The Lord Jesus Christ is speaking in this passage of Scripture and He announces that He is to build His church! Thus, this text informs us that Christ is to be considered or looked upon as the builder or founder of His church!

When did this church have its beginning? The answers given to this thought-provoking question are numerous. The people with whom I was formerly numbered often delight to say: "The church had its beginning in the days of Abraham and was perfected and completed in the days of the Wesley brothers." Such an utterance reveals a gross ignorance of the Scriptures. What does the Bible have to say as to the origin or beginning of the church?

It is even stated in Old Testament prophecy that Christ was to build His church. In Zechariah we read these words: "*Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them*

both" (Zech. 6:12-13). This prophetic utterance is in agreement with the words of the Apostle Paul. In the First Epistle to the Corinthians, we read "*And God hath set some in the church, first apostles*" (1 Cor. 12:28). By turning to the Gospel of Luke, we can read of our Lord selecting the twelve apostles. "*And when it was day, he called unto him his disciples; and of them he chose twelve, whom also he named apostles*" (Lk. 6:13). And in the Hebrew Epistle, we read these words: "*For this man (Christ) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house*" (Heb. 3:3). All of these Scriptures unite to show us that the church began in the days of our Saviour. He organized His church in the days of His earthly ministry, in the days of His flesh. This is what the Bible teaches.

Where was this church established? Certainly not in hamlets and localities where the Son of God never set foot while He was upon this earth in the flesh, and so the Lord organized His church in the Holy Land, in Palestine. Read Mark 3:13-19, and this will show that Christ launched His church in Palestine.

Out of what kind of material did the Lord Jesus build or organize His church. The answer is

Baptist material. The Bible shows clearly that Christ built His church out of the disciples of John the Baptist. In the Gospel of Luke, we read: "*the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight*" (Lk. 3:2-4). Thus we are told that John the Baptist came to make ready for the coming of the Savior. John's message moved the people and he won many disciples. And in the Gospel of John we see John the

Baptist encouraging his followers to become disciples of the Son of God. We read thus: "*Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus*" (Jn. 1:35-37).

I now desire that we mention the Day of Pentecost and the church. There are those who are always asserting this: "The Day of Pentecost is the birthday of the church. The church was organized and established on the Day of Pentecost." Such talk reveals that the person so speaking does not know his or her Bible! The Bible has
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Martha Or Mary?

By Caroline Atherton Mason

I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of His gentle hand upon my head
While drinking in the gracious words He said.

And yet to serve Him!—Oh divine employ—
To minister and give the Master joy;
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat!

Worship or service—which? Ah, that is best
To which He calls us, be it toil or rest;
To labor for Him in life's busy stir,
Or seek His feet, a silent worshiper.

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nothing, absolutely nothing, to say about a church being set up on the Day of Pentecost! Then where did such an idea start? Certainly such an idea has no Scriptural support whatsoever. God's Word does show that the church was here when Pentecost came and to this church received three thousand members upon that occasion.

In the book of Acts, we read thus: "*They that gladly received his word were baptized; and the same day there were added unto them about three thousand souls — And the Lord added to the church daily such as should be saved*" (Acts 2:41, 47). Just the other day I added eleven dollars to my bank account. Now I did not have a whole lot of money in the bank (Baptist preachers never do), but I did have to have some money in the bank, else I could not have added eleven dollars to my bank account. Even so, the Lord had to have a church upon this earth at the time of Pentecost, else He could not have added three thousand members to the church. If there is any one thing that is plain from the Scriptures, it is that the church was already in existence and was functioning before Pentecost began. May God help us not to believe errors that contradict God's Word!

One of the widespread heresies of our day and generation is the large amount of talk about the church being universal and invisible. And strange to say, many Baptists (so-called Baptists) are now talking the language of Ashdod!

The church that our Lord established and organized was a local and visible church. It was limited as to membership and as to location. Hence, it was a local and a visible church. As time went on, the followers of Christ scattered far and near. The book of Acts and the New Testament Epistles show that many churches or congregations were established. I am emphasizing this in order to put to silence another heresy, and that is the error now abroad in the land that there is only one church. Such talk contradicts Scripture. Notice the following statements from the Bible, namely: "*And at that time there was a great persecution against the church which was at Jerusalem*" (Acts 8:1). "*Now there was in the church that was at Antioch*" (Acts 13:1). "*The churches of Christ salute you*" (Rom. 16:16). "*Unto the churches of Galatia*" (Gal. 1:3). "*John to the seven churches which are in Asia*" (Rev. 1:4). These plain statements from God's Word show that their were many congregations or churches in Apostolic times. All of these churches

were limited as to membership and as to location. Or to state it differently, these churches were local and visible. From now on, may Baptists cease to talk of the church as something that is universal and invisible for there is no Scriptural support for such language!

How is a sincere and conscientious child of God to go about finding a true New Testament church? There are many churches (so-called) and they are of every description under heaven. Now churches are being started every year, and so there will be more churches tomorrow than there are today. All of this complicates the matter of ascertaining or finding true New Testament churches!

There are two methods of finding a true scriptural church. The first method is the *doctrinal test*. Does the church that you belong to teach that which the inspired Apostles taught, and does it practice that which they practiced? A church that is wrong in teaching and practicing (the Bible being the standard) is not a true New Testament church.

The second method of ascertaining a true church is by the process of *historical elimination*. Any church or churches whose history is exhausted before or by the time we reach the sixteenth century (the beginning of Protestants) is too young to be the church founded by our Lord! Let

the sincere and honest student of history note that, of all the churches that we have in the world today, only two have a history that go back into the dark ages. And what two have such a history? The Baptists and the Catholics are the only two whose history extends beyond the Protestant Reformation. I am going to give you the words of Dr. Ypieg, of the Dutch Reform Church, He wrote: "*We have now seen that the Baptists, who were formerly called Ana-baptists, and in later times Menonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages.*" The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient." ■

People Who Drive When They Drink Are Putting the Quart Before The Hearse



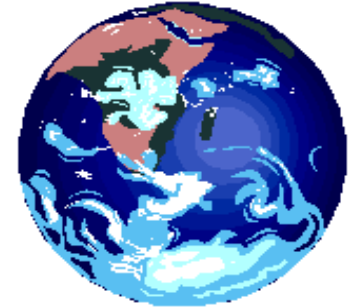
Obama Laying Groundwork for Third Term. — Rush Limbaugh is suggesting that President Barack Obama and his political operatives already are laying the groundwork for a third term. “You have to wonder if Obama is just trying to lay a foundation for not being a hypocrite when he tries to serve beyond 2016,” Limbaugh told his national radio audience. “I wouldn’t be at all surprised if in the next number of years there is a move on the 22nd Amendment.” Limbaugh has a point. Upon Obama’s taking office, Rep. Jose Serrano, D-N.Y., introduced legislation in the House to repeal the 22nd Amendment to the Constitution, which limits presidents to two consecutive terms or 10 years in office. Serrano’s justification for the bill is that, until 1951, nothing prevented a president from serving more than two terms. Additionally, a grass-roots movement is under way to make Obama’s third term possible. A Web site, **End22.com**, is dedicated to abolishing the 22nd Amendment and is asking supporters for

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donations to make it happen. “We are wise enough to choose our own leader and to decide how long that leader will serve,” the Web site states, noting there was nothing in the original Constitution of 1787 that barred a third or fourth term for presidents.

“With our current crises, the American people need to take back their right to elect the leader of their choice. The task is too large and the risk is too great. We must act now!” Limbaugh acknowledged that Obama may not try to repeal the amendment on his own. “He may not openly try to change the Constitution. But there might be this movement in the country from his ‘cult-like’ followers to support the notion that a democratically-elected leader who is ‘loved’ and ‘adored’ has carte blanche once elected — just serve as long as he wants because the people demand it, because the people want it, because the people love it.” Limbaugh said Obama has sympathy for dictators; he relates to them. He inherited his father’s Marxism. “I wouldn’t put it past Obama to be plotting right now how to serve beyond 2016, and I think that’s the reason for the way he’s reacting to what’s happening in Honduras. They’ve got a constitution. They’re

a democratically elected set of officials down there, and you had a guy running the country, Mel Zelaya, who was just going to basically rip that country’s democracy to shreds and the country moved in to stop him from doing it. And Obama sides with the guy who wanted to rip up the constitution.” Limbaugh said Obama sides with other dictators in the region, as well, and “is nothing if not a hard-core liberal, always more sympathetic, appearing to side with the bad guys on the world stage.” Limbaugh described Obama’s followers as a “cult-like bunch” whose “attachment to him is not political, it’s not ideological, it is not issue-wise. It is cultish. It includes a wide percentage of minorities who, for different reasons, will come to think that he simply cannot be replaced. “[If he] succeeds with amnesty, for example, and all the illegal aliens are instantly made citizens — he’ll be too important. Just like right now — he’s too big to fail as far as the drive-bys are concerned; he’s too important to be replaced. No one else can lead the nation, they will say.” During a news conference Tuesday, White House press secretary Robert Gibbs was asked whether Obama supports Serrano’s House Joint Resolution No.



