

The Baptist CHALLENGE

a voice of independent Baptists

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WHOLE NO. 538

All Protestants Hold, Comes From Baptists or Rome

By J. B. Gambrell

If everything that is Baptist is taken from any one of the Protestant Pedit-Baptist bodies, what remains will be Roman Catholic. If everything that is Roman Catholic is taken away, what is left will be Baptist.

For instance, **immersion** is Baptist because of Christ's command. Sprink-

ling and pouring for baptism are Roman Catholic and rest on the primary assumption of the Roman Catholic hierarchy that Scriptural institutions may be changed by human authority.

Proxy religion is Roman Catholic. Individualism in religion is Baptist.

Baptismal regenera-

tion is Roman Catholic. Regeneration by the Spirit is Baptist.

The **sacramental view of the ordinances** is Roman Catholic. The symbolic view is Baptist.

Salvation by works is Roman Catholic. Salvation by grace is Baptist.

The **independence of local churches** is Baptist.

The overhead control of local churches is Roman Catholic.

The **equality of all ministers** is Baptist. Orders in the ministry is Roman Catholic.

The **democracy of church** is Baptist. Hierarchical control of church is

(See **ROME** on page 24)

What An Awful Rascal!

You remember what the Scotchman said to Rowland Hill when he stood looking at his face? He said, "Well, good woman, you are looking at me along while. What are you looking at?"

She said, "I was looking at the lines of your face."

"Well and what do you make of them?" said he.

"I was thinking what an

(See **RASCAL** on page 2)

Pastoring The Other Preacher's Church

By Harold Brunson

One of the greatest gifts the Lord can possibly give a church is a pastor. This is dynamically stated in Paul's letter to the Ephesians.

"And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers; For the perfecting of the saints,

for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we hence-

(See **PASTOR** on page 13)

How God Changed A Bit of Mud

A learned "higher critic" spoke scornfully about God's taking "a piece of mud in hand, breathing on it, and changing it into a man."

There sat one in his audience who knew the saving grace of God. He had the opportunity of replying to the critic of God's Word, and said:

"I will not discuss the

(See **MUD** on page 2)

Quiz The Pastor

“What is the difference between non-denominationalism and Inter-denominationalism? Which is correct, If either?”

By James Hobbs

An inter-denominationalist believes he can work with any denomination. He thinks that any so-called church is right and he can work with a church of one denomination in one community and with another denomination in another community. They can join together in union [ecumenical] meetings because they believe that all are right.,

A non-denominationalist doesn't believe in denominationalism. He doesn't join in any of the so-called large denominations. He would rather be in a “Bible” church, as he calls it (or some similar name). They will sometimes join in union meetings and sometimes refuse, depending on the belief of the pastor.

Of course, they are both wrong. When He was here on earth. Mathew tells us that Christ said that He

will “... build my church and the gates of hell shall not prevail against it.” The word “build” means to cause to grow or build up, therefore His church was in existence when He said this.

History shows us that all denominations can be traced to a human organizer — except Baptists. By following history we can trace the Baptist church back through the years to Jesus Christ. For that reason, I thank God that I am a Baptist. I am ashamed many times of some who wear the name Baptist, but just because they want to wear the name and misuse it is no reason for me to leave the church that Jesus built.

I do not mean to say that only Baptists are saved. There may be some saved who are in other

denominations, but they are saved only if they trust Christ for salvation and not self. “*Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved*” (Acts 4:12).

At the same time, I wish it to be clear that all Baptist's are not saved. Of course, they are unsaved church members. I am not to stay away because of such people. They must answer for themselves, and I must answer for myself.

RASCAL . . .

(Continued from page 1)

awful rascal you would have been, if you were not converted,” was her unexpected answer.

Now I think we might say the same of a good man; and if it be God's intent, He should get a glorious name for Himself. I see hope for big rascals. I see hope for sinners. ■

MUD . . .

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creation of man with you, but I will tell you this: God stooped down to our town and picked up the dirtiest bit of mud in it. He breathed upon it by His Spirit; it was newly created; changed from a wicked wretch into a man who hated his former sins and loved the God who had saved him. I was that bit of mud.” ■

Mormon Absurdities

“Thou Fool, That Shall Say, a Bible. A Bible, we have got a Bible— because that ye have a Bible ye not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.” Book of Mormon, II Nephi 29:g-10.

“Add All This Imperfection to the uncertainty of the translation and who in his right mind could for one moment suppose the Bible in its present form to be a perfect guide.” Apostle Pratt in “Divine Authority of the Bible” page 213.

“God Himself was once as we are now, and is an exalted man.” Joseph Smith in “Journal of Doctrine.” VI: p. 4.

“The Doctrine of Salvation by faith and faith only is false in theory, as it necessarily must be pernicious in practice.” “Faith and Repentance,” p. 4.

“Never Was There a worse deception than “salvation by faith only.” Elder Peterson in “Salvation by Faith.”

“Jesus Christ Was a polygamist: Mary and Martha the sisters of Lazarus, were his plural wives, and Mary Magdalene was another.” Brigham Young.

“Every Spirit That

(See MORMON on page 11)

THE BAPTIST CHALLENGE

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Communion As Practiced by Baptists

By W. J. E. Cox

This sermon was preached at the First Baptist Church, Pine Bluff, Arkansas at the request of a number of persons, some of whom were not Baptists. It has been put in this form for the benefit of the members of my own church and others who may desire to know the Baptist position on this much discussed question. I have nothing but love in my heart for every one who loves the Lord Jesus Christ.

W.J.E. Cox
First Baptist Church.
Pine Bluff, Arkansas

* * *

Restricted Communion

“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts 2:41-42).

