

# The Baptist CHALLENGE

a voice of independent Baptists

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## *The Evolutionary Hoax Called “Nebraska Man”*

On March 14, 1922, Henry Fairfield Osborn, Director of the American Museum of Natural History in New York City, received a package which contained a single tooth. The same day he wrote to the sender a consulting geologist named Harold J. Cook:

“The instant your package arrived I sat down with the tooth, in my window, and said to myself: ‘It looks one hundred per cent anthropoid.’ ... It looks to me as if the first anthropoid ape of America has been found.” Writing to Mr. Cook again eight days later he said, “The animal is certainly a new genus of anthropoid ape ...”.

Professor Osborn named it *Hesperopithecus haroldcookii*, which means, Harold Cook’s ape of the west, referring to the western hemisphere, where no apes had previously been found.

Dr. William K. Gregory and Dr. Milo Hellman, both of the American Museum

By Bolton Davidheiser, Ph.D.



**A Peccary Pig**

and both specialists in teeth, made a careful study of the specimen and concluded that it represented a form of life which was closer to man than to apes. Although Professor Osborn had said that it was “certainly a new genus of anthropoid ape,” he changed his opinion and agreed with Gregory and Hellman, saying “it resembles the human type

more closely than it does any known anthropoid type ...” As the tooth had been found in Nebraska, *Hesperopithecus* became known as the Nebraska man.

About a month after the publication of the statement by Gregory and Hellman that the tooth showed closer affinities to man than to apes. G. Elliott Smith, Professor of Anatomy at

the University of London, published a short article in which he pointed out that this was the oldest of all the human remains known to science and that its ancestors wandered to America from Asia or Africa. He commented that this might seem like a lot to conclude from a single tooth, but he justified it by saying, “But the specimen was discovered by a geologist of wide experience, and in horizon has been satisfactorily established. Moreover the determination of its affinities and its identification as one of the higher primates closely akin to the Age-Man of Java, *Pithecanthropus*, have been made by the most competent authorities on the specific characters of fossilized mammalian teeth ... who not only have a wider experience of such material than any other paleontologists, but also are men with exact knowledge

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## Quiz The Pastor

### Marriage Is A Universal Privilege For Both Saved and Lost

By the late Nick Michalinos

**Question:** It seems that God created some unnecessary problems because He will not allow some clergy to marry. Give me your comments on this.

**Answer:** We must not indict God for creating the problems of celibacy in regard to the ministry. God does not forbid marriage for a certain class of adults within religious groups. Marriage is a universal privilege for both saved and lost.

It is clearly stated in Hebrews 13:3 that "marriage is honourable in *all*, and the bed undefiled." If there is a "problem" as you have said, it has been brought about by the earthly dogmas and commandments of men. If a preacher is not married, and has a desire to marry, that is a matter between him and God, but to make a law

forbidding him to marry is another matter, and thus intrudes on the individual's scriptural right to marry. "It is honourable in *all*."

The Levitical priests in the Old Testament economy had the right to marry and did so. Moses, the great law-giver, married, as did other great saints in the Old Testament. In the New Testament, the qualifications of a bishop (overseer), the minister of a church, are given in 1 Timothy 3:2, where it is said he (not "she") must be the "husband of one wife." Obviously, God knows what He wants His preachers to be, and thus permits His ministers to marry and have children (1 Tim. 3:4). Even the "deacons" can marry and have children (1 Tim. 3:8-11).

Even the great Apostle Peter had a wife (Mk.

1:30), which fact might sadden some people. Paul said to the church at Corinth who were unmarried, to stay single until "the present distress" should pass (1 Cor. 7:26-30). The "present distress" involved persecution and danger for the believers of that day, so God deemed it wise for a man who is a believer not to marry at this time, and subject his wife to these distressful circumstances. This was not a permanent situation, for it was only for that "present distress."

Paul did not here specifically command ministers not to marry, but it was a temporary general command involving all. Paul, who wrote 14 books of the 27 books of the New Testament, and also was a minister and an Apostle, wrote that he, along with the other Apostles, had the right to have a wife and to take her along with him (1 Cor. 9:5). Could anything be clearer? Can we improve on God's Word? Who do

we think we are to move aside God's plain command, and institute our own rules?

Now notice carefully concerning false teachers under the control of demons. "Now the (Holy) Spirit speaketh expressly (clearly), that in the latter time, some shall depart (withdraw) from the faith, (Why?) giving heed (assent) to seducing (misleading) spirits, and doctrines (teachings) of devils (demons): Speaking lies in hypocrisy (pretense), having their conscience seared with a hot iron (numb): *forbidding to marry ... to abstain from meats* (foods) ..." One of the false doctrines taught by the false teachers "in the latter times" is "forbidding to marry." As you can see, the "problems" that have arisen because of some churches teaching celibacy for its male and female religious leaders, does not come from God's doings. Man is responsible. ■

#### THE BAPTIST CHALLENGE

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Trust in the Lord to hide thee  
Wait on the Lord to guide thee.  
So shall no ill betide thee.

Day by Day.

Rise with His fear before thee.  
Tell of His love He bore thee.  
Sleep with His shadow o'er thee

Day by Day

# Church Life In America

Delivered at the Independent Baptist College,  
Spring Valley Baptist Church,  
Ft. Worth, Texas

By M. L. Moser, Editor

## Introduction

Much of Baptist history prior to the Reformation is difficult to trace. The reason being that what history has been recorded has been recorded by those who were enemies of Baptists, and therefore written from their viewpoint. Sometimes a small group that had an extreme and unscriptural doctrine may be presented as though it was true of all of those outside the Catholic church, when in reality they were small in number. Those who are the enemies of Baptists will seek to identify all Baptists with these groups that harbor extreme unscriptural doctrines, as though all Baptists taught these doctrines. For this reason, we will not seek to follow any of those who harbored unscriptural doctrines, but follow those who we believe to be true Baptists who followed true Baptist doctrine.

## Baptists In England

The Baptists were divided into two groups: the General and Particular Baptists. A small group called "The Six-Principle Baptists" received their

name from Hebrews 6:1-2 where six principles are enumerated. These are: Repentance, faith, baptism, laying on of hands, the resurrection of the dead, and eternal life. The 4th is the only one really peculiar to this body as they taught the "laying on of hands" on all after baptism as a token of a special importation of the Spirit. In March 1690 the churches holding these views formed an Association. They only numbered about eleven churches and were soon gradually absorbed into other groups, mostly the General Baptists.

## Welsh Baptists

Henry C. Vedder in his "**Short History of the Baptists**" says concerning Baptists in Wales "There are traditions among the Welsh churches of an ancient origin, but not much is known to show their existence prior to the Commonwealth. Since that time Baptists have been perhaps the most flourishing of the Protestant bodies, and among their preachers have been such men as Vavasor Powell, Morgan John Rhees, Christmas Evans, John Williams, and

Hugh Jones. These Welsh churches are sound in doctrine — though at one time Arminian teachings made considerable progress among them — and are faithful to the discipline and order that Baptists have from the first believed to be taught in the New Testament. Almost to a man they are strict communionists." (pg. 184).

He continues to give a brief history of Baptists in Scotland which he says adopted the Baptist view of the constitution of the church about 1765, with Robert Haldane being one of their more-widely known preachers. Baptist churches were planted in Ireland before 1650 with Alexander Carson one of their more widely known preachers. Carson was born in 1766. Being a former Presbyterian, he was baptized and became a Baptist, and pastored a church that grew to over 500 members. A Welsh church of which John Myles was pastor, had emigrated bodily to the colony about 1661.

## John Smyth's Church.

Vedder says "The first

church of English Baptists was not organized on English soil, but in Holland." Further he says "Smyth, Thomas Helwys, and thirty-six others, then formed in 1608 the first Baptist church composed of Englishmen that is known to have existed." He then draws the conclusion that there were no Baptists in England prior to this church being organized. Is his conclusion correct?

The first Russian astronaut after returning to the earth said that he had searched all over and did not find God, therefore he concluded that there is no God. He forgot that there is another conclusion that can be drawn. His searching all over space and not finding God only proved one thing — he did not find God. It did not prove that there was no God. Even so, Smyth, and others, may not have found evidence that there was not a Baptist church in England prior to the church started by Smyth, but it only proved one thing, — he did not find a Baptist church prior to Smyth's. It did not prove there was no church, sim-

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ply that he did not find one.

Smyth's church was started by what was called "se-baptism" that is self-baptism. He baptized himself and then proceeded to baptize others. In other words, Smyth did not have Baptist baptism or scriptural baptism only "se-baptism." Smyth died in 1612, and the church which Smyth founded in Holland, according to Vedder, disappeared and ceased to exist. This church was affiliated with the General Baptists while others were affiliated with Calvinistic or Particular Baptists, and by the year 1644 they had increased to forty-seven and continued to grow after that.

Vedder admits that there was a congregation of Protestant Dissenters of the independent persuasion in London, gathered in the year 1616, whereof Mr. Henry Jacob was the first pastor. There was a sufficient number of these churches and they formed an association on September 12, 1633. It is unlikely that this word association was used in the sense that we use the term today as they were considered to be "independent," and may have only met in what today we call a "Fellowship Meeting," in which pastors come together for preaching and fellowship and no organization is formed. How many there were is uncertain. Vedder says

their number is uncertain, because with the mention of the names of about twenty men and women, it is added, "with divers others."

By the year 1644 the number of Particular Baptist churches had increased to seven" How many others that continued to remain independent is not mentioned.

Baptists continued to increase in numbers in spite of the fact that they were forbidden to meet, yet the more they suffered, the more people flocked to their meetings. One of their preachers was John Bunyan. According to his own testimony his early life was that of a wild and irreligious man. It is said he was more fond of sports than of church. (Do we not have many like that today?) After a long period of being "under conviction" in which he concluded that he was eternally lost, he was soon converted.

As a preacher he had great influence of his day, but his contribution was in his writing. With little formal education, he became one of the most read-after men of the world. His books "**Pilgrim's Progress**", "**Holy War**" and "**Grace Abounding**" have never been matched from that day until now. His active evangelistic work was interrupted by being imprisoned for preaching the gospel. They offered him his release if he would

agree not to preach again. This he refused to do, and he remained in prison until years later when the laws were changed and he was finally released from prison.