5, which, if passed, could lead the way for an Obama run at a third term. It was noted that Rep. Steny Hoyer, D-Md., also supports repeal of the amendment. “You’re going to find I tend to get it mixed up with House Joint Resolution Four and Six,” Gibbs said, to laughter from the press corps. “I think the president is firmly in support of an amendment that would limit his time in the presidency to eight years if he’s given that awesome responsibility by the American people.” But Limbaugh disagrees. “Anybody who thinks [Obama] intends to just constitutionally go away in 2016 is nuts. I think that’s what all this ACORN stuff is all about. I think given ACORN money and fraudulent voter registration — whatever it’s going to take — these are people who seek power for reasons other than to serve. They seek to rule

Former Gitmo Detainee Accused of Killing Three Missionaries. —

(See **WNR** on page 14)

La Voz Del Desierto

El Culto Racional Y La Predicación Basada En La Palabra de Dios — Parte I

Por M. A. Curet

“Mas la hora viene, y ahora es, cuando los verdaderos adoradores adorarán al Padre en espíritu y en verdad; porque también el Padre tales adoradores busca que le adoren” (Juan 4:23).

Hay algunos que creen que hay un tipo de predicación donde la persona se emociona, y le viene una inspiración y comienza a predicar, y dice que el Espíritu Santo lo está dirigiendo en la predicación, y la llaman predicación por el Espíritu.

De acuerdo con estas personas, cualquiera que se emociona y comienza a predicar, no importa las barbaridades que diga (contrarías a la Biblia), está predicando por el Espíritu, para que así nosotros no podamos compararlo con la Biblia. Estas personas creen que hay dos clases de predicación, una por el Espíritu y otra por la Palabra.

Es importante que sepamos, que la única

predicación que existe, es sólo por la Palabra (la Biblia). Esto no quiere decir, desde luego, que el Espíritu Santo no va a inspirar a la persona, pero la predicación tiene que ser de acuerdo con la Palabra de Dios. La Biblia es la única fuente de comparación, para saber si se está predicando de acuerdo a la voluntad de Dios. Si no fuese así esto sería un caos, porque no tendríamos con qué comparar la predicación. Pero recordemos que Dios no es un Dios de confusión, sino de paz y orden. Veamos: Ira Cor. 14:33, 36-46; Isaías 8:20; 2da Tim. 3:16, 17; 2da Ped. 1:19-21).

El Señor siempre predicaba por la Palabra (Lucas 4:16-21); y los apóstoles, lo que predicaban lo verificaban primero con la Palabra, para ver si estaban predicando la verdad de Dios. Ejemplos: El apóstol Pablo (Gál. 1:15-18). Los hermanos de Berea (Hechos 17:10-11).

Todo tiene que ser como dice la Biblia.

Tenemos que leerlo, razonarlo y entenderlo, eso es lo que se llama el culto racional (Rom. 12:1-2). Tenemos que con nuestra razón entender las cosas de Dios, para entonces comenzar a cumplirlas. La persona tiene que renovarse por medio de su entendimiento. Tiene que ser del modo que dice la Biblia, y no porque usted se emocionó y dice que está hablando por el Espíritu. Veamos: Ira Cor. 2:1-5.

Lo que se dice tiene que ser comprobado por la Palabra, usted tiene que decir si o no, por la Palabra. Tiene que ser del modo que dice la Palabra de Dios, y no del modo que dice un “supuesto espíritu.” De modo que el don de la fe tiene que estar basado en la Palabra de Dios (Juan 2:22; Romanos 10:17).

La única forma de nosotros conocer la voluntad de Dios, practicarla y enderezar aquellas cosas en nuestra vida, que no son agradables a Dios, es por medio del entendimiento de

la Palabra de Dios. El uso de la razón en el culto, es lo que nos da el crecimiento espiritual. Jesús se refiere a eso en la secuencia de la Gran Comisión (Mat. 28:19-20).

Aquí se refiere al culto racional, porque la persona tiene que entrar en contacto con lo que Dios quiere, y aprender cuál es Su voluntad en su vida, para comenzar a obedecerlo. Eso es lo que quiere decir ser cristiano. Porque ser cristiano lo que quiere decir es ser seguidor de Cristo y practicar lo que Cristo mandó. Mahometano — seguidor de Mahoma. Budista — seguidor de Buda, etc. Nadie puede ser cristiano a su manera, sino a la manera que Dios dice en Su Santa Palabra, obedeciendo Su voluntad (1ra Sam. 15:22-26).

Estamos en la era de la Iglesia y Jesús dejó todo establecido para el conocimiento de Su Iglesia (Efesios 4:11-16).

(Continúen el el mes próximo.) ■



El Hno. M. L. Moser Jr es hijo de un Pastor. Su padre, quien tenía su mismo nombre, fue pastor de la Iglesia Bautista Central en Little Rock, Arkansas, una iglesia independiente. En el 1965, el padre del Hno. M. L. Moser renunció debido a problemas de salud, y después de haber orado, la iglesia llamó al Hno. M. L. Moser, Jr como pastor, durante el mes de octubre de 1965.

El Hno. M. L. Moser, Jr. se había ido a México como misionero de la Iglesia Bautista Central en el 1952 y fue un instrumento del Señor allí, para comenzar el Seminario Teológico Bautista Latino Americano. Además, él y su esposa, Edith Moser, comenzaron "The Challenge Press" (*Editorial el Reto*), con sus propios

fondos. Luego, *Editorial el Reto* fue donada a la Iglesia Bautista Central, para ser operada por la iglesia, como una obra misionera. Sobre 118 libros fueron publicados en cinco idiomas: inglés, español, francés portugués y japonés. Muchos de los libros fueron escritos por el Hno. Moser Jr., sin que él recibiera dinero alguno.

En el 1961 el Hno. Moser comenzó la publicación "*El Reto Bautista*" (The Baptist Challenge), la cual se convirtió en la revista de mayor divulgación entre los bautistas independientes, con una circulación de sobre 7,000 ejemplares cada mes. Muchas de las ediciones pasadas del "El Reto Bautista", están disponibles, a través del internet (www.baptistchallenge.org).

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

El hermano M. L. Moser Jr es autor de alre-

Maneras De Ser Semejantes A Cristo

Jesús era amoroso y puso Su vida por nosotros, así nosotros debemos poner nuestras vidas por los hermanos. "En esto hemos conocido el amor, en que él puso su vida por nosotros; también nosotros debemos poner nuestras vidas por los hermanos" (1ra Juan 3:16). Jesús era humilde, a pesar de ser igual a Dios, y en Su

dedor de 22 libros. Entre ellos se encuentran: 1) *Manual Para la Membresía de la Iglesia Bautista*. 2) *Una Guía para el Estudio de Apocalipsis Vol. 1,2,3,4*. 3) *Los Bautistas y el Interdenominacionalismo*. 4) *Una Guía de Estudio para El Libro de Números*. 5) *La Pena Capital — ¿Cristiana o Bárbara?* 6) *Creación o Evolución*. 7) *El Pastor*. 8) *El Evangelio de Lucas*. 9) *Guía de Estudio para el Libro de los Efesios*. 10) *Guía de Estudio para el Libro de Isaías*.