Restricted communion, or what is more commonly known as closed communion, is the subject to which I desire to invite your attention. Baptists are frequently misunderstood and misrepresented on this subject, even by intelligent persons of other denomina-

tions. The mere mention of restricted [closed] communion to some people, presents to their minds a horrid picture. They at once think of selfishness, liberality, exclusiveness, bigotry, uncharitableness, arrogance; and the image presented to their minds, is more hideous than the great red dragon which John saw in his vision on the Isle of Patmos.

Whether this misunderstanding arises from prejudice, or from an honest difference of opinion, or from ignorance of the views we hold, and the Scriptures bearing on the subject, does not affect the fact of its existence. The one great objection to Baptists, as expressed by many, is, their closed communion. This objection, I believe, is due to a misunderstanding or to ignorance of our views on the subject. I have known some persons who frankly admitted that we were supported by argument and Scripture but they felt that somehow or other it did not appear to be right. let us remember that this is not a question of mere sentiment but of obedience to the Lord Jesus Christ.

Ours not to reason why,
Ours not to make reply,
Ours but to do and die.

Christ has plainly taught us that, if necessary, we must hate even father, mother, wife, children, brethren, sisters, yea, our own life also, or we cannot be His disciples.

There is no doctrine taught by our denomination of which I am more fully convinced than this doctrine of restricted [closed] communion. I do not hesitate to affirm that when we surrender this, there remains no longer any reason for our existence as a separate denomination. Immersion stands or falls with restricted communion. In considering this question, I request only that you lay aside mere sentiment and prejudice and listen to argument and Scripture. Come let us reason together.

It may be a little surprising to some of you when I state that we substantially agree with all denominations on this subject, for they all believe and practice restricted communion. Of this, I am quite certain, I can convince you before I close. My references to other denominations will only be for the purpose of showing

wherein they agree with us on this subject.

We believe that there are four things which a person must have or experience before he is entitled to the Lord’s Supper.

1. Regeneration or a credible profession of repentance toward God and faith in the Lord Jesus Christ. In other words, before partaking of the Supper one must be a Christian or believer. In this all denominations agree without exception. I have never known or heard of a denomination or sect which believed that the ungodly, the world, should be invited to the Lord’s Supper. We all agree on this point because it is plainly the teaching of God’s Word. When the Supper was first instituted only the apostles were present. “This do in remembrance of me,” Christ said to them. It is plain that He desired this precept to be obeyed only by those who have faith to discern His body as the sacrifice for sinners, and have love for Him as their Savior. It is also plain from

(See COX on page 4)

**Small Men Hold Opinions
Big Men Are Gripped By Convictions**

COX . . .

(Continued from page 3)

the apostle's language "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 11:29), that the Supper was to be restricted to this class. It is also taught in what is commonly known as the Great Commission, recorded in Matthew 28:19-20. Further evidence on this point is unnecessary. It is unquestionably true that all Christians believe and teach that the Lord's Supper is to be restricted to believers.

A second prerequisite to the Lord's Supper is:

2. Baptism

All believers are not entitled to the Supper. Only *baptized* believers should participate in it. In this also we are agreed with other denominations, for they all, so far as I have been able to ascertain, believe in restricting the Supper to *baptized* believers. Those who believe in infant baptism are forced to believe that baptism should precede the Lord's Supper. In proof of what I have said I desire to present to you some extracts from Paedobaptist authorities.

Dr. Wall of the Church of England says: "No church ever gave the communion to any persons before they were baptized. Among all the absurdities

that ever were held, none ever maintained that any persons should partake of the communion before they were baptized" (History of Infant Baptism, part 2, ch. 9).

Dr. Doddridge, Independent, says: "As far as our knowledge of primitive antiquity extends, no unbaptized person received the Lord's Supper" (Lectures, p. 510).

Dr. Griffin, claimed, I believe, by both Presbyterians and Congregationalists as one of their most distinguished men, says: "I agree with the advocates of close communion in two points: 1. That Baptism is the initiatory ordinance which introduces us into the visible church; of course where there is no baptism, there is no visible church. 2. That we ought not to commune with those who are not baptized and, of course, are not church members, even if we regard them as Christians. Should a pious Quaker (Quakers reject water baptism altogether and believe only in the baptism of the Holy Ghost) so far depart from his principles as to wish to commune with me at the Lord's Table, while he yet refused to be baptized. I could not receive him; because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements

out of the church. The only question, then, is whether baptism by sprinkling is valid baptism."

Dr. Hibbard, who is regarded as good Methodist authority, in his work on "Christian Baptism," p. 174, says: "Before entering upon the argument before us, it is but just to remark that in one principle the Baptist and Paedobaptist churches agree. They both agree in rejecting from communion at the table of the Lord, and in denying the right of church fellowship to all who have not been baptized. Valid baptism they consider essential to constitute visible church membership. This, also, we hold."

I am aware that our Methodist brethren some-

times give a general invitation; that is, they invite any one who feels that he loves the Lord to come and partake of the Supper. A paragraph from the New York "Christian Advocate," a Methodist paper, will not be out of place just here. "There is no authority, Scriptural or Methodistic, for making the invitation general. The man who will not subject himself to the discipline of the Christian Church and ally himself with its members, has no right to ask or receive the communion at his hands. The course pursued by some ministers degrades the church and the sacraments. Every person should

(See COX on page 5)

Builders Or Wreckers?

I watched them tearing a building down—
 A gang of men in a busy town;
 With a "Ho, heave Ho," and a lusty yell,
 They swung a beam and the sidewall fell.
 I asked the foreman, "Are these men skilled?
 The kind you'd hire if you were to build?"
 He laughed and said: "Why, no indeed;
 Common laborers is all I need:
 They can wreck in a day or two
 That which took builders years to do."

So I said to myself, as I went my way,
 What part in the game of life do I play?
 Am I shaping my deeds to a well-made plan,
 Carefully measuring with rule and square;
 Patiently doing the best I can;
 Or am I a wrecker — who walks the town—
 Content with the labor of tearing down?"