It was after his third imprisonment that these books were written. The allegory **Pilgrim's Progress** has been published in more languages than any other book except for the Bible.

### Colonial Period Pre Revolutionary War

The history of American Baptists can be divided into three periods. The first coincides with the colonial period of our secular national history. It is marked by faithful witness to the truth on the one hand, and by bitter persecution on the other. The second period coincides with the time of territorial expansion, and is marked by unexampled growth and missionary activity (1776-1845). The third period extended from about the time of the Mexican War to the late 1900's. Though these periods can be studied separately, they overlap, making it difficult to begin each period with certainty.

Hanserd Knollys was one of the best known of the Puritan immigrants that came to America. He arrived at Boston in 1638, and very soon after became pastor of a church at Piscataway (now Dover), New Hampshire. He had

been ordained pastor of a Baptist church in London, England in 1645. The church in Piscataway soon split over the subject of infant baptism. Because of this, some conclude that this was not in reality a Baptist church, since the doctrine of baptism differed from Baptist beliefs, even though some in the church held to many Baptist beliefs. Others claim this to have been the first Baptist church in America, but it does not appear to have been a Baptist church in doctrine, so they could not have been the first Baptist church in America, leaving that honor to John Clarke and the church he started at Newport, Rhode Island in 1639.

Many histories claim that Roger Williams was the founder of the first Baptist church in America. Williams did not begin as a Baptist, but following his study of the Scriptures, came to the conclusion that sprinkling of water on an unconscious baby did not constitute obedience to the command of the Lord, and so he sought someone to baptize him, as he only had sprinkling and infant baptism prior to this time. But, he was not able to find a qualified administrator so in March 1639, he baptized Ezekiel Holliman who had been a member of the church in Salem, and then Holliman baptized Williams. Eleven others soon followed

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his example and this is how Roger Williams began his church, which most history books contend was the first Baptist church in America.

Williams is said to have been one of the most erratic and unstable men of his time. A few months later he came to the conclusion that this baptism by one who had not himself been baptized in an orderly manner was not valid baptism. He withdrew himself from the church, and for the rest of his life was unconnected with any religious body, calling himself a "seeker." He had concluded that if his position was correct and if logically carried out, would have unchurched every church by making all administration of ordinances invalid.

The Philadelphia Baptist Association faced this question as to whether such baptism was scriptural or not. In their Minutes for 1732 the question was raised: "Whether a person, not being baptized himself, and presuming, in private, to baptize another: whether such pretended baptism be valid or no, or whether it might not be adjudged a nullity?" The answer was: "Resolved, We judge such baptism as invalid, and no better than if it had never been done."

A similar question was brought before the Philadelphia Baptist Association by the church of Bethlehem

on September 22, 1744. The question from the church asked: "Suppose a person baptized by a man, who takes upon him to preach the gospel, and proceeds to administer the ordinances without a regular call or ordination from any church; whether the person so baptized may be admitted into any orderly church. Yea or nay?"

The Association answered: "Resolved: We cannot encourage such irregular proceedings; because it hath ill consequences every way attending it; it is also opposite to our discipline. We therefore give our sentiments that such administrations are irregular, invalid, and of no effect."

The church begun by Roger Williams did not last long. In 1652 the church split or divided with a group leaving and formed a Six-Principle Baptist Church. The other half soon became extinct. In 1771 through the influence of James Manning, the majority adopted the Calvinistic creed, and the Six-Principle minority seceded, both groups continuing to exist and claiming to be the First Baptist Church of Providence. However, all evidence indicates that the church started by John Clarke in Newport in 1639 has the honor of being the oldest Baptist church in America. This church also had a split and some left the church to form a second church as a Six Principle church.

Clarke was without question the most eminent Baptist of his time in New England. He was well educated and practiced as a Doctor of Medicine in London. He was also a student of Law which assisted him when he came to America and aided him when he returned in 1651 with Roger Williams to obtain a charter from the King of England for Rhode Island.

There were many records in Massachusetts of Anabaptists, all of them were considered heretics. One of the most famous among them was Henry Dunster, the first president of Harvard College. He was indicted by a grand jury for preaching against infant baptism, and was condemned to suffer a public admonition and placed under bonds for good behavior, finally being compelled to resign the presidency of the college, of which he had been the greatest benefactor. Shortly after he was arraigned for refusing to have his child baptized, he was saved from further persecution by death.

His example and teaching bore fruit later, but while he escaped further punishment, it led to the treatment of John Clarke, the founder of the Newport Church and Obadiah Holmes, who became the successor of Clarke, both were to suffer persecution for their beliefs.

While Clarke, Holmes and Crandall were spending

the Lord's Day with a brother whose name was William Witter who lived near Lynn, it was concluded to have religious services in the house. Two constables broke in while Mr. Clarke was preaching from Revelation 3:10 and the three men were hauled before the court. For this offense they were sentenced to pay, Clarke a fine of 20 Pounds, Holmes a fine of 10 Pounds and Crandall a fine of 5 Pounds. In not paying the fine, they were "well whipped." A friend paid Clarke's fine, and Crandall was also rescued, but Holmes chose to endure the torture. Holmes and Crandall were set at liberty whether they wanted it or not; but Bancroft says Holmes was "whipped unmercifully" in the streets of Boston, for the atrocious crime of preaching the gospel and of adding thereto the denial of infant baptism. So powerfully was he sustained while blood poured from his body that he prayed for those who were whipping him and cheerfully declared, "You have struck me with roses." Some believe that he recalled the martyrdom suffered under one Sir Thomas More. This martyr, James Bainham, a learned lawyer was burned at the stake and when his arms and legs were half consumed he exclaimed in triumph, "Oh ye Papists! behold ye look for miracles,

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and here you may see a miracle. In this fire I feel no more pain than if I were in a bed of down; it is to me as a bed of roses!" This happened September 6, 1651.

Such memories were fresh upon the minds of these early Baptists who suffered intensely for their faith, and memories of burnings and burials and drownings were fresh upon their minds at that time. In the century previous to that of Clarke it is said that 30,000 Baptists suffered martyrdom in Holland alone. It was the custom to mock the idea of baptism by bringing about death through drowning or by burial. After laying a body in a coffin, a cord was tied around the neck and violently drawn tight whereupon earth was thrown upon the coffin and a living burial made complete. Happily, extreme cruelty was not the custom in Massachusetts. It is to the credit of many of the early American Baptists that they did not bear resentment to their persecutors.

Some claim this resulted in a Baptist church being organized in Boston in 1665 and that it was the first church there, but a Welsh church of which John Myles was pastor, had emigrated bodily to the colony about 1662, making it the first Baptist church

organized in Massachusetts.

At first John Myles church established themselves at Rehoboth, but in 1667 they settled at Swansea, where the church continued to exist uninterrupted. This church was strongly Calvinistic, but soon a second church in Swansea was formed in 1685 which was Arminian in doctrine. This seems to have been the case of many churches at the beginning, some being Calvinistic in doctrine and others being Arminian in doctrine, usually splitting the church and thus forming two churches. This division continues to exist among Baptists even today, some leaning toward Arminianism and others toward Calvinism. However, the majority of Baptist churches today find themselves in the middle, neither Calvinistic nor Arminian but leaning more toward Calvinism than Arminianism.

The Philadelphia Association which appears to have been the earliest association originated with churches planted by members from Wales. In 1742 the Association authorized the publication of the *London Confession of Particular Baptists of 1689*, the same statement of faith which was republished by Charles H. Spurgeon in his opening years at New Park Street in London. The Preface to the book detailing their first 100 years states: "Attracted

by the freedom of religious opinion established by Penn, they purchased and settled large tracts of land as early as 1683. Hence the Welsh names so common in Eastern Pennsylvania. . . . The first Baptist church in Pennsylvania, permanently planted, is believed to be that at Pennepek, a few miles north of the city. In every period of its existence the Association has firmly maintained the soundest form of Scripture doctrines; nor could any church have been admitted, at any period, which denied or concealed any of the doctrines of grace."

The New Testament has always been its only rule of faith and practice, as with all Baptists. To let the world know how they understood the teachings of the Holy Ghost, in these inspired books, the Association published, in 1742, its Confession of faith and discipline. This is in substance the same as that of the ancient Baptists in Poland and Bohemia, and of the Mennonites in Holland, and the early English and Welsh churches.

This confession was published by ministers and brethren, representing about forty churches, and met in London, in 1689. It was printed for the Philadelphia Association by Benjamin Franklin, and numerous editions have since been issued. Throughout the United States it is generally considered as the standard of orthodoxy among Bap-

tists. It differs but slightly from the Westminster confession of faith published by 'the Assembly of Divine'."

I wish to add a personal note here. My Great, Great Grandfather, John W. Thomas, emigrated from Wales with his entire church, settling in Bevier, Missouri which bears the name of First Baptist Church of Bevier, Missouri. In a booklet put out by the church for their 100th anniversary they mention that the last letter received from Wales was from the church in Caermarthenshire, South Wales. The reason they left Wales was because they were all coal-miners, and when the coal ran out, they voted as a church to leave Wales and immigrate to the United States, so the entire church and their pastor emigrated to the United States, finally ending up in Bevier, Missouri. No doubt there were many other churches who did the same thing.

Another church was started by my Grandmother Lizzie Thomas Moser. She was born in Leavenworth, Kansas and started Washington Park Baptist Church in Jefferson County, Missouri, first in her house, then in a one room building and then later in a nice building. I believe that these were from Wales as well, but I have not been able to confirm this.

**The Great Awakening.**

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It was around the turn of the century that new ideas from Europe swept across the Atlantic to New England. Europe had entered the Age of Reason, a period in which man worshipped his own ability to reason. Such philosophies as Rationalism and Deism convinced many people, especially the French, that man could answer all the questions of life. He could reason things through on his own. Man did not need God. Only ignorant and superstitious people still believed the old-fashioned ideas about sin and a Savior. It is here that we see that God stepped in and we enter the period called "The Great Awakening."

The idea of an "awakening" implies a slumber or passivity during secular or less religious times. Thus, awakening is a term which originates and is embraced often and primarily by evangelical Christians.