A los 83 años de edad, el Hno. Moser, goza de buena salud; sigue trabajando como evangelista, y predicando en aquellas iglesias que lo invitan a predicar. Oremos por este gran siervo del Señor. ■

condición de hombre, se humilló a si mismo hasta la muerte. "Y estando en la condición de hombre, se humilló a sí mismo, haciéndose obediente hasta la muerte, y muerte de cruz" (Filipenses 2:8). Jesús era fiel, nunca dudo quién era, y cuál era Su propósito en la tierra (Juan 14:6). Jesús era generoso, pues dio ejemplo, para enseñar a unos pocos hombres, para que muchas vidas pudieran ser tocadas (Juan 13:14-15).

Jesús era Santo y vino a influir en nosotros, pues aunque estaba separado del mundo, cambió el mundo que le rodeaba. Jesús era obediente, una de las cosas más maravillosas de Jesús, es que siendo el Señor mismo, nos enseñó a orar, a ser discípulos y a ser sumisos al Padre (1ra Juan 2:6).

Por lo tanto, hermanos, pidámosle a Dios que nos haga semejantes a Cristo, quien es nuestro supremo ejemplo a seguir; para que cuando las personas inconversos nos vean, vean la imagen de Cristo y quieran conocerle mejor y obtener la salvación, que sólo Él puede dar (Romans 8:29).

(Por Hna. Jemar Montes, Redactora) ■

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Marcos A. Curet, Pastor

My Grandma Lived It Up

By Ercil Francis Brown

I

Don't kids have Grandmas anymore
 Who exercise controls
 To see that what is said and done
 Will strengthen little souls?
 What is the world a-comin' to
 That Grandmas are forgotten
 And kids take out and run like wild —
 Get spoiled until they're rotten?

II

A kid can't live a normal life
 Without a Grandma's hand
 To guide him as he works his way
 Through all this troubled land!
 Too many things the kids don't know —
 Too many snares are out—
 But Grandmas know them every one
 And what they're all about!

III

Now take, for instance, my Grandma—
 Half Irish and half Scotch—
 She'd jerk me up for impudence
 And set me back a notch!
 She thought each child should do his share
 At chores of every kind
 And there was no escape for me—
 No changing of her mind!

IV

The things she made me learn to do
 Against my stubborn will
 Have caused me much of toil and woe—
 I have to do them still!
 I swept the floor and kneaded bread,
 I rubbed clothes on the board
 And washed the dishes with lye soap
 Made up from grease she'd stored.

V

I beat the carpets spring and fall
 And filled bed ticks with straw;
 And chimneys for the coal oil lamps,
 I shined till hands were raw.
 She made me gather chips to start
 The cookstove's regal might
 And fill the water bucket, too,
 In case of fire at night.

VI

And on and on the list could go
 Of things my Grandma did
 To teach me what my duties were
 When I was just a kid!
 Besides all this, my Grandma knew
 Of many ways to cure
 The ills that came to old and young—
 Her "recipes" were sure!

VII

Back then, it seems, the kids had "flux"—
 (Got sick as any pup)
 But with her chicken-gizzard peels
 All dried and powdered up
 And mixed with water boiling hot
 She "checked them" soon enough;
 (She only lost a case or two—
 They wouldn't drink the stuff!)

VIII

In mid-October it was she
 Who sorted underwear,
 Allotting sizes to each boy
 With not a suit to spare.
 Around our necks asafetida
 (I guess is how you spell it)
 Was hung in little bags, where germs
 And other folks could smell it

(See **POEM** on page 12)

IX

When toes were cut on broken glass
 And blood was running hot,
 She mixed old cobwebs up with soot
 To form a solid clot.
 All sorts of tricks my Grandma knew—
 And yet she had her fears
 That kept her nerves on edge for most
 Of all her earthly years.

X

The greatest fear of which she spoke
 With quaking voice and dread
 Was that they'd bring me home "a corpse"
 And that it might be said
 My ears had not been washed that day
 Or that my feet weren't clean—
 And, so, she did the scrubbing chores,
 Producing quite a sheen!

XI

She had an awful heavy hand
 When she was washing ears
 And found occasion for such work
 On mine for twenty years.
 A kid would sparkle good as new
 When she had scrubbed him sore,
 With him all folded up inside
 A wash tub on the floor.

XII

A thousand times I heard her say
 That cleanliness was next
 To Godliness and emphasized the point
 It was from holy text.
 When I was ready to set forth
 As shiny as a star
 She always warned me as I left,
 "Remember *who* you are!"

XIII

Below the till in her old trunk
 She hid a clumsy bustle
 And lots of petticoats and things
 That caused her quite a tussle
 As in her room, she set about
 To don her Sunday dress.
 But once she finished, there she was—
 A perfect loveliness!

XIV

She didn't see the need for frills
 When she was Sunday-dressed—
 It was enough for her to wear
 A gold watch on her breast
 And in her ears, where holes were punched
 (With toothpicks years ago)
 Two little cubes of yellow gold
 Providing bits of glow.

XV

On Sabbath mornings things were geared
 To one set, certain rule:
 Put Sunday dinner in the stove
 And kids in Sunday School!
 At times like that — with food to cook
 And "youngun's" to be scoured—
 She showed a kind of generalship
 With which but few're empowered.

XVI

And when my Grandma went to church
 All starched and prim and neat,
 She was the picture of a queen
 Perched on the buggy seat.
 Dismounting to the stileblocks floor
 With gracefulness and charm
 You'd never guess her dainty foot
 Had ever touched a farm.

XVII

When singing started in the church
 Attuned to ups and downs,
 She saw that squeaky efforts came
 From all the Little Browns.
 And when she laid her hymnal by
 To hear the parson's fight
 Against the awful sins of men
 She nodded he was right!

XVIII

The trunk-backed peddlers counted her
 Among their choicest friends
 Because she bought their bric-a-brac
 And little odds and ends.

No crippled beggar left her door
 Until he'd had his fill
 Of all my Grandma could scrape up—
 "To do the Master's Will."

XIX

I'd always vowed if I should tell
 My sainted Grandma's story
 I'd do it in an honest way,
 Accruing to her glory;
 And now, I hope it's plain to see
 That, really, I did love her
 And that, of those who nurtured me,
 There's none I put above her!

XX

Her summer kitchen in the yard
 Perfumed the countryside
 With peas and corn and turnip-greens
 Until the day she died.
 Out there, she canned for winter's use
 Her garden stuff galore
 And circumvented all the work
 Of running to the store!

XXI

Not many things escaped her "ken"—
 (That's knowing how to do);
 Nobody baked a cake so well
 As one she'd broom-strawed through—
 Nor put a neater stitch in cloth
 For youngsters' jeans and shirts.
 She took her work in steady stride
 And never went in spurts.

XXII

She gave minute directions with
 Each job that she assigned,
 Expecting us to exercise
 A brilliant sort of mind;
 No little bit was quite enough
 (How well the dear thing knew it!)
 And I have seen her do it all
 Just showing how to do it!

XXIII

At bedsides, when the end would come,
 She "laid the poor things out"
 And quoted scripture seemly fit
 To loved ones ringed about.
 She traveled far when "times drew near"
 In deepest human strife
 To help a mother "through her trials"
 And spank the babe to life.

XXIV

The dear soul's gone to her reward
 Lo, many years ago,
 And I confess—though late it be—
 She taught me most I know!
 Her "Methods of Instructing" now
 Do not appear so bad
 As in those boyish years when I,
 Rebellious, got so mad.

XXV

But it's been years since I have seen
 Such Grandmas at their tasks
 A-tellin' youngun's what to do—
 And with no questions asked!
 Could be that youngsters in these times
 Don't mind their Grandmas much—
 And "back talk" to them some—but I,
 I never dared do such!

XXVI

My Grandma served mankind and God
 Through all her live-long days
 And never tired of Duty's turn,
 Nor cared a whit for praise!
 She shared her joy and kept her pain
 And drank to dregs her cup
 And every hour God let her have—
 My Grandma lived it up!

TEKOA . . .

(Continued from page 5)

will heap to themselves teachers having itching ears? And where in the Word of God is the public response the test of the message? Whether they hear or forbear, the main thing is they shall know that a prophet has been among them. When Paul wrote that the day would come when men would not endure sound doctrine he also wrote, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4:2). In other words, preach it anyway!