Author Unknown

COX . . .

(Continued from page 4)

be formally recognized as a disciple of Christ — it should not be left to his own judgment. Years ago a minister said: ‘We sit in judgment of no one. If in his heart he feels that he loves the Lord, he can come and commune with us.’ And the meanest loafer in town, in debt to half the church for money spent upon his vices, unkind to his heart-broken wife, and expelled from another church, came forward, with a smirk on his face, to take the communion. After what the minister had said, he could not consistently refuse him, but nearly every important member of the church expressed his disapproval in such terms that the experiment was not tried there again.”

The following extract is from the “**Interior**,” a prominent Presbyterian paper published in Chicago: “The difference between our Baptist brethren and ourselves is an important difference. We agree with them, however, in saying that unbaptized persons should not partake of the Lord’s Supper. Their views compel them to believe that we have not been baptized, and shut them up to close communion. Close communion, in our judgment, is a more defensible position than open communion, which is justified on the ground that baptism is not a prerequisite to the par-

taking of one Lord’s Supper. To chide Baptists with bigotry because they abide by the logical consequences of their system, is absurd.”

Dr. Dwight, Congregationalist says: “It is an indispensable qualification for this ordinance that the candidate for communion . . . should have been baptized” (Theol. Sermon 160).

Dr. Manton, Episcopalian says: “None but baptized persons have a right to the Lord’s Supper” (Sup. to Morn Exer., p. 199).

Dr. J. W. McGarvey, Christian or Disciple: “We believe that faith, repentance and Baptism are the scriptural prerequisites to the Lord’s Supper, and that no believer is entitled to the ordinance until he has been baptized. We believe that the privilege belongs to all baptized believers who are leading an orderly life and to none others.”

This has been the teaching of the Christian world since the days of the apostles, as may be seen from an examination of the writings of the early Christian writers.

Spanheim, of the 16th century says: “None but baptized persons are admitted to the Lord’s table” (Cap. 4, Mat. p. 83).

Bede, of the 8th century, says: “If you despise the former (baptism), ye cannot, in any wise, receive the latter (communion)” (Hist. Eccl. lib. 2, cap. 5, p. 63).

Justin Martyr, who

wrote about the middle of the second century, says: “This food is called by us the Eucharist, of which it is not lawful for any to partake, but such as believe the things that are taught by us to be true, and have been baptized” (Apos. 2, p. 162).

These quotations might be multiplied several times, but they are sufficient to prove that it has been the teaching of the Christian world from the days of the apostles until now that only those who have been baptized are entitled to the Lord’s Supper. It remains now to be shown that this teaching is in harmony with the Word of God. All the Scriptures bearing on the subject unquestionably teach that only baptized persons should come to the Lord’s table.

It will be readily admitted that the apostles were baptized. They certainly did that which their Lord taught them by both precept and example that they should do. He would hardly have given them a command to baptize others until they themselves had been baptized. The Lord’s Supper was instituted on the night before our Savior’s crucifixion, in an upper room in a house in Jerusalem. Only Christ and the apostles were present. It is very evident that the man at whose house they were entertained was not present.

After His resurrection and before His ascension

Christ gave to His disciples what we call the Great Commission. It is recorded in the twenty-eighth chapter of Matthew and the nineteenth and twentieth verses, and reads as follows: “Go ye therefore, and teach all nations (make disciples), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” This is the last command which our Lord gave to His disciples and it contains the working orders of the churches. Here are three things they are ordered to do: 1. Make disciples of the nations. 2. Baptize them. 3. Teach them to observe all things He had commanded them, among which is the Lord’s Supper. This is the divine order. Who has authority to change it?

Notice the practice of the disciples after Christ left them and learn how they understood the commission. On the day of Pentecost when the people cried out, “Men and brethren, what shall we do?” What did Peter say to them? “Repent,” and do what? not partake of the Lord’s Supper but “be baptized every one of you in the name of Jesus Christ.”

In our text we have the same order as in the commission. “They that gladly received his word

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COX . . .

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were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here we have, 1. Reception of the word or faith. 2. Baptism. 3. Church fellowship. 4. Lord's Supper. This is the divine order, and again I ask who has authority to change it?

This is the teaching of the Word of God. What shall we do about it? Change it to suit our feeling, or notions? Never! Let us follow the Word of God if we make enemies of the whole world.

Dr. Hovey has truly said: "If the history of apostolic labor in the Acts puts any point beyond the reach of controversy, it is this: that baptism followed the exercise of faith as its primary, authorized expression. In no case is the Lord's Supper put before baptism; in no case does the narrative recognize any interval between faith and baptism to be filled by the Lord's Supper; in no case are believers brought into the church and afterwards baptized. The order appears to have been one and the same in every instance, and baptism always preceded communion. On this point the testimony of the Scriptures is unequivocal; and if apostolic precedent

can be relied upon as a guide to duty, we may be sure that baptism is prerequisite to communion at the Lord's Supper."

Now the Baptist view on this subject corresponds with that of other denominations, as we have shown, and with the Word of God. The only question that divides us, as Dr. Griffin says, is "What is essential to valid baptism?" We believe with other denominations, that baptism is a prerequisite to the Lord's Supper, and we also believe that no one has been baptized who has not been immersed. In other words we believe that the Word of God teaches that immersion and immersion only is baptism. As has been repeatedly stated it is close baptism rather than close communion that we practice.

If a person gives every evidence of conversion and is received for baptism by a Baptist church he is not invited to the Lord's Supper until he has been immersed. Would it be consistent to refuse to invite such a one, and, at the same time, invite those who have been only sprinkled for baptism and whom we believe have not been baptized?