The Great Awakening was a nation-changing event in the life of the American people during the 1730's and 1740's. Before it was over, it had swept the colonies of the Eastern seaboard, transforming the social and religious life of the country. The Great Awakening was not one continuous revival, rather it was several revivals in a variety of locations. That revival was part of a much broader movement, an

evangelical upsurge taking place simultaneously on the other side of the Atlantic, most notably in England, Scotland, and Germany. This movement is what has been termed a new "Age of Faith" to counter the currents of the "Age of Enlightenment." It was a reaffirmation that being truly religious meant trusting the heart rather than the head and relying on biblical revelation rather than human reason. It was seen among the Presbyterians in Pennsylvania and New Jersey led by the William Tennent family, a Scotch-Irish immigrant, and his four sons, all clergymen, all Presbyterians. They not only initiated religious revivals in those colonies during the 1730s but also established a seminary to train clergymen. Originally known as "the Log College," it is better known today as Princeton University. This religious enthusiasm quickly spread from the Presbyterians to the Congregationalists who were mostly Puritans.

In the 1700's, most Americans were scattered throughout the countryside. Settlements were growing rapidly, both in number and size. This presented a problem for the church, for it was unable to meet the needs and demands of the colonists as they continued to spread across the land. Because of the problems presented by remoteness and difficulties of communication, those who went to

no church at all remained the majority. As a result, in the beginning of the 1730s, itinerant ministers began to travel throughout the colonies and to preach in such places as meeting-houses, parks, city streets, and clearings. These itinerant evangelists were lay ministers, generally untrained and un-recognized by the established churches of that day. The traveling ministers in the south emphasized the "conversion experience." Many of these preachers were not only unordained, but even uneducated farmers who called themselves "Christ's poor." They stressed equality in human affairs and insisted that heaven was always more populated by the humble poor than by the purse — the proud rich. It is not surprising that this message which was so popular to the poor was disturbing to the rich.

Traveling from one colony to another and from one city to another was difficult. There were often no roads and few bridges. Mail was irregular. Communities of the day were centered around a church or meetinghouse which were the centers of worship, business, and social gatherings. The ministers of these churches were much more than preachers. They were highly respected members of the community, who many times served as doctors, teachers, and even counselors.

Since religion has often

been used to support political platforms, the Great Awakenings have exerted significant influence on the politics of America. Joseph Tracy, the minister and historian who gave this religious phenomenon its name in his influential (and still, to many, definitive) 1842 book *The Great Awakening*, saw the First Great Awakening as a precursor to the War of Independence.

One of the first to signal the beginning of the Great Awakening was Solomon Stoddard in Northampton, Massachusetts as early as 1679. Another of the principle figures in the Great Awakening was Jonathan Edwards. His famous sermon "*Sinners In the Hands of An Angry God*" one of the most famous sermons in all American history, became known throughout the country. In that sermon he used the image of a spider dangling by a web over a hot fire to describe the human predicament. His point was that at any moment, our hold on life could break and we'd be plunged into fires of eternal damnation. As a result, he began a harvest of conversions. There was a tremendous outpouring of response to the preaching of Edwards.

Another preacher of the Great Awakening was George Whitefield. Although Whitefield had been

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**More Christians Killed In Iraq.** — The following is excerpted from Christian News Today, April 10, 2009: “International Christian Concern (ICC) has learned that on April 1 and 2, four Iraqi Christians were killed in Baghdad and Kirkuk. Though the perpetrators of the murders are not yet indicated, Islamic fundamentalists, criminal gangs and other armed groups have been behind attacks against Christians in Iraq in the past. ... Iraqi Christians have been paying a heavy price due to the instability in the country following its invasion in 2003. In a recent press conference, Archbishop Louis Sako, said, ‘A total of 750 Christians have been murdered in the past five years.’ ... ICC’s Regional Manager for Africa and the Middle East, Jonathan Racho, stated, ‘The suffering of Iraqi Christians has been beyond description and is not yet over.’”

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**Quebec Father Sued By Daughter After Grounding Loses His Appeal.** — The following

## World News Roundup

is excerpted from “Quebec Dad Sued by Daughter,” CBC News, April 7, 2009: “A Quebec father who was taken to court by his 12-year-old daughter after he grounded her in June 2008 has lost his appeal. Quebec Superior Court rejected the Gatineau father’s appeal of a lower court ruling that said his punishment was too severe for the wrongs he said his daughter committed. The father is ‘flabbergasted,’ his lawyer Kim Beaudoin told CBC News. ... The family’s legal wrangling started with a dispute over the girl’s internet use. She had been living with her father after her parents split up when he grounded her in 2008 for defying his order to stay off the internet. The father caught her chatting on websites he had blocked, and alleged his daughter was posting ‘inappropriate pictures’ of herself online. ... Her punishment: she was banned from her Grade 6 graduation trip to Quebec City in June 2008, for which her mother had already granted permission. The father—who had custody—withheld his written permission for the trip, prompting the school to refuse to let the girl go with her classmates. That’s when the girl asked for help from the lawyer who represented her in her parents’ separation, and

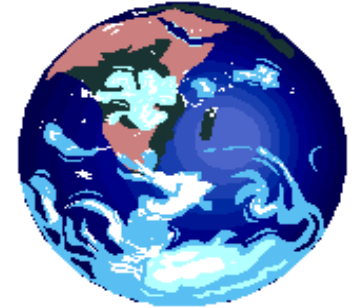
petitioned the court to intervene in her case. ... A lower court ruled in the girl’s favour in 2008. ... Beaudoin believes the ruling reflects a loss of moral authority in Quebec’s court system.” — FBIS

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**Congregation Votes to Leave Presbyterian Church (USA).** — A second church has voted to leave a western Pennsylvania presbytery of the Presbyterian Church (USA) so it can join the more conservative Evangelical Presbyterian Church. Members of the Chippewa United Presbyterian Church voted 104-1 to leave the PCUSA, citing its liberal views on abortion, homosexuality, biblical authority, and the significance of Jesus Christ. The Beaver-Butler Presbytery includes 87 churches in two counties north and northwest of Pittsburgh. The Portersville Presbyterian Church voted 115-3 to leave the mainline denomination for the more conservative group in November. Three other congregations have left the Pittsburgh presbytery in recent months.

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**Homosexual “Marriage” Colliding With**



**Parental and Religious Rights.** — The following is excerpted from “Gay Marriage Colliding,” Baptist Press, April 3, 2009: “Some say the sky hasn’t fallen in the nearly five years since ‘gay marriage’ was legalized in Massachusetts, but Kris Mineau, a citizen and conservative activist in that state, begs to differ. Sure, he says, things may look the same on the surface, but if you dig a little deeper, you’ll see dramatic cultural changes. Teachers are teaching children about homosexual families over the objections of parents. A major adoption agency has chosen to shut down rather than be forced to place children with homosexual couples. ‘The sky is falling in Massachusetts in two key areas: parental rights and religious liberty,’ Mineau, president of the Massachusetts Family Institute, told Baptist Press. ... ‘Religious liberties and the homosexual agenda are on a collision course,’ said Douglas Napier [an attorney with the Alliance Defense Fund], who grew up in Iowa and practiced law there for 16 years. ‘I don’t think anybody should

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# La Voz Del Desierto

## Feliz Aniversario Número 30 Breve Historia de la Iglesia

Por M. A. Curet, Pastor

A fines de septiembre del año 1977, el hermano Marcos A. Curet Galio, se convirtió al Señor Jesucristo, mientras estudiaba en la Universidad de Puerto Rico, en Río Piedras. Durante su estadia en Río Piedras visitaba la Misión Bautista Central, conocida en la actualidad como El Mesías Iglesia Bautista, en Bayamón, P.R. Allí conoció al pastor Fernando Caballero, quien fue autorizado a trabajar en Puerto Rico por la **Central Baptist Church** de Little Rock, Arkansas, pastoreada por el Hno. M. L. Moser, Jr. El 13 de febrero de 1978, el hermano Marcos fue bautizado en la playa del pueblo de Dorado, P.R., por el hermano M. L. Moser, Jr. Mientras el Hno. Marcos estaba en Río Piedras, visitaba la Misión Bautista Central en Bayamón, los miércoles por la noche.

Respondiendo a un deseo ferviente a la necesidad de asistir a una Iglesia Bautista, que predicara la verdad dejada por Jesucristo, el Señor

inspiró en el corazón del Hno. Marcos, el predicar y formar un grupo de creyentes donde pudiera enseñarse la verdad, tal como el Señor mandó. Éste habló con el hermano Fernando Caballero, pastor de la Misión en Bayamón, el cual lo presentó a la congregación, y ésta autorizó al hermano Marcos como pastor misionero en el pueblo de Arroyo, P.R., en el mes de junio de 1978.

Entonces el Hno. Marcos comenzó a reunirse con los primeros discípulos que el Señor le trajo, debajo de los árboles, en los patios de las casas, y también se celebraron servicios al aire libre, en distintos sitios del barrio Palmas de Arroyo, P.R. En ese mismo año 1978, se alquiló una casa pequeña de madera y zinc, y allí, en el barrio Palmas, se fundó la **Misión Bautista Independiente**, del pueblo de Arroyo.

Luego en el 1982 se mudaron a una casa más grande en la urbanización San Antonio, del pueblo de Arroyo. El Señor los

continuó bendiciendo, y el 1ro de enero de 1985, se mudaron a un lugar más amplio ubicado en la carretera 753, Central Lafayette #17, en el pueblo de Arroyo. Estando en ese mismo lugar, el día 27 de diciembre de 1987, después de haber estado funcionando nueve años como misión, la **Misión Bautista Independiente de Arroyo**, fue organizada en una Iglesia Bautista, bajo la autoridad y orden de El Mesías Iglesia Bautista de Bayamón, que pastoreaba el hermano Fernando Caballero. De aquí en adelante, la **Misión Bautista Independiente de Arroyo**, es nombrada como la **Iglesia Bautista El Redentor**, nombre por el cual se conoce en la actualidad. Ese mismo día, 27 de diciembre de 1987, se ordenó al hermano Marcos A. Curet Galio como pastor de la Iglesia; se nombraron además otros oficiales, entre ellos al Hno. Edgar Félix Torres, como secretario. El Hno. Marcos es pastor fundador de la

Iglesia Bautista El Redentor del pueblo de Arroyo.