The question will be asked, "What good will it do?" Once again, that is not the test. God told Isaiah to preach a message that would only blind eyes, deafen ears and harden hearts. Our Lord and Paul used that same passage to explain the poor response of their generation. Isaiah and Amos and then our Lord and Paul preached to God's people and they refused the message. Likewise, the prophet who tries to arouse the church today need not be surprised if he gets the same treatment. Amos did not change the situation but he gave God's message to his generation and left it without excuse.

Such preaching will not build up a crowd but the business of the prophet is to fill the pulpit, not the

pews. Nowhere in the New Testament is the size of the crowd the criterion of good preaching. Our Lord sometimes preached his crowd away (Jn. 6:66). It is not our business to make the message acceptable but to make it available. We are not out to make them like it but to see that they get it.

Some will call Amos a pessimist but they forget that the book ends with as rosy a picture of the glorious future as can be found. There is a blind optimism that cries "Peace and safety" but there is a Bible optimism that lifts up its head when it sees all these things begin to come to pass. The present-day false cheer makes it hard to be an Amos at Bethel and the new polite little rules for successful preaching leave no room for such disturbers of the peace. But there will always be a few who will preach because they must ... "The Lord hath spoken, who can but prophecy?" There will always be Jeremiahs with a holy bonfire, apostles who cannot but speak the things which they have seen and heard. Like Paul, they say, "Woe is unto me if I preach not the gospel!" No school can produce them and no school can stop them. They are odd numbers in a regimented day. May there be even now in the backwoods somewhere a solitary succession to Amos the troublemaker from Tekoa! Ahab accused Elijah of troubling Israel.

Elijah reversed the charge and yet in a very true sense Elijah was a troubler in his time. So was Amos and may their tribe increase — not the pestiferous sort of pulpiteer with no real burden from God — but men who speak for God to arouse sinful nations and awaken a sleeping church.

WNR . . .

(Continued from page 8)

"A best-selling author and critic of Islam **says** he can't understand why U.S. President Barack Obama and the United Nations are not expressing more outrage over the execution-style murder of three Christian missionaries in Yemen, apparently by Al Qaeda. According to a spokesman from the Yemeni Embassy in Washington, nine foreign nationals — four German adults, three small German children, a British man, and a South Korean woman — were abducted on June 12 after they ventured outside the city of Saada without their required police escorts. Days later the bodies of German nurses Rita Stumpp and Anita Gruenwald, and Eom Young-sun of South Korea were found shot execution style in an area known to be a hotbed of Al Qaeda activity. The fate of the remaining six abducted people remains a mystery. Terrorism experts say the crimes bear the mark of Al Qaeda, and they fear they are the

handiwork of the international terror organization's number two man in the Arabian Peninsula — Said Ali al-Shihri, an Islamic terrorist who once was in American custody but who was released from the U.S. detention center in Guantanamo Bay, Cuba. Robert Spencer, director of Jihad Watch, says this illustrates the folly of Obama's plan to close GITMO and release potentially dangerous prisoners." — FBIS

* * *

N. Korea Executes Bible Distributor. — A Christian woman accused of distributing the Bible, a book banned in communist North Korea, was publicly executed in June for the crime, South Korean activists said. The 33-year-old mother of three, Ri Hyon Ok, also was accused of spying for South Korea and the United States, and of organizing dissidents, a rights group said in Seoul, citing documents obtained from the North. -- AP

* * *

Obama And Creation Science. — The following is from **Answers**, a quarterly magazine published by Answers in Genesis. "With the U.S. presidential election now over, the world is closely watching Barack Obama's new agenda for 'change.' One

(See **WNR** on page 15)

WNR . . .

(Continued from page 14)

subject not likely to receive much media attention, however, is the Creator's place in policy debates. Like so many other world leaders in politics and the media, the new president believes that science and education hold the key to a better life. Views about God may be important for individuals, but keep Him out of the science classroom and politics. Obama told an interviewer, when asked during the election campaign about teaching intelligent design: 'I'm a Christian, and I believe in parents being able to provide children with religious instruction without interference from the state. But I also believe our schools are there to teach worldly knowledge and science. I believe in evolution, and I believe there's a difference between science and faith. That doesn't make faith any less important than science. It just means they're two different things. And I think it's a mistake to try to cloud the teaching of science with theories that frankly don't hold up to scientific inquiry' (Tom Joyce, 'Obama Talks about York,' **York Daily Record**, March 30, 2008). The newly elected vice president, Joe Biden, is even more open about his views. Asked about intelligent design, he said, 'I refuse to believe the majority of people believe

this malarkey!' (HBO's Real Time with Bill Maher, episode 74, April 7, 2006). During the campaign, only one candidate's views on origins came under scrutiny. Hours after Alaska's governor, Sarah Palin, was announced as the Republican vice presidential candidate, the media blasted her for once suggesting that creationism be taught alongside evolution. The media and politicians may attempt to sideline the Creator by simply ignoring Him or scorning Bible-believers. But the Creator still sits on His throne and weighs every nation in the balances" ("No Room for the Creator?" **Answers**, January-March 2009). — FBIS

* * *

Sassing Not Allowed.

— The following is excerpted from *Training Your Children to Turn out Right*, a truly excellent book by David Sorenson. "[Another] basic rule in our house was that disrespect, defiance, sassing or any other form of overt rebellion toward us as parents absolutely was not tolerated. Nothing would bring judgment more swiftly than for me to hear our children sassing their mother. They were taught ahead of time that defiance or disrespect was not allowed, period! ... 1 Samuel 15:23 says, 'For rebellion is as the sin of witchcraft...' It is Satanic in its origins. And rebellion

begins with a smart mouth. ... Children are born with a rebellious, sassy spirit, and the sooner it is nipped in the bud the better. ... One of our children would, at times, fight the spanking. She was informed that if she fought and resisted, whatever the original punishment was, it would be doubled. Now, that may seem harsh. However, it did not take too long for it to soak in that rebellion, even during punishment, would not be allowed. ... As a result of dealing with it as soon as it raised its ugly head, it had pretty well been purged by the time the girls were of school age. ... Do not believe the foolishness that if you deal directly with rebellion, you will only cause a child to be more rebellious. Rebellion and defiance will grow like an ugly, malignant cancer. The earlier it is dealt with, the better. ... One might think that our home was a rigid, authoritarian, Spartan environment. To the contrary, it was a warm, fun, loving place; and one of the things that made it such a sweet place was that there was so little conflict" (*Training Your Children to Turn Out Right*, 1995, pp. 66-68).

* * *

The Most Complex Structure in the Universe. — "Whether you know it or not, you are the proud owner of the most complex arrangement of

matter in the universe. I am speaking of your brain. Even though it weighs only three pounds, the brain's structure is so complex that it defies all explanation except to admit that a higher intelligence created it. The average brain has ten billion neurons and multiple billions of connections. It has been estimated that the brain is able to hold one million times more information than anyone could possibly learn in a lifetime. If true, this suggests that man was smarter in the past or meant to live much longer. Thanks to the brain, you can listen to someone talk and begin to put your reply together for him while your brain is also directing a number of other projects—like your heart beat, breathing, and blood chemistry — without your conscious attention. Your brain, through its extended sensory system, allows your finger to feel a vibration of less than eight-one-thousandths of an inch and lets you see 10 million different colors. The brain is so marvelously complex that even scientists who deny the soul and believe that the material stuff is all that exists have admitted that the brain leads them to wonder if there is not more to reality." — FBIS

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Case To Be Appealed to the Supreme

(See **WNR** on page 16)

WNR . . .

(Continued from page 15)

Court. — The decision that Donna Kay Busch and her attorneys must make by Aug. 31 could put the mother of three before the U.S. Supreme Court. The Newtown Square, Pa., woman is considered by whether to continue with a case that tackles issues of free speech and separation of church and state. If she goes forward, Busch says, the only cause she wants to strike a blow for is her son Wesley. “I am his advocate,” said Busch, 47, a business consultant. In a 2005 lawsuit against the Marple Newtown School District and its officials, Busch contends that her and her son’s right to religious expression was violated when she was not allowed to read from the Bible during an exercise in Wesley’s kindergarten class at Culbertson Elementary School in Newtown Square. During All About Me Week, students made presentations about themselves. One option was to have a parent read from the child’s favorite book. Wesley chose the Bible. When his mother tried to read it, principal Thomas Cook asked her not to, citing separation of church and state. Courts have ruled twice against Busch, who is represented by lawyers affiliated with the Rutherford Institute, a Christian legal group. A summary judgment in U.S.