We do not unchristianize others. We do not believe, as we are sometimes represented, that baptism makes us Christians. On the contrary we believe that one must be a Christian *before* he is baptized.

Do you say that these

persons who have been sprinkled believe that they have been baptized. We do not doubt this, but are we to be guided by their understanding or our understanding of God's Word? We admit that they are just as honest in their views as we are. But we cannot *consistently* believe one thing and practice another. If we invite those who have only been sprinkled to the Lord's Supper, we say to them: "We believe with all other denominations that our Lord teaches us that baptism should precede the Lord's Supper; we do not believe that you have been baptized but we want to be more liberal and courteous than the Lord Himself, and therefore we invite you to the table." We cannot consistently believe in

immersion only as baptism and practice open communion.

This is not a question of liberality or courtesy but of obedience to the Word of God. We should seek to know what it teaches and then follow it whatever may be the consequences.

I have shown that only baptized believers should be invited to the Lord's Supper. Now we come to the third prerequisite which is

3. Church Fellowship

The Lord's Supper is a church ordinance, not an ordinance to be observed by individuals, and only those who are in fellowship with the church should partake of it. There is not

(See COX on page 7)

If We Only Knew

Could we only draw the curtain
That surrounds each other's lives —
See the naked heart and spirit,
Know what spur to action drives:
Often we should find it better,
Purer than we judge we should;
We should love each other better
If we only understood.

If we knew the cares and trials —
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss or gain;
Would the grim, external roughness
Seem, I wonder, just the same?
Should we help-, where we now hinder;
Should we pity, when we blame?

Author Unknown

COX . . .

(Continued from page 6)

the slightest evidence in the New Testament that it was ever given to an individual even in case of sickness. Paul baptized the Philippian jailer and his family, but there is no intimation that he observed the Lord's Supper with them. It is a church ordinance and is so admitted by scholars in general.

Dr. Hibbard, the Methodist authority from whom I have already quoted, says: "The Eucharist, from its very nature, was a church ordinance, and as such, can be properly participated in by church members only. As a church ordinance, it never can be carried out of the church. This is so evident that no words can make it more plain, or add to its force."

The Presbyterians, in their confession of faith, declare that "The Lord's Supper [is] to be observed in his church unto the end of the world."

It is useless to give other quotations. This is a generally admitted truth. The Lord's Supper being a church ordinance, only those who are in fellowship with the church should partake of it. I would have you remember that a distinction is to be made between Christian fellowship and church fellowship. I have Christian fellowship for one who has professed faith in Christ though not baptized, but I have not

church fellowship for him. I have Christian but not church fellowship for persons of other denominations. They also have Christian but not church fellowship for me.

We cannot for this reason invite to the Lord's table persons of other denominations who have been immersed. They have identified themselves with those whom we believe are "teaching for doctrines the commandments of men." We believe they are walking disorderly by giving their sanction to sprinkling and to infant baptism. Paul says: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. 3:6). The meaning is, that we should withdraw fellowship from such a one, and to withdraw fellowship means, among other things, to exclude from the Lord's table. In the 14th and 15th verses of the same chapter, the apostle says: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not an enemy, but admonish him as a brother."

If we had in our church one who believed in and practiced sprinkling and infant baptism, we would promptly and properly withdraw fellowship from him. In his epistle to Titus

asked. No, because we do not believe there will be any such communion in heaven. It will not be necessary to break bread and drink the cup in heaven to remind us of our Lord's sufferings and death, for we shall see Him as He is. The Lord's Supper is to be observed only "till he come."

3. We are frequently told that there are many persons in Paedobaptist churches who are much better Christians than some in Baptist churches. We do not deny this but it does not prove that these persons are entitled to the Lord's Supper. Piety is only *one* of the four prerequisites to the Lord's Supper.

4. Does not the Bible say: "Let a man examine himself, and so let him eat of that bread, and drink of that cup?" Yes, Paul says that in 1 Corinthians 11:28, but he is writing to baptized believers who are in fellowship with the church. And so we say to those who are baptized and are in fellowship with the church that they should examine themselves, and if they are not leading an orderly life, they should not

come to the Lord's table.

All the objections I have ever heard against restricted communion are based on mere sentiment. The passage just referred to is the only passage I have ever heard quoted against our position and I think I have clearly shown that there is nothing in this passage that does not favor our position.

After all there is very little intercommunion between churches of different denominations, and there is no reason for it. If one attends the communion services of his own church, as he should do, he will partake of the Supper as often as it is necessary.

I desire to close this discussion with words taken from a Presbyterian paper. "We ask of the hands of our sister denominations the liberty to execute our own laws, to know our own theology, and to manage our own affairs, without being the subjects of ungenerous criticism. And this, which we ask for ourselves, we freely accord to others." Baptists however, recognize no laws but such as are to be found in the Word of God. ■

Train Your Child in the Way In Which You
Know You Should Have Gone Yourself!

Charles H. Spurgeon

*"I will instruct thee and teach thee in the way which
thou shalt go: I will guide thee with mine eye."*

Psalms 32:8



Ex-coach Sues School District Over Religion.