El Señor los continúa bendiciendo, y en el mes de noviembre de 2004, se mudan a un hermoso y confortable templo, recién construido; con un predio de terreno de 6.6 cuerdas, ubicado en la carretera 755, km. 0.1 del Barrio Pitahaya del pueblo de Arroyo, P.R.

Durante los días 14, 16 y 18 del mes de enero de 2009, la Iglesia Bautista El Redentor de Arroyo, estuvo celebrando sus *30 años* de servicio al Señor Jesucristo, como una iglesia bautista escritural, en el pueblo de Arroyo y pueblos cercanos. Treinta años de una gloriosa historia, durante los cuales, el Señor nos ha llevado de victoria en victoria, y donde hemos recibido grandes bendiciones de parte del Señor. Por favor oren por nosotros, mientras seguimos buscando la voluntad y dirección del Señor, para el futuro. ¡Al Señor Jesucristo sean la gloria y la honra, en Su Iglesia, siempre! Amén. **Filipenses 3:13-14.** ■

## Abnegación Y Paciencia

Debemos acostumbrarnos a los caos, con abnegación y paciencia (Marcos 9:23,24). No debemos buscar lo fácil y cómodo, porque entonces nos será difícil soportar trabajos, fatiga, dificultades y necesidades por Cristo. Frecuentemente nos hayamos con dificultades en el camino del deber, y aunque nos deprimimos pensando que son insolubles, si se cruzan en nuestro camino, debemos tomarlas, llevarlas a Cristo, y sacar el mejor partido de ellas (Mateo 5:3-12). Muchos quieren alcanzar una corona sin cargar una cruz.

La cruz de Cristo era un pesado madero, que tuvo que cargar para ir al calvario, y ser allí crucificado en ella. Pero cuando Jesús le dice a sus discípulos "Si alguno quiere venir en pos de mí, niéguese a sí mismo, y tome su cruz, y sígame" (Mateo 16:24), en este caso, se refiere a la disposición con que el verdadero creyente ha de seguir a su Señor, estando listo para morir, si es preciso, por su causa. Es por eso, que muchos cristianos de panes y peces, quieren seguir y recibir a Jesús como Su Salvador,

pero no como Su Señor. Prefieren preservar sus libertades, sus posesiones y aun su propia vida, a costa de renegar de Cristo y del evangelio.

Pero la Biblia aclara que el creyente que niegue a Cristo, será avergonzado y "...él sufrirá pérdida, si bien el mismo será salvo, aunque así como por fuego," cuando sea juzgado en el tribunal de Cristo (1ra Corintios 3:15). Mientras que el pecador no arrepentido, que quiera salvar su vida en tales circunstancias, la perderá por toda la eternidad, perdiendo algo de valor infinito, pues fue un precio infinito el que so pagó por ella (1ra Pedro 1:18,19). Igualmente hemos de creer que, si perdemos esta vida terrenal por adherirnos a Jesucristo, tendremos con ella una ganancia incomparable, pues la recobremos más tarde, nueva y para toda la eternidad (Apocalipsis 21:27; 22:4,5). Por lo tanto, el ganar todo el mundo a costa de renegar de Cristo, es muy mala opción, pues no hay nada en el mundo que pueda compensar la pérdida eterna (Lucas 9:25). Porque, si al final de esta vida, hubiésemos de

ser arrojados al infierno por toda la eternidad, ¿de qué nos habría servido el haber poseído todas las riquezas, todo los placeres y honores de este mundo?

Mas importante es salvar nuestra alma espiritual, que nuestro cuerpo físico, pues el alma de una persona vale más que todas las riquezas del mundo, pero si se pierde, pierde todo su valor. Es mejor un sufrimiento corto y rápido que el tormento eterno. Es mejor sufrir un minuto que toda la vida en el infierno. Por lo tanto, vale la pena sacrificarse por Cristo, porque hay ganancia; pero hay pérdida, cuando nos sacrificamos por el mundo (Mateo 10:28; Apocalipsis 20:4).

En efecto, el cuerpo sin el alma no puede ser ni feliz ni desdichado, pues es un cadáver que no piensa, no siente, ni obra. En cambio, el alma puede ser feliz aunque el cuerpo sufra y sea oprimido en este mundo, por la causa de Cristo. Por consiguiente, nunca debemos de avergonzarnos de Cristo, ni del evangelio, porque al final seremos recompensados (Lucas 9:26). Es por eso, que los cobardes, encabezan la lista de los que serán juzgados en el juicio final y lanzados al lago de fuego y azufre, por rechazar a Cristo, por la vanagloria de la vida y el amor al mundo (Apocalipsis 21:8).

Sólo quienes estén dispuestos a seguir a Cristo en el

sufrimiento, podrán seguirle en la glorificación, cuando venga en su gloria y en la del Padre y de los santos ángeles. ¡Cuán gloriosa aparecerá la figura de Cristo en aquel día! (Mateo 16:24-27).

Por. Hno. Galo Rodriguez, Redactor.

## China Explorando En Busca de Petroleo en el Patio de América

Los americanos necesitan saber que ahora mismo, y a unas 60 millas de la costa de Key West, Florida, China está perforando en busca de petróleo, gracias al arrendamiento aprobado por Cuba. Pero a unas 1,200 millas al norte de Key West, los demócratas en Washington, están bloqueando a los Estados Unidos el conducir su propia exploración, ambientalmente segura de petróleo, en zonas costales similares, dijeron noticas salientes de la oficina del lider republicano de la Cámara, John Boehner. "Prohibiendo a los Estados Unidos la participación, en el mismo tipo de exploración que los chinos están conduciendo, apenas a varias millas de nuestras costas." La mayoría demócrata en el Capitolio, continúa probando que están en conflicto con una crisis de energía, que ha ensillado a las familias americanas y a pequeñas empresas, con precios de la gasolina alcanzando unos \$4.05 por galón," mencionó la noticia. "¿Creen realmente los demócratas del Congreso, que China tiene más ingenio y preocupación por el ambiente, que los Estados Unidos?" Se preguntan los republicanos.

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ordained as a minister in the Church of England, he later joined with other Anglican clergymen who shared his evangelical bent, two of them being John and Charles Wesley. Together they led a movement to reform the Church of England which resulted in the founding of the Methodist Church in the eighteenth century.

Revivalism crossed the Atlantic Ocean to the American colonies through the likes of Whitefield, who came to Boston in 1740. His arrival was welcomed by the likes of Thomas Foxcroft, who was concerned with the cold rationalism of the day and was pleased with Whitefield's counter-message. Regarding Whitefield, Foxcroft said in a sermon, "We have in a fresh instance seen this Pauline Spirit and doctrine remarkably exemplify'd among us. We have seen a preacher of righteousness, fervent in Spirit, teaching diligently the things of the Lord."

Whitefield's arrival in itself was not without much fanfare. In 1739, newspapers in New England carried stories of the crowds that would gather in England to hear him, and about his novel preaching style. Whitefield was known to give sermons outside, in fields and on streets, on a tree stump or even while on a horse.

New Englanders were eagerly awaiting the arrival of this pious man so that by the time he arrived in Newport, he was received "as the apostle St. Paul was received by the churches of Galatia". What Whitefield discovered in the New World was a religious condition somewhat better than in England, but still lacking. Many ministers did not have a knowledge of Christ.

During his several trips across the Atlantic after 1739, Whitefield preached everywhere in the American colonies, often drawing audiences so large that he was obliged to preach outdoors. It is said that he had a loud voice and one conversion from his preaching occurred 3 miles from where he was preaching. One of those who heard him was Benjamin Franklin as he mentions his relationship with Whitefield in his autobiography. His field was the Eastern seaboard for he carried this message all up and down the Eastern Seaboard. Whitefield opposed a cold, rational religion that appealed only to the mind, but taught that one would have an emotional experience of conversion. It was a conversion from the heart rather than the head.

These evangelists appealed so greatly to the public that they drew huge crowds. Whitefield is said to have preached in Boston to 19,000 in three days. Then, at a farewell sermon,

he preached to some 25,000. Moved by their powerful speeches and their having been saved, many colonists would then organize churches, build houses, and find ministers to help them in their new Christian life.

Much of their preaching was against the established churches of that day, accusing them of leading their followers into Hell by not demanding an experience of salvation. Whitefield demanded that salvation would produce a change in lifestyle that would give evidence of a change in heart. For this he was opposed by many of the clergy who made no such demands. He was fiercely attacked by Charles Chauncy from the pulpit of the First Church of Boston, Massachusetts who led in the opposition to him. They felt that this movement threatened the existence of many of their established religions. They also preached that the established, college-trained clergy was too intellectual and tradition-bound to bring faith and piety to a new generation. The movement also was sending the message to the ordinary person that all classes of people were equal, a novel idea to many at that time, and one unpopular to the established church. This was repugnant to the upper class, who were used to a system in which they were considered superior and therefore alone enjoyed

certain rights and privileges.

Great emphasis came to be placed on education. George Whitefield founded the school that would later become the University of Pennsylvania and the University of North Carolina was originally a Presbyterian school. It began with every member of the faculty being a Presbyterian minister.

Another result of the Great Awakening was that a standard of membership was developed which tended to separate the churches from the world. Samuel Davies was one of the principle leaders in the South. A revival in Hanover, Virginia broke out in 1748 when Samuel Morris began to read sermons of Whitefield and Luther to his neighbors. This resulted in many conversions and special "reading houses were built" because the crowds were too large to fit in private homes.

Another leader in the Great Awakening was Shubal Stearns who brought the Separate Baptist movement to the region. Baptists had an advantage over the Presbyterians and soon surpassed them in numbers. Where Presbyterians insisted on an educated ministry and ordered worship, Baptists were better able to address the needs of frontier communities with lay preachers who could go where there was need, and who could be quickly de-

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ployed without waiting for them to complete their education.

It appears that Baptists benefited greatly from these revivals. Gatherings of considerable magnitude were experienced during this period. An example from the revival which visited the churches in 1800 will illustrate the point. One Association of 29 churches recorded only 29 conversions in 1799. By 1801 the same churches were able to report the reception of over 3,000 members by baptism! In addition to this, nine new churches had been formed during that brief time, and a year later two more churches had been formed.