District Court in Philadelphia found in favor of the school district in May 2007. In June, the U.S. Court of Appeals for the 3rd Circuit affirmed the decision, 2-1, calling a kindergarten classroom a nonpublic setting that merited unique consideration of free-speech issues. The opinion written by Chief Judge Anthony Scirica, said restrictions on speech sometimes are necessary to “create the structured environment in which the school imparts basic social behavioral and academic lessons,” particularly when students are so young and the speech could be interpreted as promoting a religious view. School officials must have latitude to make decisions, the court said. In his dissent, Judge Thomas Hariman said the district had gone “too far” in limiting participation in All About Me Week to nonreligious perspectives. The district “solicited speech, but then discriminated on the basis of viewpoint,” he wrote. — Philadelphia Inquirer.

* * *

Rick Warren Calls For Christian-Muslim Partnership — Defying some of his fellow conservative Christian critics, one of the most prominent religious leaders in the country told several thousand American Muslims on Saturday that “the two largest faiths on the

planet” must work together to combat stereo-types and solve global problems. “Some problems are so big you have to team tackle them,” evangelical megachurch pastor Rick Warren addressed the annual convention of the Islamic Society of North America (ISNA). Warren said Muslims and Christians should be partners in working to end what he calls “the five global giants” of war, poverty, corruption, disease, and illiteracy. Warren, founder of Saddleback Community Church in Orange County, California, is the author of *The Purpose Driven Life*, which has sold more than 30 million copies worldwide. His willingness to show support for U.S. Muslims is a huge gain for the community, which has endured intense scrutiny since 9/11. A Southern Baptist, Warren has a record of upsetting fellow Christian conservatives by calling old-guard evangelical activists too partisan and narrowly focused. Ahead of his speech Saturday, bloggers who follow Warren had already denounced his appearance at the convention as cozying up to extremists. Warren acknowledged the controversy during his 20-minute speech. “It’s easier to be an extremist of any kind because then you only have one group of people mad at you,” he said. “But if you actually try to build relationships — like invite an

evangelical pastor to your gathering — you’ll get criticized for it. So will I.” In his speech, Warren also urged Muslims and Christians to speak out against stereotyping of any group and to respect each other even while disagreeing. Addressing Muslims who “have been in America for many generations now,” he urged them to help “the newcomers learn what it means to be American.” Based in Plainfield, Indiana, ISNA is an umbrella organization for Muslim groups across the country. The annual convention, now in its 46th year, regularly draws more than 30,000 people for lectures, prayer, and socializing. Many in the crowd were drawn to the session by prominent Muslim scholars such as Sheik Hamza Yusuf of the Zaytuna Institute in Berkeley, California. Ann Zahra, 42, said she had never heard of Warren before Saturday but agreed with much of his speech. “The basics are the same,” said Zahra, of McLean, Va. “No religion teaches cruelty or disrespect or hatred.”

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Suit Challenges U.S. Marriage Law. — Massachusetts, the first state to legalize same-sex marriage, sued the U.S. government over a federal law that defines marriage

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as a union between a man and a woman. The federal Defense of Marriage Act interferes with the right of Massachusetts to define and regulate marriage as it sees fit, Massachusetts Attorney General Martha Conkley said. The 1996 law denies federal recognition of same-sex marriage and gives states the right to refuse to recognize same-sex marriages performed in other states. Massachusetts is the first state to challenge the federal law. Its lawsuit, filed in federal court in Boston, argues the act “constitutes an overreaching and discriminatory federal law.” It says about 16,000 same-sex couples who have married in Massachusetts since the state began performing marriages between homosexuals in 2004 are being unfairly denied federal benefits given to heterosexual couples. — AP

NEA Declines To Remain Neutral On Abortion. — The National Education Association, the nation’s largest labor union, voted July 5 to reject a proposal to officially remain neutral on the issues of abortion and family planning. Also during its annual meeting in San Diego July 1-6, the NEA went on record as supporting laws

legalizing civil unions and “gay marriage” — it said either are acceptable — and it backed efforts to repeal federal legislation that “discriminates” against same-sex couples, which presumably could target the Defense of Marriage Amendment. The proposed bylaw amendment regarding abortion would have invalidated NEA Resolution 1-16 on family planning, which says NEA “supports family planning, including the right to reproductive freedom.” The defeated proposal said the NEA takes “no position” on the issues of abortion and family planning. It would have prohibited the NEA from filing a friend-of-the-court brief with the U.S. Supreme Court in litigation seeking to overturn *Roe v. Wade*, and it would have kept the NEA from “lobbying for or against legislation regarding the dissemination of birth control information, the funding of birth control procedures or the sale of birth control products.” — BP

D.C. Gay Marriage Bill. — A law recognizing same-sex marriages performed elsewhere has gone into effect in the District of Columbia. The bill was approved in a 12-1 vote by the D.C. Council in May, with council member Marion Barry casting the lone no vote. Congress, which has the final say over

the city’s laws, had 30 days to review the bill. A push by black church leaders who oppose gay marriage failed to get a referendum on the matter. And Congress took no action, allowing the bill to become law July 7. Council member David Catania has said that recognizing gay marriages performed elsewhere is a first step toward performing same-sex weddings in the city. Six states (Connecticut, Iowa, Maine, Massachusetts, Vermont and New Hampshire) allow same-sex marriage — ONN

“In God We Trust” To Go On Visitor Center. — The House voted 410-8 to direct the Architect of the Capitol to engrave “In God We Trust” and the Pledge of Allegiance in prominent places in the Capitol Visitor Center. The Senate approved an identical resolution as part of a spending bill earlier. Rep. Dan Lungren, R-Calif., sponsor of the measure said the importance of religion goes back to the Declaration of Independence, which states that all men “are endowed by their Creator with certain unalienable rights” and that the national motto “sums that up very well.” The nation’s largest group of atheists and agnostics filed a lawsuit seeking to block the engravings. The Madison-based Freedom

From Religion Foundation’s lawsuit, filed in U.S. District Court in western Wisconsin, claims the taxpayer-funded engravings would be an unconstitutional endorsement of religion. The foundation is seeking a court order to stop the engravings, which the Congressional Budget Office estimates will cost less than \$100,000. — AP

India Court Rules That Anti-Homosexual Law Is Unconstitutional.

— On July 2 the Delhi High Court in India ruled that the city’s law against homosexuality “is a violation of basic human rights safeguarded under the Indian Constitution” (“India Gays Win Landmark Ruling,” *Los Angeles Times*, July 3, 2009). The court called for decriminalizing all “sexual relations between consenting adults” and urged the government to strike down a British-era anti-sodomy law that forbids “carnal intercourse against the order of nature” and includes homosexuality in the same category as pedophilia. Homosexual activists expect the decision to influence courts across the country, and major newspapers hailed the ruling. The **Hindustan Times** ran a banner headline “It’s O.K. to Be Gay,” and *The Asian Age*

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welcomed “a sexual revolution in India.” This revolution began in modern times with a multi-front attack upon the Bible — by theological modernism, by evolution, by humanistic philosophy, by Freudian and Jungian psychology, and many other godless isms. Since the 1950s, sexual freedom was been at the forefront of the rock & roll culture. As Debra Harry of Blondie said in 1979, “The main ingredients in rock are ... sex and sass” (*Hit Parade*, Sept. 1979, p. 31). The sexual revolution is a revolt against God and His holy laws and was prophesied in Scripture 3,000 years ago. “*Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed [Christ], saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure*” (Psalms 2:1-5). God will have the last laugh at man’s folly, but there is still time to be saved from eternal destruction through repentance and faith in Jesus Christ. — FBIS

Seven Somalis Beheaded. — Somali Islamist fighters on Friday beheaded seven prisoners accused of abandoning the Muslim faith and spying for government in the largest mass execution since the Islamists were pushed from power 2 1/2 years ago. Al-Shabab militia officials said the seven had been accused of either renouncing the Islamic religion or spying for the government. In the past year, the militants have reconquered key towns and swaths of the country, where they have carried out several whippings, amputations or executions. Among the violence documented by Benedicte Goderiaux, a Somalia researcher for Amnesty International, are the stoning to death of a 13-year-old girl accused of adultery; the stoning to death of a man accused of rape; and several amputations of men accused of theft. — AP

* * *

Groups Demand That Jail Stop Censoring Religion. — Civil and religious rights organizations are demanding that a Virginia jail stop removing Bible passages and other religious material from letters written to inmates. Anna Williams, whose son was detained at the Rappahannock County Regional Jail, says officials cut out entire sections of letters she sent to her son that contained Bible verses

or religious material. She says the jail cited prohibitions on Internet material and religious material sent from home. John Whitehead, founder of

The Rutherford Institute, represents Williams. His organization is challenging censorship of the mail.