— A coach who's in the Michigan Wrestling Association Hall of Fame has filed a federal lawsuit against Dearborn Public Schools and the principal of Fordson High School. Gerald Marszalek claims he was fired after 35 years because of his Christian beliefs. Marszalek says his troubles began in 2005 when a minister lost his job as a volunteer assistant coach after introducing Muslim students to Christianity during a private off-campus wrestling camp. Marszalek, who also is Christian, said his contract wasn't renewed in 2008 because of his religious beliefs and his association with the minister, Trey Hancock. Dearborn has a large Muslim population, and Fordson High School Principal Imad Fadlallah is described in the lawsuit as a devout Muslim. It is estimated that 80 percent of Fordson's students are Arabic, and most of those are Muslim. The lawsuit was filed by the Thomas More Law Center on Marszalek's behalf. Law Center attorney Brian Rooney tells OneNews

World News Roundup

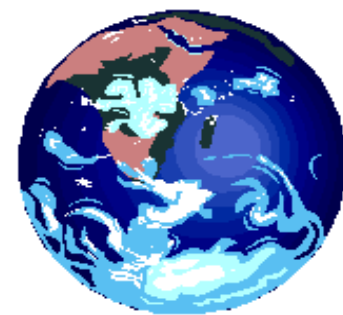
Now the situation centers on the volunteer coach. "One of his assistant coaches held a summer camp for wrestling unassociated with the school, and at the summer camp one of the campers converted to Christianity from Islam," he explains. The student had attended the volunteer coach's church for two years prior. Subsequently, the Muslim principal fired Hancock and ordered Coach Marszalek to tell him not to set foot on the campus, which was impossible to enforce since Hancock had a son on the team. Marszalek was then fired. The Law Center says the coach appealed to his teachers' union but was rejected. — ONN

Dawkins Sponsors First Summer Camp For Atheism. — Richard Dawkins, author of "The God Delusion," sponsored England's first summer camp to promote atheism among children. The "It's Beyond Belief" camp, which ran this week, was for children aged eight to 17, featured lessons in evolution and a sing-along to John Lennon's song "Imagine," which envisions no religion, no heaven, and no hell ("Dawkins Sets up Kids' Camp to Groom Atheists," The Sunday

Times, June 28, 2009). Though most of the doctrine and practice that flies under the banner of religion in this world is mythical, there is a Creator God and there is a heaven and a hell. The Bible makes no attempt to prove the existence of God for the very reason that man knows instinctively that He exists. It is a fact that is written in nature and upon man's very heart. The Bible says, further, that it is the fool that says there is no God (Psalm 14:1; 53:1). — FBIS

Former Gitmo Detainee Accused of Killing Three Missionaries.

— A best-selling author and critic of Islam says he can't understand why U.S. President Barack Obama and the United Nations are not expressing more outrage over the execution-style murder of three Christian missionaries in Yemen, apparently by al Qaeda. According to a spokesman from the Yemeni Embassy in Washington, nine foreign nationals—four German adults, three small German children, a British man, and a South Korean woman — were abducted on June 12 after they ventured outside the city of Saada without their required police escorts. Days later the bodies of German



nurses Rita Stump and Anita Gruenwald, and Eom Young-sun of South Korea were found shot execution style in an area known to be a hotbed of Al Qaeda activity. The fate of the remaining six abducted people remains a mystery. Terrorism experts say the crimes bear the mark of Al Qaeda, and they fear they are the handiwork of the international terror organization's number two man in the Arabian Peninsula—Said Ali al-Shihri, an Islamic terrorist who once was in American custody but who was released from the U.S. detention center in Guantanamo Bay, Cuba. Robert Spencer is, director of Jihad Watch, says this illustrates the folly of Obama's plan to close GITMO and release potentially dangerous prisoners. "Freeing some of them is unconscionable, and essentially criminal." — ONN

Christian Woman Reportedly Executed in North Korea. — The following is excerpted from

(See WNR on page 12)

La Voz Del Desierto

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

Estamos en la era de la iglesia y Jesús dejó todo establecido para el conocimiento de Su iglesia (Efesios 4:11-16). Ahora, ya pasaron los profetas, los apóstoles murieron, y pasaron también. Ahora quedan los pastores, los maestros, y los evangelistas que tienen su culminación como misioneros. Los pastores son vistos en la Biblia, como maestros de las cosas

espirituales ayudando en el crecimiento, enseñando el culto racional. Los misioneros están para promover nuevas iglesias, en lugares distantes de la iglesia que los envía.

En el culto emocional que celebran muchas iglesias, las personas van pendiente a sentir algo en la carne y confunden la emoción con la fe. Ellos ponen la “fe”, en la persona

que está dando el culto emocional y no en el mensaje de la Biblia, porque sencillamente, esa gente no tienen mensaje.

Hay mucha música, mucho alboroto, mucha emoción, mucho ritmo, mucho pedido de dinero, pero no hay mensaje. Si ponen a dar mensaje trayendo los versículos de la Biblia, la gente aprende la verdad y se les va; por eso

no tienen mensaje. Ellos no enseñan lo que Jesús mandó. Cuando usted enseña lo que Jesús mandó no le cae bien a muchas personas. Pero nosotros tenemos que agradar a Dios y no a los hombres (Hechos 4:18-20; Gálatas 1:10).

De manera que lo que vale es el culto racional basado en la Palabra de

(Vea **CULTO** in pag. 10)

¿Cuál Es La Edad Del Universo?

¿Tiene realmente el universo y la tierra billones de años como enseña la evolución? Cómo se puede saber la edad de la tierra? La única forma de saber la edad de algo es buscando la persona que lo hizo. La Biblia nos dice que “En el principio creó Dios los cielos y la tierra” (Gén. 1:1). Como en Juan 1:1-3 y Colosenses 1:16a, nos enseña que Jesús es Dios y que Él hizo todas las cosas, pues Él debe saber la edad de la tierra. De acuerdo a Jesucristo, al principio de la creación, al sexto día, fue cuando Dios

creó al hombre y a la mujer (Gén.1:1-31; Mt.19:4). Si ese fue el principio entonces podemos saber la edad de la tierra. Todos sabemos que Adán fue el “el primer hombre” (1 Cor.15:45) y que Eva es “la madre de todos los vivientes” (Gén. 3:20).