This was a time when a history of many great preachers can be found. One of these preachers was Isaac Backus. He was born in 1724 and died in 1806, and greatly influenced his generation. He was born into a Congregationalist family, and following in their tradition, became a member of the congregational church during a time of controversy. The Half-Way Covenant, which allowed people to become members of the church without a salvation testimony, had split the Congregationalists into two factions. Backus' family became convinced of the need for a saved membership and joined with the

group that believed in a saved membership.

Because of this controversy, Backus began to study the issue of baptism more in depth, and eventually became convinced that baptism by immersion after salvation was the biblical model. Backus was baptized in 1751, and as Backus studied the other convictions of the Baptists, such as spiritual liberty and the local church authority, he identified himself with their teachings fully in 1756.

As pastor of the First Baptist Church of Middleborough, Massachusetts, Backus fought for religious liberty in that colony. He spoke out against taxation to support Congregationalist churches. He wrote: "In all civil governments some are appointed for others, and have power to submit to their judgment; but our Lord has plainly forbidden us, either to assume or submit to any such thing in religion." Backus was once thrown in jail for his own personal refusal to pay a five pound tax to support establishment churches.

Backus was one of the biblical voices in the religious liberty debate. He advocated obedience to government authority, but also argued it should not intrude on spiritual authority. He said, "Those who blend church and state together usually violate Christ's commands to both."

Isaac Backus understood the need of govern-

ment, the rule of the church, and the individual liberty of the believer. God used Backus in a mighty way to lay the spiritual foundation of our nation's freedoms.

In addition to Backus and Stearns there were many others. Men such as John Gano, Richard Fuller, Stephen Gano, John Leland, Adoniram Judson, and Luther Rice. The influence of these men spread throughout the entire nation as men like these were the leaders in the Great Awakening in America. A book could be written about each of these men and the influence that they had in bringing about the Great Awakening. America needs such men today, as I see none on the scene today with such zeal and conviction as demonstrated by these men.

One has said that one of the major results of the Great Awakening was to unify 4/5ths of Americans in a common understanding of the Christian faith and life. Americans — North and South — shared a common evangelical view of life. Although the Great Awakening, as a religious movement had come to an end by the early 1740's, its effects were long lasting. People assumed new responsibilities in religious affairs and became skeptical of dogma and authority. These attitudes were the beginnings of a sense of independence and equality that would set the

stage for the American Revolution. And, as the spirit of independence was proclaimed in the colonies by the Declaration of Independence, it was often the local clergy, such as Stephen Williams who rose to read to their congregations the words of that document which would spark independence in America and elsewhere.

In 1816, the American Bible Society was formed by delegates representing seven denominations of Christians. The organization was intended to be a national society in which all American Christians might cooperate. Its formation was due to the success of the British and Foreign Bible Society, the organization of which in 1804 was directly owed to the agency of Joseph Hughes, an English Baptist. Its purpose was "the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they are required." It was during this time that Adoniram Judson's greatest service in the cause of missions was the translation of the entire Bible into the Burmese language.

The following years saw the development of more organizations among Baptists. In May, 1814 a meeting was held in Philadelphia resulting in the formation of "The General Convention of the Baptist

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quarters in Chicago.

In May, 1845, in response to the call issued by the Virginia Foreign Mission Society, three hundred and ten delegates from the Southern churches met at Augusta, Georgia, and organized the Southern Baptist Convention. Its purpose was defined as "For eliciting, combining, and directing, the energies of the whole denomination in one sacred effort for the propagation of the gospel." It established two boards, one for foreign missions located in Richmond, Virginia and one for domestic missions at Marion, Alabama. Prior to this, all mission work was done by the churches, as is done today by independent Baptist churches. They had little organization other than these two boards, and what organization they had was for the purpose of raising funds and sending forth missionaries, both foreign and domestic. During the Civil War the need was greatly felt of some means of effectually providing Sunday school work, and a Sunday school Board was established at Greenville, South Carolina. In 1872 this was consolidated with the Home Mission Board.

Though Conventions claim no authority over the churches, they do exercise authority over the churches even though they deny it. It was best expressed by

Dr. W. W. Barnes, long-time professor at Southwestern Baptist Theological Seminary and Historian of the Southern Baptist Convention. In a trial in Rocky Mount, North Carolina while on the witness stand and in replying to a question about the authority of the Convention over the churches, he stated that though the Convention has no *direct* authority, they have an "*influence that borders on authority.*" There is no doubt that he was accurate in his testimony.

About 1750 some Baptists in the Philadelphia Association began to consider seriously the project of founding a higher institution of learning. For various reasons it seemed impossible to get a charter from the State of New York, New Jersey or Pennsylvania. Consequently they turned toward Rhode Island as the State most likely to grant the Baptists a liberal charter for a college. They chose James Manning who had gone in 1758 from Hopewell Academy to Princeton College, and was graduated four years later with the second honors of his class. A charter was soon drafted and it was enacted in February, 1764. The college began giving instruction in Warren in 1766, Mr. Manning being president and president of languages; and that year the institution had one student. The college celebrated its first commencement Sep-

tember 7, 1769, when the degree of Bachelor of Arts was conferred on seven young men. In 1804 the name Rhode Island College was changed to Brown University in honor of Nicholas Brown, its generous benefactor. This is the oldest and best-known Baptist institution of higher learning, although today it has long left the doctrines of its founding fathers. Soon the Newton Theological Institution began, owing its origin to a meeting of ministers and laymen held in Boston in 1825. In October, 1889 a meeting was held at the Nebraska State Convention, and the Nebraska Convention of Baptist Young People was organized, and all societies of Baptist young people in the State were invited to affiliate with it, without giving up the name or form of organization that they preferred. Meeting in Philadelphia April 22, 1891, the American Baptist Publication Society commended to the Baptist churches at large this new organization. Thus at Chicago, on July 8, 1891 the Baptist Young People's Union of America was organized on a basis so broad that any society of young people in a Baptist church, or the young people of a Baptist church who have no organization, are entitled to membership with all its privileges.

The American Baptist Publication Society began in Washington, D.C. in 1824,

as the Baptist General Tract Society and later was transferred to Philadelphia in November 1826. In 1840 its name was changed to the American Baptist Publication and Sunday-school Society, but in 1844 the words "Sunday-school" were dropped.

**20th Century**

The Independent Fundamental Churches of America (IFCA) "is an association of independent churches, pastors, Christian workers, and laymen which was founded in 1930 in Cicero, Illinois." As you can see from their statement, it is not limited to churches or any denomination but just about anyone who is active in church life can be a member. Dwight L. Moody was one of the leaders that began the IFCA, though it was not formally organized until 1930. It is still active today. They have a monthly publication called the "Voice."

Some of the founders of this group was: Dwight L. Moody, Chicago, Adoniram J. Gordon, Baptist in Boston, Arthur T. Pierson, Presbyterian of Philadelphia, Cyrus I. Scofield, Congregationalist, and Reubin A. Torrey, Congregationalist evangelist and superintendent of Moody Bible Institute. The term "fundamentalists" was coined in 1920 by Curtis Lee Laws, editor of the

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Baptist paper, the "Watchman Examiner."

One of their accomplishments was the publication of a group of articles entitled "**The Fundamentals**". This was a group of 12 booklets published between 1910-1915, and resulted in the bringing together many of the independent churches that were unofficially identified with various denominations yet maintaining a measure of separation from those that had become liberal in their theology. They held many Bible Conferences such as their main one at Winona Lake, Indiana. One was held each year, and it resulted in the organization called the "Independent Fundamental Churches of America" or IFCA.

It was also during these years that the famous Billy Sunday became the nationwide evangelist of his day. He pre-dated Billy Graham in having a ministry that reached into the thousands at every city-wide meeting throughout the world and other English speaking countries.

Many of these separated groups began adhering to the "fundamentals" of the faith, but as in most groups, they have gradually forgot their beginnings, and many of these churches no longer are strict in their doctrines as they were at the beginning. Eventually they split, and the Conser-

vative Baptist Fellowship started.

The General Association of Regular Baptists or the GARB. This group began also as those separated from liberalism, having separated from the American Baptist Convention previously known as the Northern Baptist Convention. This group began in 1920 under the name Fundamental Fellowship of Northern Baptists but soon divided and the GARB was formed. It formerly began in 1932. Part of the group separated and formed the Conservative Baptist Fellowship and formerly organized in 1948. In 1967 the CBF broke all ties with the Conservative Baptist movement and chose the name the Fundamental Baptist Fellowship.

### **World Baptist Fellowship.**

This group of churches claims to be "independent" but have mimicked nearly all of the organization followed by other Baptist groups. J Frank Norris was the most influential preacher among this group, as he pastored two of their largest churches, Temple Baptist Church of Detroit, Michigan and the First Baptist Church of Fort Worth, Texas. He pastored both churches at the same time and commuted between these churches by air. Later this group split, and the Baptist Bible Fellowship began, and

recently they too have split. Each of these organizations have, in general, established the same kind of organization as the Southern Baptist Convention, simply giving them different titles. They have their mission boards, called Mission Committees, along with similar organizations found within the Conventions.

Another Baptist organization was formed in 1905 shortly after the turn of the century — The American Baptist Association sometimes called "Landmark Baptists." Most of these churches had been members of the Southern Baptist Convention but were among the more conservative churches. Men who were influential in the forming of the Association were J. R. Graves, James M. Pendleton, and Amos C. Dayton. Those these men lived prior to the formation of the Association, it was their writings that had great influence upon Baptists around the turn of the century. Their writings still have a great influence among Baptists today. A Church Manuel was produced by Pendleton which is still in use by many churches today, even among those who are not affiliated with the Association. J. R. Graves also still maintains a large influence as his books are still be printed and sold by many bookstores. Dr. Ben M. Bogard, pastor of Antioch Baptist Church in

Little Rock, Arkansas was a well known debater among Baptists and was one of the leaders in the forming of this association and helped to form this organization.

Doctrinally they followed what Baptists historically had believed with the exception of the organization as most of them were independent Baptists. They formally organized in 1905. Eventually due to personalities, they divided, and in 1952, following their annual meeting in Florida, a group of them came to Little Rock, Arkansas and formed the North American Baptist Association, the name later being changed to the Baptist Missionary Association of America.