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The Shape We Are In

There’s nothing the matter with me,
I’m just as healthy as I can be.
I have arthritis in both my knees
And when I talk, I talk with a wheeze;
My pulse is weak and my blood is thin
But I’m awfully well for the shape I’m in.

I think my liver is out of whack;
And a horrible pain is in my back;
My hearin’s poor, my sight is dim,
Most everthing seems to be out of trim,
But I’m awfully well for the shape I’m in.

My doctor says my days are few,
For every week here’s something new,
The way I staggger is sure a crime,
I’m like to drop at any time;
I jump like mad at the drop of a pin.
But I’m awfully well for the shape I’m in.

My teeth have already had to come out
And my diet I hate to think about
I’m overweight, but I can’t get thin,
My appetite’s such that its bound to win—
But I’m awfully well for the shape I’m in.

Arch support I have for my feet,
Or I wouldn’t be able to go on the street;
Sleep is denied me night after night;
And every morning I am a sight;
My memory’s failing, my head’s in a spin,
But I’m awfully well for the shape I’m in.

My moral is, as this tale I unfold,
That for me and you who are growing old,
It’s better to say: “I’m fine”— with a grin
Than to let others know the shape we’re in!

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“She’s a devout Christian, and her son’s in jail there and she’s been trying to send him letters with Bible passages and whatever — and the jail has actually been going through snipping out portions of letters,” the attorney explains. “Some of the letters are full of Bible verses, so what her son is getting is absolutely at the end of the letter where she says good-bye, I love you, and those kinds of things.” According to Whitehead, the situation is not an isolated case. “Various Christian organizations are trying to give Bibles to prisoners ... and prisons and local jails are actually prohibiting [that], saying such materials could be dangerous — and they’re actually stopping them,” he laments. “So this is a nationwide thing that we’re seeing, and [it’s] one reason why we’re trying to get involved in this case and stop it and nip it in the bud.” — ONN

* * *

Students’ Religious Rights In Graduate Program. — Michigan State Representative Tom McMillin has introduced a resolution dealing with a Christian’s right to stand behind her religious beliefs. Julea Ward was a part of the Eastern Michigan University Graduate School of Counseling. With only

two months left until graduation with a master’s degree, she was dismissed for declining on religious grounds to provide counseling to a homosexual who was trying to improve his relationship with his partner.” I was just calling on Eastern Michigan University to end this kind of discrimination based on somebody’s religious beliefs, and ask our state’s attorney general to conduct an investigation to see if her civil rights were violated, which certainly appears to be [the case],” Representative McMillan contends, noting that the resolution is gaining bipartisan support. — ONN

* * *

Court Favors Mother’s Rights Over Former Lesbian Partner. — A Utah woman involved in a lesbian relationship left her partner and took her child with her, a move that led to a courtroom battle. Jana Dickson left the relationship with lesbian partner Gena-Louise Edvalson because she believed it was not a good environment to raise her two-year-old son, among other reasons. Salt Lake City Alliance Defense Fund attorney Frank Mylar represented Dickson. “This other party was living with my client and it was in a lesbian relationship — and my client and the other party separated and cut off their relationship,” he

recalls. Dickson has since married a man and converted to Christianity. “She’s a professing Christian and she certainly attends church. She and her husband both do,” Mylar adds. A year ago, Edvalson filed suit for parental rights to the child, relying upon an unenforceable agreement the two women had made during their relationship. The court has dismissed the lawsuit, ruling that a two-year-old child’s right to his mother outweighs the demands of a woman unrelated to him, adding that any contracts that are contrary to public policy are illegal and void. — ONN

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Atheists Choose ‘De-baptism’ to Renounce Childhood Faith — Up until last summer, Jennifer Gray of Columbus, Ohio, considered herself “a weak Christian” whose baptism at age 11 in a Kentucky church came to mean less and less to her as she gradually lost faith in God. Then the 32-year-old medical transcriptionist took a decisive step, one that previously hadn’t been available. She got “de-baptized.” In a type of mock ceremony that’s now been performed in at least four states, a robed “priest” used a hairdryer marked “reason” in an apparent bid to blow away the waters of baptism once and for all. Several dozen participants then fed on a “desacra-

ment” (crackers with peanut butter) and received certificates assuring they had “freely renounced a previous mistake, and accepted Reason over Superstition.” For Gray, the lighthearted spirit of last summer’s Atheist Coming Out Party and De-Baptism Bash in suburban Westerville, Ohio, served a higher purpose than merely spoofing a Christian rite. “It was very therapeutic,” Gray said in an interview. “It was a chance to laugh at the silly things I used to believe as a child. It helped me admit that it was OK to think the way I think and to not have any religious beliefs.” — RNS

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Wal-Mart Accommodates Muslim Prayers. — “The Minnesota American-Islamic Relations (CAIR-MN) announced that a Wal-Mart store in that state has agreed to accommodate a Muslim employee’s right to pray in the workplace,” according to a PRNewswire report. CAIR-MN said the religious accommodation came after its intervention in the case of a Muslim Wal-Mart employee who was reportedly fired for violating a new supervisor’s ban on prayer during work breaks. A previous supervisor had allowed the worker to perform his daily prayers. Following discussions be-

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Some of the Various Terms That Are Used In Prophetical Writings

It is good to know these terms that you might understand the writings of men.

1. Millennium signifies a thousand years (Rev. 20:4). This is the only place in Scripture where this specific period is mentioned; but the state of things which will then exist is referred to in a great many prophecies.

2. "Pre-millennialist", "Post-millennialist," and "A-millennialist." The first word describes those who believe that the Lord Jesus will come personally before the thousand years begin; the second describes those who believe that the thousand years will begin and pass away before the coming of Christ, and the resurrection of His saints. This is the first and most important point to be considered in studying the prophetic word. We believe that the uniform order of Scripture is as Paul puts it, "His coming and His kingdom," and that there is not a single proof text in favor of the popular view that there will be a period of universal blessing, called the Millennium, before Christ's coming.

A-millennialist or non-millennialist describes those who do not believe in any "millennium" on earth.

3. "Preterist" and "Futurist" are terms frequently used. The former term refers to those

who believe that the book of the Revelation has been in course of fulfillment the last 1,000 years; the latter term describes those who believe that "the Revelation," from chapter 6 onward, is yet unfulfilled, and that the whole will be accomplished in a few years, when once a beginning is made. The same distinction applies to some parts of the book of Daniel, and other Scriptures.

The "Preterists" or "Historicists" teach that "time, time, and a half," "forty and two months," and "1,260 days," mean 1,260 years; whereas the "Futurists" believe that days mean days, in these as in other places in God's Word.

4. The Four Gentile monarchies are the Babylonian, Medo-Persian, Grecian, and Roman (See Dan. 2:37-40).

5. The Roman earth means that portion of the world which was subject to the power of the fourth beast, or the Roman empire, when at the height of its greatness. It includes parts of Europe, Asia, and Africa, and lies all round the shores of the Mediterranean or Great Sea (See Dan. 7:1-2).

6. The Ten Kingdoms will be the Roman

earth divided into ten parts, each under the leadership of a king. The Futurists say that this division has never yet taken place; the records of the past contain no account of such a partition of this vast territory. The Preterists profess to find the ten kingdoms all in Europe; but scarcely any two writers are agreed which they are; about forty different lists have been made out. But surely the ten toes (Dan. 2:42-45) cannot all be found on the one (or western) foot of the great image.