Se nos dice que Adán tenía 130 años cuando su hijo Set nació, y que ese hijo tenía 105 cuando su hijo Enós nació. Enós tenía 90 cuando su hijo nació y si seguimos contando las edades en la Biblia, verán que la tierra que Dios hizo, tiene como 6,000 años, no

billones de años. Por lo tanto, ¿o la teoría de la evolución, de que la tierra tiene billones de años está mal, o Jesucristo estaba equivocado? La Biblia enseña que Dios hizo al mundo en 6 días literales (de la nada), hace aproximadamente 6,000 años. Hace 4,400 años hubo en diluvio cuando Noé construyó el arca, y se salvó con todas las criaturas abordo. Luego Jesucristo vino hace 2,000 años y aquí estamos esperando la Segunda Venida de nuestro Salvador.

Nuestra creencia en la

creación no está solamente basada en la Biblia, sino también en la abrumadora evidencia de la creación. La Biblia nos enseña que debemos estudiar lo que Dios ha hecho: “*Los cielos cuentan la gloria de Dios, Y el firmamento anuncia la obra de sus manos*” (Sal. 19:1,2; Job 12:8). De esta forma veremos que la Biblia es literalmente cierta, y científicamente correcta. Por ejemplo, el planeta Saturno tiene anillos alrededor, pero los anillos se están alejando

(Vea **EDAD** in la pg 10)

CULTO . . .

(Vino de la pag. 9)

Dios, para que las personas puedan aplicar el poder de la Palabra de Dios a sus vidas, y puedan crecer espiritualmente y materialmente. El culto racional es el único modo de crecer en lo espiritual y de poder desear lo malo de nosotros.

La Biblia dice que no debemos proveer para los deseos de la carne, sino para lo espiritual (Rom. 13:11-14). No todo espíritu es de Dios, la Biblia dice que debemos probar los espíritus (1ra Juan 4:1). El discernimiento de espíritu es el conocimiento suyo de la Biblia, para poder desmentar estos falsos profetas que andan por el mundo. Si usted no conoce la Palabra de Dios, no puede comparar nada y cualquiera lo puede engañar, pues no tendrá discernimiento espiritual.

El Espíritu Santo lo dirige todo de acuerdo a la Palabra de Dios. Lo va preparando poco a poco para la obra del ministerio, porque si la persona no está preparada, sería como un niño inexperto, y cualquiera lo enredaría (Hebreos 5:11-14).

Si las personas hubiesen ido a predicar por el Espíritu, para qué Jesús dijo lo que leímos en Efesios 4:11-16. Si ellos hubiesen podido predicar la verdad sin tener ese entrenamiento, entonces Jesús perdió su tiempo aquí, pero sabemos que no fue así. Uno tiene

que tener un crecimiento en la Palabra de Dios, para poder hablar con sabiduría de Dios. Guiado por la emoción lo que uno predica son errores (Hechos 18:24-28).

Aquí dice que lo demostraba por las Escrituras, que Jesús era el Cristo (vs. 28). Ese es el sistema de Dios demostrando por las Escrituras. La persona que no conoce la Palabra de Dios, dice el Señor, que lo que hace es cometer errores (Mateo 22:29).

Cuando usted conoce las Escrituras, se dará cuenta que estas personas lo que están predicando es por el espíritu de su emoción, por el espíritu del dinero que ellos quieren recoger, o por cualquier otro espíritu, menos por el Espíritu de Dios, porque el Espíritu de Dios, predica sólo por la Palabra de Dios (Efesios 6:17).

La Espada del Espíritu Santo es la Palabra de Dios. El Espíritu Santo siempre lo que presenta es la Palabra de Dios; siempre lo va a llevar allí. Esto tiene que ser así, porque sino, tendría que hacerse otra Biblia. Como lo hicieron: los Mormones, los Falsos Testigos de Jehová, los Musulmanes, etc.

Todo tiene que ser expuesto y comprobado por medio de las Escrituras (Hechos 8:35; 17:1-3). Para terminar veamos Romanos 16:25-27)).

[Por M. A. Curet] ■

EDAD . . .

(Vino de la pg. 9)

cada vez más del planeta. No puede tener miles de millones de años, porque sino no estuviesen ahí, ya hubiesen desaparecidos.

La luna gira alrededor de la tierra, pero poco a poco se está alejando más y más de la tierra. Según los científicos, se está alejando lentamente de nosotros como unas 3 pulgadas cada año. Sin embargo actualmente la luna está muy cerca a la tierra. Si la tierra tiene sólo unos 6,000 años, eso no sería problema alguno, porque podemos observar la luna. Pero si creemos que la tierra tiene billones de años, entonces tendríamos un problema serio, porque la luna estaría tan alejada de la tierra que no sería visible. Por lo tanto no puede tener billones de años.

La tierra está rotando, pero cada vez está yendo más despacio por una milésima de un segundo. Por eso es que cada año o año y medio, hay que añadirle un segundo al reloj, porque la tierra está girando más lentamente, lo que significa que antes giraba con más rapidez. Si la tierra tiene 6,000 años de edad, esto no representa ningún problema, porque sólo estaría yendo un poco más rápido que antes. Pero si la tierra tuviera billones de años, entonces sí habría un problema, porque la tierra estaría girando a tremenda velocidad, lo que haría que nuestros días y noches fueran muy rápidos. Los vientos estarían a 5,000 millas por hora y la tierra habría tenido forma de disco, según los científicos creacionistas. No sólo eso, si la tierra tuviera billones de años, entonces la rotación presente sería cero. La conclusión obvia es que la tierra no tiene miles de millones de años.

En cuanto los fósiles, lo único que se puede saber de ellos es que no habían y que tampoco vienen con etiquetas adjuntas que digan: "Dino-

saurio de hace mil millones de años." ¿Qué hay del Carbono 14? Por medio del Carbono 14 se examinó a su mamut y unas de sus partes salió que tenía 29,500 años, mientras que otra de sus partes salió que tenía 44,000 años. ¡Del mismo animal! También se examinó un molusco vivo y salió que tenía 2,300 años (*Science*, vol. 141, 1963, p. 634-637). El Carbono 14 definitivamente no funciona.