To a great extent, most of these churches have continued in what has been defined as sound Baptist doctrine, although modernism or liberalism is being found among them today as in every other organization. They have established their own mission boards which they also call mission committees, and have established their own schools, including colleges and seminaries.

Finally, one other group that we are more familiar with was the **Orthodox Baptist Fellowship**. This group began in 1935. Most of these churches were members of the Southern Baptist Convention and sought to remain in the

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Convention and to “clean up” the modernism that was then so prevalent among the colleges and seminaries of the Convention. In 1935, the Southern Baptist Convention held their annual meeting in Memphis, Tennessee. I do not know what all transpired in that meeting as I was too young to be concerned about those matters, but following that meeting in Memphis, many of the pastors in the Convention had become so disillusioned with trying to “clean up” the Convention from the inside, that they agreed to meet the next day in Little Rock, Arkansas at the Central Baptist Church where my father was pastor. I only remember a few of the names of pastors who were there but three of them were R. Nelson Colyar, then pastor in Altus, Oklahoma, W. Lee Rector of Ardmore, Oklahoma, and L. S. Ballard of Dallas, Texas. I believe there were over 100 preachers that met in Little Rock. They stayed for two weeks. They had preaching for five days, Monday through Friday, go home for their own church services, and then return for the next week. They agreed to meet every year, have no officers, no organization of any kind, and the host pastor, whom ever he might be, would be in complete charge of the

program.

They selected a name to call themselves, and so was begun the **Orthodox Baptist Fellowship**. It was strictly a fellowship. There were no officers, program committee, etc. of any kind, and the host pastor was completely in charge of arranging the program and speakers. At the first meeting in Little Rock certain pastors were asked to teach a certain book of the Bible, so one pastor would have five messages on his book, another pastor would have five messages on a different book, so it actually became a sort of mini-school, in which all the time was spent in Bible study.

As most of you know, this soon developed into what was seen as a Bible school or Bible college. From this began the Orthodox Baptist Institute led by Dr. W. Lee Rector, pastor of the First Orthodox Baptist Church in Ardmore, Oklahoma (now Central Baptist Church). Dr. Rector was well qualified, having taught at Baylor University and Oklahoma Baptist University.

The rest is history, as eventually the school was moved to Dallas, Texas under the Trinity Temple Baptist Church and the name changed to the Independent Baptist School of the Bible. Later the name was again changed to the Independent Baptist College and moved to Fort Worth sponsored by the

Spring Valley Baptist Church where we are this evening. Much of what I have written is from memory, but I trust that I have all my facts correct.

In conclusion I want to point out that we do not know how many independent Baptist churches are in America today. There are various groups scattered all across this land, many of them similar to what was called the Orthodox Baptist Fellowship. I think all of us would be surprised to learn just how many independent Baptist churches are in the United States today, but since we are strictly independent, not having any organization to join, no secretaries or other organization to keep records, we do not know. But this is the way it all began.

Go back to the New Testament and you find that there was no organization among the churches. Each church was an independent Baptist church with no organized group among them. Every missionary was sent out directly by a church, none by a board, clearing house or group of churches, and this remained true for centuries until the formation of Protestantism. Up until the 1600's there was no organized group of Baptist churches. Each of them was completely independent until some of these pastors decided to have organizations like the Protestants, and so began the organized work among Baptists.

We have only touched the surface in tracing the history of these organizations, and some organizations we have not mentioned, but I am convinced that even though we have seen how many of these Baptist organizations were started, there were always many Baptist churches that remained independent and refused to mimic the Catholics and Protestants, and continued to remain as independent Baptist churches. ■

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think this doesn't affect them. It will affect them, and it will affect them in a very deep way.' [These cases are] but the tip of the iceberg in what has become a steady load of controversies putting religious freedom on the line in same-sex disputes. ... 'The list goes on and on,' Mathew Staver, chairman of Liberty Counsel, a religious liberty legal organization, told BP. 'Whenever you have same-sex marriage or same-sex civil unions, you end up having a clash between the same-sex agenda and freedom of religion. The two are not compatible, because the same-sex agenda seeks to force by law acceptance of its view, and that will inevitably collide with Christian values. People really need

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## Why Visitors Don't Return

By Emil Turner

My friend commented, “We felt like we were invisible. People on one side of us talked around us to the people on the other side of us. No one spoke to us.” He has moved twice recently. He is a “church-man.in the finest sense of the word. For him and his wife, “Job one” has been to find a church, a Baptist church.

He told me about visiting 12 churches in two different states. But his experience is instructive. Here are two of his conclusions.

First, the “fellowship chorus” is a failure at making guests feel welcome. Pandemonium reigns during this time. Everyone wants to visit with their friends. Guests are a distraction to be dealt with quickly so church members can visit with one another. This can be corrected by training church members. Your best church members will spend the whole time visiting with guests, getting to know them, learning how to establish contact with them and befriending them. This will not happen by accident. Church members must intentionally do this and must be trained to do it well.

Second, the most impressive thing any church does occurs after the service, when the guests have returned home. One church brought by cookies that afternoon. My friend really loves cookies. They

joined that church. Another church had a church member send an email that afternoon. That was impressive also. It was a sincere way to follow up on their visit, and it set the stage for further contact. The lesson here is that contact after the service is almost as important as the experience during the service.

Many of you who read this have been a part of your church for years. You look with concern at your congregation “graying.” You wonder what it will take to get “new blood” into the life of your church. Here are two things you can do that will make a difference: spend more time with prospects at church than with your friends and contact prospects after they return home. It’s not “rocket science” but it works. — Arkansas News Magazine.

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(Continued from page 15)

to wake up, because this, I think, is the greatest threat to our liberty that we face today—bar none’.” FBIS.

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### Global Warming, An All-consuming Scapegoat.

— The following is excerpted from OneNews-Now April 9, 2009: “The author of a new book and the host of a popular website that debunks global warming science says the green agenda is all about control. Steve Milloy, the author of Green Hell and the host of JunkScience.com, notes his new book describes how environmentalists plan to control all aspects of life. ‘They really are trying to implement a social and political agenda, which I don’t think most Americans want,’ he contends. Milloy describes that agenda. ‘Global warming has just, for whatever reason, been the most successful scheme the greens have ever implemented....[T]hrough global warming they can reach all of what, you know, population control has now

become a global warming issue,’ he contends. ‘Meat production has become a global-warming issue. What color your car is? Global warming. What kind of community you can live in? ... Every aspect of our lives becomes a global-warming issue’.” —FBIS

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### The Flower That Favors Bumblebees.

— The following is from Creation Moments. — “The tropical looking flower Virginia Meadow Beauty offers some rare tricks for those who would pollinate it. A honeybee can poke around the flower all day and never get any pollen from the gaudy pink flowers. In fact, researchers report that honeybees don’t seem to know what to do with the flowers. Rather, the Virginia Meadow Beauty is pollinated by bumblebees, not honeybees. The pollen of a newly opened pink flower is good only for that day. But the flowers stay open for several days. It signals the bumblebees that the

(See BEES on page 17)

**“We cannot expect the American’s to jump from Capitalism to Communism, but we can assist Their elected leaders in giving American’s Small doses of socialism until they Suddenly awake to find they have Communism.”**

**~Soviet Leader Nikita Khrushchev, 1959**

**BEES . . .**

(Continued from page 16)

pollen in old flowers are not good by changing colors. Yet, the spent flowers are serving one more purpose. Researchers report that large displays, even if mostly spent flowers, attract more bumblebees than small displays of all fresh flowers. How is it that the bumblebee can get the pollen and the honeybees can't? They just buzz. And when a bumblebee buzzes, the flower ejects its pollen at 30 times the force of gravity—a force greater than any astronaut must endure! It's not that the bumblebee gets the pollen because it is larger than a honeybee; no, even bumblebees no larger than the honeybee's head can get the pollen. It's the frequency of buzzing. The Lord has abundantly provided for the Meadow Beauty. And He has provided for your forgiveness and salvation in His Son, Jesus Christ." — FBIS

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**U.S. Military Destroys Soldier's Bibles.**

— The U.S. military is confirming that it has destroyed some Bibles belonging to an American soldier serving in Afghanistan. *Reuters News* says the Bibles were confiscated and destroyed after Qatar-based Al Jazeera television showed soldiers at a Bible class on a base with a stack

of Bibles translated into the local Pashto and Dari languages. The U.S. military forbids its members on active duty — including those based in places like Afghanistan — from trying to convert people to another religion. *Reuters* quotes Maj. Jennifer Willis at the Bagram Air Base, north of Kabul, who said "I can now confirm that the Bibles shown on Al Jazeera's clip were, in fact, collected by the chaplains and later destroyed. They were never distributed." According to the military officials, the Bibles were sent through private mail to an evangelical Christian soldier by his church back home. *Reuters* says the soldier brought them to the Bible study class where they were filmed. The Chairman of the U.S. Joint Chiefs of Staff, Admiral Mike Mullen, told a Pentagon briefing Monday that the military's position is that it will never "push any specific religion." — ONN

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**Free Speech 'Gutted' in Valedictorian Speech Case.**

— The Rutherford Institute is suing a Billings, Montana, school over a graduation decision. John Whitehead, founder of the Institute, says many people were scheduled to speak at the 2008 Butte High School graduation. Some chose serious subjects, others humor, he says." Renee Griffith, who is a Christian,

wanted to mention Christ once and mention God once in one of her very short remarks, and the school said she couldn't do it," he explains. "She [insisted she] wanted to do it, so then they actually removed her from the graduation ceremony and did not allow her to speak." According to a Rutherford press release, the co-valedictorian was ordered to replace two phrases in her speech — "sharing Christ" and "lived with a purpose from God with a passionate love for Him" — with the following phrases: "sharing my faith" and "lived with a purpose, a purpose derived from my faith and based on a love of mankind." Whitehead explains he has seen many incidents of constitutional rights violated in graduation ceremonies, and has won several such cases. But Griffith's case — which he describes as "pure censorship" — is the worst he has seen, he says. "Society seems to be going another direction," observes the attorney. "But the scary thing is, even these students who just want the right to freely speak like other students about what they believe in [are] being denied their rights. So what's happening is we're gutting the free-speech clause [in the Constitution]." Whitehead maintains that students have constitutional rights — but warns that "if we don't begin protecting the right to free speech in the schools,

we are going to lose the right to speak entirely." — ONN

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**PepsiCo To Sponsor Gay Pride Parade.**