7. Antichrist. The Preterists find in the bishop of Rome, or rather in a succession of popes, "the Antichrist." The Futurists, while denouncing Popery as strongly as any others, teach that "the Antichrist" is yet future, that he will be an individual, and that he will not arise till after the ten kingdoms have been clearly developed (Dan. 7:5). It is most positively declared that whoever once given his adhesion to "the Antichrist" he will be eternally lost (Rev. 13:8; 14:9-10; 2 Thess. 2:10-12). But who will dare to say that this is the case with all who or any time have been Papists?

8. Babylon. This is definitely a reference to the system of religion which has its center and headquarters at Rome. In the early chapters of Genesis (Gen. 10), we read of Nimrod. His kingdom was that of Babylon. It was the be-

ginning of religious confusion which has existed through all ages since. Babylon finally heads up in the religious confusion of Rome. The system of Romanism is truly one of absolute religious confusion.

Revelation 17:18 speaks of a "great city which reigneth over the kings of the earth." There was only one city in John's day that could be in any wise equal to this prediction and that was Rome, which is the center and fountain of worldly glory and Satanic wickedness, and will be at last overthrown suddenly and irrevocably as Jeremiah 51, Isaiah 14, and Revelation 16 predict.

9. Times of the Gentiles (Luke 21) includes all the period from the enthronement of Nebuchadnezzar as the golden head of Babylon, to the investiture of the Son of Man in His kingdom (Dan. 7:13-14), when his foes shall be placed as a footstool for his feet (Psa. 110:1), and the kingdom shall return to the daughter of Jerusalem (Mic. 4:8).

10. The fullness of the Gentiles (Rom. 11:25) means the accomplishment of that part of God's purpose which relates to taking out a people for his name during Israel's casting off. When this is done, then "all Israel will be saved," and the receiving of them will be "life from the dead" to all the world.

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11. Kingdom, Kingdom of God, of Christ, of Heaven, are terms used to set forth three things: the reign of God in the heart (Rom. 14:17), the profession of Christianity in the world (Mt. 13); and the reign of Christ after His second coming (Lk. 19:12); or an interval, external, and universal kingdom.

12. Christendom means Christ's kingdom, or the second view given above. It includes those parts of the world which are outwardly subject to Christianity, whether in or beyond the boundary of the Roman empire. The parable of the tares (Mt. 13), and some other parables in Matthew 24 and 25, show how the Lord will deal with Christendom at His second coming. At that time the Roman earth will be anti-christian (Psa. 2:1-4; Rev. 17:12-14).

13. Dispensation is a very frequent term in connection with prophecy. It means "a revelation of some part or parts of the Divine will, accompanied by a fulfillment of some corresponding part or parts of the Divine plan."

Nearly all time is divided into various dispensations. The "*Paradiscal*," from the creation to the fall. The "*Patriarchal*," from the first promise to the giving of the law at Sinai. The "*Levitical*," from Moses to Christ,

or to the day of Pentecost. The "Christian," embracing the period between the two advents of Christ. The "*Millennial*," lasting a thousand years: Before it will be "the first resurrection" (Rev. 20:4-6), and after it the general resurrection (Rev. 20:5); before it, the award of eternal blessing to believers; after it the judgment at the great white throne (Rev. 20:11-12).

14. The Last Days and perilous times refer to the close of this dispensation (2 Tim. 3:1-5). What makes our own times so critical is that principles are now working which will bring in all this evil like a mighty flood. Hence the importance of separateness from doomed systems, and of bearing and earnest testimony.

15. Signs of the Times are those events which show that "the end is nigh. Let no one place the least confidence in dates as calculated by man; they have only deceived hitherto, and have been a huge stumbling block in the way of inquirers. The Lord Jesus tells us what are the signs of His coming, and likens them to the budding fig tree (Lk. 21:28-31). The *first* He mentions is the fulfillment of Daniel 9:27; 12:11, in the temple at Jerusalem (Mt. 24:15).

These are some of the principal terms and phrases used in connection with prophecy. Some are human and some divine. It is im-

portant to attach a definite meaning to them all. We might mention others, such as "the regeneration," "the times of the restitution of all things," "times of refreshing" — all referring to the blessed state which Jesus, the Restorer of Creation, the Prince of Peace, will introduce. It should also be observed that the word "judge" frequently signifies to govern or rule, as Psalm 96:13. But in this and all other cases, let the connection where any Scripture term is found be diligently examined, and parallel passages sought out.

Of all *terms* none are

so blessed and important as those which relate to the second advent of the Lord Jesus. Whether the word "coming," "appearing," "revelation," "brightness of his coming," "glorious appearing," "day," "day of the Lord," "day of the revelation of God" is used, one and the same manifestation is intended.

There will be his "*presence*" as well as His "coming." This then, be our habit, not to look for death, or a Millennium, or a secret coming, but for "the glorious appearing of the great God and our Saviour Jesus Christ."—Watching and Waiting. ■

How Giraffes Survived and Evolved

By L. Victor Cleveland

Now the scientists wise say that food was so low
That old Papa Giraffe did not know where to go
For food--there was only one answer: to die!
Unless he et leaves that was growin' up high!

Whether Lamarck or Darwin, or all of their kin!,
There's agreement: one method saved Jack Giraffe's skin;
Ignoring his origin, this sure was plain:
All short-necks could struggle for life, but in vain!

Now further, the scientists should have took thought
How Mrs. Giraffe could adjust to her lot;
For her neck was shorter at least by an inch--
So her hanker to eat, as a task, was no cinch!

What puzzles the most--how did young giraffes get
Enough leaves to eat, with necks much shorter yet!
There's a problem in here what the big-wigs should solve:
How giraffe kids could live so they then could evolve.

Of course it's degradin' and not "up to snuff"
To think God could give 'em necks just long enough!

Dinner With Obama — A Parable

Once upon a time, I was invited to the White House for a private dinner with the President. I am a respected businessman, with a factory that produces memory chips for computers and portable electronics. There was some talk that my industry was being scrutinized by the administration, but I paid it no mind. I live in a free country. There's nothing that the government can do to me if I've broken no laws. My wealth was earned honestly and an invitation to dinner with an American President is an honor.

I checked my coat, was greeted by the Chief of Staff, and joined the President in a yellow dining room. We sat across from each other at a table draped in white linen. The Great Seal was embossed on the china. Uniformed staff served our dinner.

The meal was served, and I was startled when my waiter suddenly reached out, plucked a dinner roll off my plate, and began nibbling it as he walked back to the kitchen. "Sorry about that," said the President. "Andrew is very hungry."

"I don't appreciate ..." I began, but as I looked into the calm brown eyes across from me, I felt immediately guilty and petty. It was just

a dinner roll. "Of course," I concluded, and reached for my glass. Before I could, however, another waiter reached forward, took the glass away and swallowed the wine in a single gulp. "And his brother Eric is very thirsty" said the President.

I didn't say anything. The President is testing my compassion, I thought. I will play along. I don't want to seem unkind. My plate was whisked away before I had tasted a bite.

"Eric's children are also quite hungry." With a lurch, I crashed to the floor. My chair had been pulled out from under me. I stood, brushing myself off angrily, and watched as it was carried from the room. "And their grandmother can't stand for long."

I excused myself, smiling outwardly, but inside feeling like a fool. Obviously I had been invited to the White House to be sport for some game. I reached for my coat, to find that it had been taken. I turned back to the President. "Their grandfather doesn't like the cold."

I wanted to shout — that was my coat! But again, I looked at the placid smiling face of my host and decided I was being a poor sport. I spread my hands helplessly and chuckled.

Then I felt my hip

pocket and realized my wallet was gone. I excused myself and walked to a phone on an elegant side table. I learned shortly that my credit cards had been maxed out, my bank accounts emptied, my retirement and equity portfolios had vanished, and my wife had been thrown out of our home. Apparently, the waiters and their families were moving in.

The President hadn't moved or spoken as I learned all this, but finally I lowered the phone into its cradle and turned to face him.

"Andrew's whole family has made bad financial decisions. They haven't planned for retirement, and they need a house. They recently defaulted on a subprime mortgage. I told them they could have your home. They need it more than you do."

My hands were shaking. I felt faint. I stumbled back to the table and knelt on the floor. The President cheerfully cut his meat, ate his steak and drank his wine. I lowered my eyes and stared at the small gray circles on the tablecloth that were water drops.

"By the way," He added, "I have just signed an Executive Order nationalizing your factories. I'm firing you as head of your business. I'll be operating the

firm now for the benefit of all mankind. There's a whole bunch of Erics and Andrews out there and they can't come to you for jobs groveling like beggars."