Los hechos de la ciencia son claros; el universo entero fue creado por la inteligencia ilimitada y la maestría sin igual del Creador (a quien conozco personalmente como mi Salvador), hace tan sólo unos cuantos miles de años.

Pero ¿qué pueden hacer los niños y jóvenes cristianos, que están en el sistema de escuela pública, con respecto a la enseñanza de la evolución? Sacar buenas notas; portarse bien, estar a tiempo; ser respetuosos y orar por su maestro. Pueden hablar con su profesor acerca de la evolución y la creación en privado, después de clase. Trate de no confrontarlo en clase, si es posible. Ofrézcale a su maestro materiales de la ciencia de la creación para leer o ver. (Para información entre a las páginas www.answersingenesis.org/español y www.drdino.com). Un video, por ejemplo, es una buena manera inofensiva para convertir maestros a las verdades de la creación. "*Levantedad en alto vuestros ojos, y mirad quién creó estas cosas; él saca y cuenta su ejército; a todas llama por sus nombres; ninguna faltará; tal es la grandeza de su fuerza, y el poder de su dominio*" (Isaías 40:26; Jeremías 51:15).

[Por Hno. Félix M. González Bulgalá, Redactor.]

MORMON . . .

(Continued from page 2)

Confesses that Joseph is a prophet, that he lived and died a prophet and that the Book of Mormon is true, is of God, and every spirit

that does not is of anti-Christ.” Brigham Young in “Millennial Star,” Vol. V. pg. 118.

“Endless Punishment or interminable bliss is a pernicious doctrine taught by a perverted and mis-

called Christianity.” Talmadge in “The House of the Lord” pg. 90.

“Mormonism Claims Its Origin and authority from Deity Himself. It claims that all other Christian sects are apostate. We Mormons stand on that, as confident we are right as we are that we live. We bear this testimony in the world.” From “The Mormon Church News,” pg. 12, May 18, 1946.

“God Angels And Men are all one species, one race, one great family.” Key to Theology, pg. 41.

“No Book Can Be the sole and sufficient guide. We must have the Priesthood to pilot us.” Apostle Whitney in “News,” May 27, 1924.

“I Am Inclined To Think that there is such a being as a personal Holy Ghost, but it is not set forth as a positive fact, and the Lord has never given me

any revelation upon the subject and consequently I cannot make up my mind one way or the other.” Orson Pratt in “Journal of Discourses,” Vol. 2

“If the Latter Day Saints do not constitute the Kingdom of God on earth, the church of Jesus Christ, it is nowhere to be found upon it.” Brigham Young in “Journal of Discourse,” Vol. 2, pg. 179.

Mormons Often Say — “What have you? You have nothing. No Prophets. No Apostles, no Revelations, no Priesthood, no Baptism for the dead, no eternal marriage.”

EDITOR’S NOTE: We reply that the Mormons have everything except an Infinite and Holy God; an Inspired and Infallible Bible; a True and Living Savior; Salvation by Grace through Faith and a Church which was founded by the Lord Jesus Christ. ■

“Destruction’s dangerous road,
What multitudes pursue;
While that which leads the soul to God,
Is sought and known by few.

Believers enter in,
By Christ, the living gate;
But those who will not leave their sin,
Complain it is too strait.

If self must be denied,
And sin forsakes quite:
They rather choose the way that’s wide,
And strive to think it right.

Encompassed by a throng,
On numbers they depend—
So many surely can’t be wrong,
And miss a happy end.

But numbers are no mark,
That men will right be found:
A few were saved in Noah’s Ark
For many millions drowned.

Obey the gospel call,
And enter while you may:
The flock of Christ is always small,
And none are safe but they.

Lord, open sinners’ eyes,
Their awful state to see,
And cause them ‘ere the storm arises,
To thee for help to flee.”

**Sometimes We Are So Busy
Adding Up Our Troubles
That We Forget To
Count Our
Blessings**

*“I will remember the works of the Lord;
Surely I will remember thy wonders
Of old. I will meditates also of all
Thy work, and talk of
Thy doings.”*

Psalms 77:11-12

WNR . . .

(Continued from page 8)

See “Activists Claim Christian Woman Executed,” Associated Press, July 24, 2009: “North Korea publicly executed a Christian woman last month for distributing the Bible, which is banned in the communist nation, South Korean activists said Friday. Ri Hyon Ok, 33, was also accused of spying for South Korea and the United States and organizing dissidents. She was executed in the northwestern city of Ryongchon near the border with China on June 16, according to a report from an alliance of several dozen anti-North Korea groups. Ri’s parents, husband and three children were sent to a political prison camp in the northeastern city of Hoeryong the following day, the report said, citing unidentified documents it says were obtained from North Korea ... ‘North Korea appears to have judged that Christian forces could pose a threat to its regime,’ Do Hee-youn, a leading activist, told reporters, claiming public executions, arrest and detention of North Koreans are prevalent. The Investigative Commission On Crime Against Humanity also alleged in its report that in March, North Korean security agents arrested Seo Kum Ok, 30, another Christian, in a city near Ryongchon and tortured her. The agents alleged she

was attempting to spy on a nuclear site and hand over the evidence to South Korea and the U.S. The report said it remains unclear whether she survived. Her husband was also arrested and their two children disappeared, it said.