— Desiring to take a high visibility position in the promotion of the homosexual agenda, including same-sex marriage, PepsiCo has agreed to sponsor the New York Gay Pride Parade June 27. AFA has asked PepsiCo to be neutral in the culture war regarding the homosexual agenda and the legalization of homosexual marriage, but PepsiCo has adamantly refused to do so. PepsiCo has given homosexual groups more than a million dollars in the last two years. It has refused to give one penny to organizations such as Parents and Friends of Ex-Gay and Gays (PFOX) that work to help individuals change their sexual behavior. In addition to sponsoring the New York Gay Pride Parade, PepsiCo's shareholders recently voted down a shareholder proposal seeking to make public how much money Pepsi is giving to homosexual groups. However, the proposal did gain 5% of the vote, surpassing the 3% needed to bring the resolution up again next year. All total, 75 million individual shares voted to make Pepsi justify their donations to activist homo-

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(Continued from page 17)

sexual groups

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**The U.S. Senate's Most Dangerous Program.**

— The Democrat majority in the U.S. Congress aims to pass a federal “hate crimes” law that will give special protection to homosexuals and “leave Christian ministers and pastors open to prosecution should their teachings be linked to any subsequent offense, by anyone, against a “gay” (“House Agrees to Muzzle Pastors,” WorldNet Daily, April 30, 2009). On April 30, the House of Representatives approved hate crimes legislation by a vote of 249-175. The bill adds “sexual orientation” and “gender identity” to the current classes protected from hate crimes. Such laws have brought persecution wherever they have been enacted, including Canada, Australia, and Sweden. The House Republicans were unable to hold back the hate crimes tidal wave, though some of them tried. Virginia Foxx, R-N.C., said H.R. 1913 will create “thought crimes.” Trent Franks, R-Ariz., said it will end equality in the United States, and Louie Gohmert, R-Texas, said it will divide America into groups of more favored versus less. Gohmert cited USC Title 18, Section 2a, the foun-

ation of the legislation, which says anyone who through speech “induces” commission of a violent hate crime “will be tried as a principal” alongside the active offender. The legislation now goes to the Senate, where it is being pushed by Sens. Edward Kennedy and Patrick Leahy. President Bush vowed to veto the bill had it passed under his watch, but Obama will doubtless sign it. He has urged Congress to act “this important civil rights issue.” This is a serious matter, and God’s people need to be in earnest prayer. The House rejected an amendment that pedophilia was not covered in the bill, so who knows what moral perversion will gain special protection under this wicked law. Once homosexuality is protected by law, the biblical concept of morality is finished as a legal force in the land and there is nothing left but the fearful judgment of Almighty God. “I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty” (1 Timothy 2:1-2). — FBIS

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**U.S. To Pay \$2.6 Million to Train Chinese Prostitutes.** — The National Institute of Alcohol

Abuse and Alcoholism, part of the National Institutes of Health, will pay \$2.6 million in U.S. tax dollars to train Chinese prostitutes to drink responsibly on the job. “The purpose of the project is to try and develop an intervention program targeting HIV risk and alcohol use,” Dr. Xiaoming Li, the researcher conducting the program, told CNSNews.com. The grant, made last November, is one of several “international initiatives” sponsored by NIH. — CNS

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**A New American Revolution?** — Some are calling for a new American revolution, but I would observe that there is a great difference between the last half of the eighteenth century and the first half of the twenty-first. In the 18th century, there existed enough moral character among American citizens to bring about a great, far-reaching revolution based (among other things) on biblical principles, and in hindsight it is obvious that the American revolution was God’s will for that time. No such moral fiber exists today. In the eighteenth century children learned how to read from the King James Bible and from moralistic texts which urged such qualities as honesty, thrift, and industry. The citizens, whether truly Christian or not and whether godly or not,

generally believed in an Almighty God, in divine creation, in moral absolutes, in heaven and hell. On the other hand, twenty-first century children learn to read in a context of atheistic evolution and moral relativity, in a public school system in which the Bible has been renounced. God’s people need to understand the times. America today is not “one nation under God” in any sense of the term and it cannot be brought back to God through politics or demonstrations or alternative media or tax revolts or stockpiling weapons. The only hope for America is genuine spiritual revival in the churches, and that is what God’s people need to focus on. The end of the age is fast approaching. We need to look up. We need to be found faithful in fulfilling Christ’s Great Commission (Matthew 28:18-20) rather than having become sidetracked to some extra-biblical objective. We need to imitate the early Christians who “turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come” (1 Thessalonians 1:9-10). There is a saying, “When the outlook is bleak, try the uplook!”

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(See WNR on page 19)

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(Continued from page 18)

**U.S. Military Destroys Bibles.**

— The following is excerpted from OneNewsNow.com, May 5, 2009: “The U.S. military is confirming that it has destroyed some Bibles belonging to an American soldier serving in Afghanistan. Reuters News says the Bibles were confiscated and destroyed after Qatar-based Al Jazeera television showed soldiers at a Bible class on a base with a stack of Bibles translated into the local Pashto and Dari languages. The U.S. military forbids its members on active duty — including those based in places like Afghanistan — from trying to convert people to another religion. Reuters quotes Maj. Jennifer Willis at the Bagram Air Base, north of Kabul, who said, ‘I can now confirm that the Bibles shown on Al Jazeera’s clip were, in fact, collected by the chaplains and later destroyed. They were never distributed.’ According to the military officials, the Bibles were sent through private mail to an evangelical Christian soldier by his church back home. Reuters says the soldier brought them to the Bible study class where they were filmed. The Chairman of the U.S. Joint Chiefs of Staff, Admiral Mike Mullen, told a Pentagon briefing Monday that the military’s position is that it will never ‘push any

specific religion.’” — FBIS

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**Maine Becomes Fifth State To Approve “Gay Marriage.”**

— The following is excerpted from The Christian Post, May 6, 2009: “Maine has become the fifth state to allow gay marriage after Gov. John Baldacci signed a bill legalizing the practice. His signature went on to the bill within an hour after the Senate passed it Wednesday. ‘In the past, I opposed gay marriage while supporting the idea of civil unions,’ said Baldacci. ‘I have come to believe that this is a question of fairness and of equal protection under the law, and that a civil union is not equal to civil marriage.’ A similar gay marriage bill could reach the New Hampshire governor on Wednesday as the state House is set to vote on the legislation in the afternoon. Massachusetts, Connecticut, Iowa and Vermont currently allow same-sex marriage. . . . The legislation repealed a provision under the state’s 1997 Defense of Marriage Act that limited marriage between one man and one woman and replaced it with one that allows marriage between any two persons that meet the requirement of Maine law. The bill also affirmed the right of religious institutions and ministers to refuse solemnizing gay marriage without facing any

penalties or fines.” FBIS

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**Christians Imprisoned In China.**

— The following is excerpted from “18 Christians Arrested,” Christian Newswire, May 4, 2009: “On April 30, 2009, a group of house church Christians and leaders from the house church group China Gospel Fellowship (CGF) were gathered for a communion service at a house church in Xinye city, Henan province, when they were raided by a dozen PSB officers. Eighteen Christians were taken to the Public Security Bureau (PSB) office of Xinye city. They were each forced to pay a 1000 yuan (about \$150) fine. At the time of this press release, 16 Christians are still being held by the PSB, including 10 preachers from Hubei province.” — FBIS

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**People Die After Being “Healed” In the Lakeland Outpouring.**

— An investigation by World magazine has discovered that at least two of the people “healed” during Todd Bentley’s healing crusade in Lakeland, Florida, have died of their diseases. Following is an excerpt: “Christopher Fogle, of Cedar Rapids, Iowa, loved to fish. It was a break from his fast-paced, 25-year career with the Perkins Restaurant chain. But

when Fogle got severe cancer, his relaxing fishing trips, which he sometimes took with his children, ended. It was a devastating blow for the active 45-year-old. But for Todd Bentley, television preacher and self-proclaimed healer, the cancer represented an opportunity to ‘proclaim the glory of God.’ . . . At the height of what many called a revival, WORLD asked Bentley to talk about the healings, like Fogle’s, and asked for a list of people who had been healed at the services. His associates told me Bentley was out of the country and a list could not be produced. But six weeks and more than a dozen requests later, the ministry eventually sent a list of 13 names. Fogle was No. 12 on the list, along with this note: ‘Healed through the Outpouring and is back to fishing.’ That was on Aug. 8, 2008. There was just one problem. Two weeks earlier, on July 22, Christopher A. Fogle— according to his obituary in the Keokuk (Iowa) Daily Gate City, ‘left this life . . . after a courageous battle with cancer.’ A review of the list nearly one year later reveals that Fogle is not the only person ‘healed’ who is now dead. When I called Phyllis Mills, of Trinity, N.C., on April 22, to hear the testimony of her healing, a polite family member said, ‘Phyllis passed away a few days ago. In fact, we’re on

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our way to her funeral now.’ Mills, 66 at the time of her death, had lung cancer and was undergoing aggressive treatments when she was, according to the list, ‘healed at the revival.’ Mills ‘was taking radiation, but was sent home,’ according to notes on Bentley’s list, with ‘no trace of cancer in her body’” (“Heal or Heel,” World, May 23, 2009). The Bentley crusade ended in scandal in August 2008 after Bentley announced that he was separating from his wife. In November 2008, Bentley’s Fresh Fire ministry said that he was guilty of adultery with a “former employee,” and on March 9, 2009, Rick Joyner announced that Bentley had married the same employee. My friends, God has given us clear instructions in Scripture about healing, and James 5 does not describe a raucous “healing crusade.” We believe in divine healing for today through prayer, but we don’t believe in Pentecostal showmen who pretend to apostolic healing gifts that they clearly do not possess. See “I Believe in Miracles” at the Way of Life web site.