I looked up. The President dropped his spoon into the empty ramekin which had been his *creme Brule*. He drained the last drops of his wine. As the table was cleared, he lit a cigarette and leaned back in his chair. He stared at me.

I clung to the edge of the table as if it were a ledge and I were a man hanging over an abyss. I thought of the years behind me, of the life I had lived. The life I had earned with a lifetime of work, risk and struggle.

Why was I punished? How had I allowed it to be taken? What game had I played and lost? I looked across the table and noticed with some surprise that there was no game board between us. What had I done wrong?

As if answering the unspoken thought, the President suddenly cocked his head, locked his empty eyes to mine, and bared a million teeth, chuckling wryly as he folded his hands.

"You should have stopped me at the dinner roll," he said. ■

**Whether God blesses America or not
Does not depend so much upon God
As it does upon us Americans**

The Work Christ Is Doing In Behalf of His Church

By Roy Mason

Before we deal with what Christ is *now* doing, suppose we briefly consider what He is *not* doing. He is *not* seated on His own throne, but “at the Father’s right hand” on the Father’s throne (Heb. 8:1; 12:2). Likewise Christ is not a “spiritual King” ruling over some kind of a spiritual kingdom, as is widely taught. Neither is He looking on while denominations by means of their ecclesiastical organizations build Him a kingdom down here on the earth. The theory of “bring in the Kingdom” before the King comes back is one of the most senseless heresies that was ever coined anywhere, time or place.

What Then Is Christ Now Doing During This Age?

1. He is Preparing A Place For Us. “I go to prepare a place for you” (Jn. 14:3). That place, in the light of other Scriptures, is evidently the New Jerusalem, the city that John saw descending from God out of heaven. Will that be our headquarters, even during the Millennium? We know it will following the Millennium.

2. He is Carrying An Intercessory Work for Us (Heb. 7:25). “He ever

liveth to make intercession for us.” That is primarily why a saved person will never “fall from grace.” Christ does not intercede by presenting our good deeds before the Father, pleading leniency for us upon that basis. No, He pleads His own sacrificial death, coupled with the fact that we have trusted in the merits of that death. For a saved person to lose salvation, would mean that Christ’s intercession has proved to be in vain.

Christ is now “our great High Priest,” exercising a high priestly ministry for us in the heavens.

3. Christ is Now Seated At the Father’s Right Hand, Waiting for the Time When His Enemies Shall Be Made His Footstool (Heb. 10:12-13). This is in accordance with the prophecy of David, where the Father is represented as saying, “Sit thou at my right hand until I make thine enemies thy footstool.” Note that men shall not do this by “bringing in the kingdom,” for the Father says, “Until I make—!” God the Father prepares the time when the enemies of His Son shall be vanquished.

4. Christ Is Now Away to “Receive A Kingdom and to Return”

(Lk. 19:12-19). He is to be invested with the authority to return to this earth, and to take over a kingdom. That investiture is described by Daniel (Dan. 7:13-14). There is the picture of One brought before the “Ancient of Days,” and He is given a kingdom. This evidently is a picture of what happens in heaven just before Jesus returns to this earth. What happens on earth just following this is revealed to us in Revelation (Rev. 11:15-19). How absurd is the theory of men bringing in the kingdom, in the light of these Scriptures.

5. Christ is Now Calling Out from Among the Gentiles “A People For His Name.” He has an elect people, given Him in the covenant of redemption, before the foundation of the world was laid, and there He is busy calling out during this age (See Acts 15:14-18). This is not the age of the “bringing in of the kingdom” — it is the age of out-calling. Thus churches and Christians should be concerned about missionary and evangelistic endeavors — not about bringing in the kingdom, which is a thing that will be done by the Lord Himself in His own good time.

The devil wants to get churches and Christians to forget the eternal purpose of God in this age, and he succeeds in doing it. He gets churches to build immense church plants, spending tens of thousands

of dollars on recreational equipment. He gets them to spend great sums on hospitals and educational institutions — something that has no authorization in the Scriptures whatsoever. The Lord never commissioned us to give people secular education, or to go into the business of healing the sick.

The mission of Christianity is to the soul, and the message of Christianity is a message which we received results in people obtaining eternal life.

The faithful, called out, during this age, will rule and reign with Christ over this earth in the millennial age just ahead. “If we suffer with him, we shall also reign with him.” Do you believe that, or do you seek to spiritualize it away? Paul said, “Know ye not that the saints shall judge (rule) the world?” Most people don’t know it!

This age is not an end in itself — it is preparatory to the glorious age ahead during which Christ shall sit upon the “throne of his father David,” and shall have his faithful ones associated with him in the rulership of this world. ■

When The Roll Is Called Up Yonder, Will You Be There?

Fellowships And Conferences

RICHLAND, WA

August 10-12, 2009,
Lighthouse Baptist Church,
909 Abbot St., Richland,
WA 99352. Steven S.
Ragland, Pastor.

* * *

SIoux FALLS, SD

October 4-7, 2009,
Empire Baptist Temple, 412
S. Hawthorne Ave, Sioux
Falls, SD 57104, (605) 339-
2038. Erich McCandless,
Pastor.

* * *

LUBBOCK, TX

March 14-17, 2010,
Tabernacle Baptist Church,
1911 34th St., Lubbock, TX
79411, Jeremiah Sargent,
Pastor.

TITHE . . .

(Continued from page 2)

without exception, began their stewardship as tithers; this recognition of the right of God to their money led them to the glory of complete stewardship.

7. Tithing has the promise of the divine blessing (Mal. 3:10-11).

8. Tithing breaks down the wall of partition between the sacred and the secular. The man who in partnership with God will find the business of the six

days becoming holy like the worship of the seventh.

10. Tithing enables our churches to give themselves to the task of soul-winning. The energy now spent by preachers and deacons and other active church workers in raising money and in wearisome appeals for funds to meet expenses, could then be given without interruption to the chief business of the churches, that of leading the lost to Christ and building up the work of the church. ■

FISHING . . .

(Continued from page 3)

that seashore, Jesus was looking for us and He was offering way more than just a religion. He was offering us a way of life that requires us to fish for men and do it with whatever means we have. "Unless the Lord builds the house, its builders labor in vain" (Psa. 127:1). So we can labor and do well. But, Travis, if we don't fish, we don't follow Christ.

Over those three days I examined myself and was forced to shut up and listen to God, take my eyes off my worries and focus on Him. It wasn't easy for those men who left their nets and followed Him, and it will not be easy for you and me. It might even be scary at times, but with much prayer and focus on Him, our nets will be full. — Baptist Trumpet. ■

WNR . . .

(Continued from page 19)

tween CAIR-MN and local and national representatives of Wal-Mart, the Muslim worker was rehired and allowed to perform his prayers during breaks.

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Appeals Court Upholds School Bibles Decision.

— A federal appeals court has upheld a ruling that prohibits the distribution of Bibles to grade-school pupils in a rural southern Missouri district. But both sides saw the ruling as a victory. An attorney representing the South Iron School District in Annapolis said the decision allows a new policy to finally be implemented, one that allows any group to hand out

literature at the rural district after school hours, including information on how kids can obtain Bibles. For more than three decades the district, about 120 miles southwest of St. Louis, allowed representatives from Gideons International to give away Bibles in fifth-grade classrooms. Concerns were raised in 2005 by former Superintendent Homer Lewis, but the School Board voted 4-3 to continue the practice. Lewis resigned and the American Civil Liberties Union filed suit on behalf of four sets of parents. Last year, a federal judge in St. Louis granted a permanent injunction against the Bible giveaways. The 8th U.S. Circuit Court of Appeals upheld that injunction. No Bibles have been distributed at the school district since 2005. — AP ■

**FOR GOD, the Lord of Earth and Heaven,
SO LOVED, and longed to see forgiven,
THE WORLD, in sin and pleasure mad;
THAT HE GAVE, the greatest gift He had:
HIS ONLY SON, to take our place
THAT WHOSOEVER, oh what grace!
BELIEVETH, placing simple trust
IN HIM, the Righteous and the Just,
SHOULD NOT PERISH — lost in sin.
BUT HAVE ETERNAL LIFE — in Him.**