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**Persecution Against Christians Increases In Great Britain.** — The

following is excerpted from “Enforced ‘Diversity Will Make Britain First Modern Soft Totalitarian State,” LifeSiteNews.com, May 6, 2009: “A deliberate campaign to enforce ‘diversity’ and political correctness by ‘unelected or quasi-governmental bodies’ is turning Britain into the ‘the first modern soft totalitarian state’, an Australian political science expert and author says. Hal Gibson Pateshall Colebatch, an Australian historian, author, poet, lecturer, journalist, editor, and lawyer, has warned in an editorial in The Australian that while there may as yet be no concentration camps or gulags in Britain, ‘there are thought police with unprecedented powers to dictate ways of thinking and sniff out heresy, and there can be harsh punishments for dissent.’ He points to the dozens of cases over the last ten years in which Christians and others who hold traditional moral views, have been targeted by police and other governmental agencies for their beliefs. Colebatch warned of legislation that is currently being pushed through Parliament that will outlaw the telling of racist, ‘homophobic’ or politically incorrect jokes, with a potential sentence upon conviction of seven years in prison. An attempt in the House of Lords to insert a freedom of speech clause was shot down by Labour

Justice Minister Jack Straw. Colebatch cited ‘innumerable cases’ over the last decade in which public employees such as nurses, policemen, teachers, marriage commissioners and others have been threatened with the sack or suspension or disciplinary measures for sharing, or even privately revealing, their religious beliefs. Colebatch also mentioned arrests of school children for allegedly uttering racist remarks, and police warnings to a bishop who had failed sufficiently to ‘celebrate diversity’ in his ministry. In many cases, the threats, firings, suspensions and arrests have targeted Christians who hold traditional social and moral beliefs about sexuality. . . . In an editorial last week in The Church of England Newspaper, Martin Beckford (religious affairs correspondent for the Daily Telegraph) wrote that the public sector in Britain is engaging in an all-out campaign against Christianity.” — FBIS

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**Teacher In England Suspended After Bucking Homosexual Brainwashing Sessions.** — The following is excerpted from “Teacher Bucks Homosexual Training,” One NewsNow, May 6, 2009: “A Christian teacher in England has been suspended after complaining about the use of classroom

time to promote homosexuality as an acceptable lifestyle. Kwabena Peat was one of several teachers who walked out of the school’s compulsory indoctrination and training day, and he did so based on his Christian beliefs. LifeSite News.com reports Peat wrote a letter to three staff members who organized the session at Park View Academy, disagreeing with featured speaker and co-founder of Schools Out pro-homosexual program Sue Sanders, who said in her “aggressive” presentation that people who believe homosexuality is abnormal need to sort out their ‘issues.’ Following the letter, Peat was suspended with pay until the school decides his fate as an employee. Matt Barber, director of cultural affairs at Liberty Counsel, says the incident is representative of the homosexual activist movement. ‘They are not interested in just being left alone, as one of their most influential leaders in the homosexual community recently said,’ he points out. ‘What they’re really after is silencing any opposition to the homosexual life-style — even if it’s rooted in seriously held religious belief — and they are willing to do anything to do that.’” — FBIS

**Guardian Angels Never  
Take Vacations**

**Psalm 121:3-4**

# Christ Launched His Church In Palestine

## “New Testament Churches” or “The Baptist Position”

By George R. Reynolds

The wording of my subject has been selected with care and thought. The appropriateness of the 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*” (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 and contradictory. 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 great 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 in 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 the Savior. 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 the 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 the 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 that: “The Day of Pentecost is the

(See **CHURCH** on page 22)

**CHURCH . . .**

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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 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: "*Then 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, but 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 and 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 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. 1:2). "*John to the seven churches which are in Asia*" (Rev. 1:4). These plain statements from God's Word show that there 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, 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

(See **CHURCH** on page 24)

## No Condemnation

No condemnation can be brought  
Against the sons of God;  
Christ hath for them a clothing wrought,  
And washed them in His blood.

The righteous are in what He's done,  
And evermore will be;  
They stand complete in Christ the Son,  
From condemnation free.

Justice demanded all the debt  
Of Christ on Whom it laid;  
Just at the time the Savior set,  
The debt He came and paid.

If Jesus had not paid the debt,  
Or suffered all the pain,  
He ne'er had been at freedom set,  
He ne'er had rose again

But when we see the Savior rise,  
Triumphant from the dead,  
Our hopes ascend above the skies,  
With our victorious Head.

— Samuel Bernard, 1803

## Do “Household Baptisms” Prove Anything for “Infant Baptism?”

By Roy Mason

Infant Baptism is so indefensible that men are hard pressed for any Scriptures to even give an appearance to justify the practice. The Bible makes it abundantly plain that one must be a believer in order to be eligible for baptism. For instance on Pentecost we read that “they that received his word were baptized” (Acts 2:41). A baby could not of course receive anybody’s word. Inquiring concerning how to be saved, the Philippian jailer was told “Believe on the Lord Jesus Christ and thou shalt be saved” (Acts 16:31). No baby can believe. The only kind of baptism the New Testament knows anything about is believer’s baptism.

Infant baptism was unknown during the earliest years of Christianity. The Roman Catholic Church came to practice it, and when the Protestant churches developed out of the Roman Catholic Church they retained infant baptism. Thus they got infant baptism—not from the Bible—but from the “mother church.” The ground on which infant baptism is justified is not the same with the Protestants. The Roman Catholics claim that the church had the right to change baptism so as to make infants eligible. The

Protestants try to justify the practice from the Bible, and in this we find them grabbing at straws, for they really have no Scripture.

One of their main arguments grows out of the case of household baptisms. There are two of these in particular. The first is found in Acts 16:14-15. It is the case of Lydia. We read “she was baptized and her household.” The believers in infant baptism hold that there must have been babies in the household. We recall an instance where a Baptist and a Methodist preacher were debating infant baptism in public. The Methodist pictured Lydia as holding her baby while it was sprinkled. Also he pictured other small children being baptized. The Baptist interrupted to ask, “Where do you get all that?”

“By inference, sir,” replied the Methodist.

When the Baptist minister arose to speak, he proceeded to describe Lydia’s husband. He described him as a tall man, with red hair, and with a large mole on the side of his nose. His description was so minute that the Methodist couldn’t stand it. Interrupting, he said, “Where do you get all that?”

“By inference, sr,” replied the Baptist. “If you have a right to infer chil-

dren in Lydia’s home, then I have a right to infer a red-headed husband.”

Manifestly, arguments from inference are relatively worthless, for one can infer most anything. No doctrine can be legitimately based on mere inference.

A second household baptism used to bolster up infant baptism is found in the same sixteenth chapter of Acts, verses 31-34. Here again it is inferred that there were infants or small children in the jailer’s household. There are several things that serve to refute such an inference.

1. Paul “spoke unto him the word of the Lord, and to all that were in his house” (vs. 32). What would be the reason for this, if some could not understand what he was talking about? To assume that any were in an infant state is the purest assumption, without a thing to justify it.

2. We are distinctly told that those who heard “believed.” Believing in God with all his house” (vs. 34). How could they have believed if they had been infants? Impossible!

Further we read in Acts 10:24 and 44-48 about how the gospel was preached to the household of Cornelius. No mention, however, is made of any infant children, so it is futile to assume their existence. Moreover, those who were saved spoke with tongues, and this does not mean the “goo-goo-goo” of infants. The whole narrative

is indicative of people who understood the message that was brought unto them and who as believers were baptized.

Infant baptism is the *denial of the competency of the human soul in religion*. The Bible says, “So then every one of us must give account of himself unto God.” It infringes on the spiritual liberty of a person to have someone thrust baptism upon them without their consent. That is done in every case where the baby is baptized. Every person has the inalienable right to choose his own religion, and to choose baptism or to refuse baptism so far as the human side of the matter is concerned.

Besides, those who baptize babies are confused as to the why of such baptism. Is it to save them? Is it a form of dedication? Just why baptize infants? You can get different answers by asking different people. The truth is the whole thing is wrong. In countries where they have a state church, most of the population belongs to the church, not out of personal choice, but because parents helped to thrust “baptism” upon them when they were babies and helpless to protest. Baptists are sometimes called narrow, but it can be truly said that we are broad enough to allow our children to choose their own religion after they grow old enough to know what it is all about. ■

## Fellowships And Conferences

### DEARBORN HTS., MI

June 16-18, 2009, Van Born Baptist Church, 25866 Van Born Rd., Dearborn Hts., MI, Greg Albright, Pastor.

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### GARLAND, TX

July 27-29, 2009, Rodgers Baptist Church, 801 W. Buckingham Rd., Garland, TX 75040, Ron Thomas, Pastor

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### RICHLAND, WA

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

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### SIoux FALLS, SD

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

### FIG . . .

(Continued from page 1)

and sound judgment. One can therefore place implicit trust in their claim that the tooth, found in the Pliocene beds of Nebraska, is really that of a primitive member of the human family.”

A year and a half after this Gregory and Hellman published another paper in which they said that they could not be sure whether it was more ape-like while Hellman continued to believe that it was more man-like.

The American Museum of Natural History sent men to the field to look for more teeth and other evidence of the Nebraska man and while this search was in progress, H.H. Wilder, Professor of Zoology at Smith College, published a book ... in which he said that the original owner of the tooth seems to have been a being about halfway between the Java ape-man, *Pithecanthropus*, and the Neanderthal type of man. Meanwhile the men from the museum found more of the material for which they were looking and it was recognized by the scientists that the tooth which had caused such a sensation was the tooth of an animal which had previously been named *Prosthennops*. This was very embarrassing because *Prosthennops* was a kind of peccary, which is a type of pig!

It seems hardly necessary to say that the experts can be wrong even in their areas of specialization. When there is a clear difference between Science and Scripture, those who accept the Bible as the Word of God will have no difficulty in making their choice. — Christian Victory

### CHURCH . . .

(Continued from page 22)

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 Anabaptists, and in later times Mennonites, 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 gives to refute the erroneous notion of the Catholics, that their denomination is the most ancient. ■

### God Didn't Have It A Single Time!

An Illinois business man took a dollar bill and pinned a piece of paper to it, asking everyone who spent the money to write down what it was for, and send it back into circulation for two weeks.

At the end of the time it came back with the following story:

It was spent five times for salary; five times for tobacco; five time times for candy; twice for clothing; three times for meals; once for automobile parts; once for groceries; once for laundry; once for tooth-paste.

God didn't have it a single time! ■