* * *

Ten Christians Murdered This Year In Samalia. — Islamic militants in Somalia have killed eight Christians this year, along with two sons of a Christian leader, according to reports by Reuters Africa and Compass Direct News. Nine of the 10 victims were beheaded, according to the reports. The killings stem from the push by extremist al Shabaab insurgents to topple Somalia’s West-leaning transitional government and to enforce sharia (Islamic) law in areas they control in the African nation’s capital, Mogadishu, and in southern Somalia, according to the reports.... Compass [stated] that al Shabaab, buttressed by foreign fighters reportedly with ties to al-Qaida, is monitoring converts from Islam and is intent on ‘cleansing’ Christians ‘especially [from areas] where Christian workers had provided medical aid’ through a former Christian-operated hospital.” — BP

* * *

CNN Rejects Ad

Featuring U.S. Astronauts Opposing Abortion. — The following is excerpted from “Astronauts Launch New Pro-Life Commercial,” LifeNews.com, July 16, 2009: “A pro-life group whose first two television commercials were rejected by NBC and CNN has unveiled a new ad that promotes the potential of human life. The ads feature clips of astronaut Neil

Armstrong and they have the support of top astronauts Dr. Joseph Kerwin and Gene Krantz. Featuring video images of a 3-D ultrasound of an unborn baby, a message shows saying, ‘At 5 weeks, his heart will beat, at 9 weeks his feet will form, at 80 weeks he will take his first step.’ The images move to (See WNR on page 14)

I’m Glad I Am A Baptist

By Mary Blackburn

I know I am a Baptist
 Jesus Is My Plea,
 Without Him I am helpless
 My heart is telling me.
 I’m glad I am a Baptist,
 He’s teaching me I’m right,
 He said “You must be born again
 Of the Spirit’s guiding light.

I know I am a Baptist —
 His mercies large and great;
 Unfolding wonders to perform,
 And drives away all hate.
 Judge Him not of feeble strength,
 He is the only way,
 Treasure up His holy word,
 And don’t forget to pray.

I know I’m a Baptist —
 I really trust His grace:
 From dusk to dawn — dawn to dusk
 He is my hiding place.
 I’m glad I’m a Baptist’
 This is the reason why.
 His mercy is sufficient —
 When I am called to die!

PASTOR . . .

(Continued from page 1)

forth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up unto him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph., 4:11-16).

This gift carries with it a threefold duty a pastor is to perform. These duties are embraced in verse eleven. He gave some pastors, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11).

The minister who fulfills this obligation has his hands full seven days a week. The minister who does this will not have time to pastor another pastor's church by way of criticism, gossip, or by subtle psychological suggestions. He will not try to do so even through some friend or relative in the other preacher's congregation upon whom he may place his "superior" pastoral hand.

A man's home is his

castle, and a pastorate is the minister's workshop. All products are not manufactured, packaged, and distributed alike, and all churches are not and should not be pastored just alike. Each pastor, if he is God's man (rather than placed by preacher politics) knows best how to pastor his own church. If he doesn't know best he should resign as a failure, or the church should fire him and seek God's man, who would be best for the church. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. And be at peace among yourselves" (1 Thess. 5:12-13).

The foregoing paragraph is not to be misconstrued or misinterpreted to say each church and pastor are ideal and there is room for no improvement anywhere! God forbid any church or pastor to ever be satisfied with some great achievement to the point future progress in the Lord's work would be hindered and possibly stalemated.

The secret for achieving happy churches and rejoicing preachers is for a greater emphasis to be placed upon the Word of God and its power, and the leadership of the Holy Spirit.

Organization lacks the oil of God's Spirit to

synchronize its every movement, and when education disrobes a preacher of the mantle of humility, then the machinery of organization will rust and break. The preacher will become dry and professional and wake up too late to learn he has allowed himself to become "an educated fool" rather than a "fool for Christ's sake" (1 Cor. 4:10).

Pastoring the other pastor's church reveals Unethical Presumption. It shows Underhanded Politics and it is Undeniably Prohibited in God's Word!

Pastoring Another Pastor's Church Reveals Unethical Presumption

(1) It *presumes* you know more than the other preacher and thus you exalt yourself above a fellow pastor. "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10).

(2) It *presumes* you doubt if God's Spirit can lead him on his field as effectively as you are being led on your field. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseer, to feed the church of God, which he has purchased with his own blood" (Acts 20:28).

(3) It *presumes* you should be a sort of "presiding elder" to share your great knowledge with people who have not even

asked for it. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: That no flesh should glory in his presence" (1 Cor. 1:26-29).

Pastoring Another Pastor's Church Shows Underhanded Politics

(1) Politics should not be the guiding force in any preacher's life. This is true of denominational workers as well as the youngest or the oldest preacher in our ranks. "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (1 Cor. 14:20).

(2) Politics in any phase of the Lord's work is an underhanded way of adopting a worldly philosophy that is destined to bring confusion, strife and heartbreak. "For God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. 14:33).

(See **PASTOR** on page 14)

PASTOR . . .

(Continued from page 13)

(3) Politics reveals on the part of those who employ these unethical methods an inferiority complex, a feeling of insecurity, and a struggle to raise oneself at the expense of the hurt of others. *“He suffered no man to do them wrong: yea, he reproveth kings for their sakes: Saying, touch not mine anointed, and do my prophets no harm”* (Psa. 105:14-15).

**Pastoring Another
Pastor’s Church Is
Undeniably Prohibited
In God’s Word**

(1) It is prohibited because of the command to preachers to *“make full proof” of their ministry* (2 Tim. 4:5). Seeking to pastor another pastor’s church reveals an effort to discredit another preacher’s ministry rather than following the injunction to *“make full proof” of one’s own ministry.*

(2) It is prohibited because preachers are explicitly commanded not to *“exercise dominion”* over each other. Jesus said it was *“not” to be so* among His ministers. *“But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but*

whosoever will be great among you, let him be your minister” (Mt. 26:25-26).

(3) It is prohibited because the Bible says the preacher who would be *“chief”* is to be your *“servant.”* *“And whosoever will be chief among you, let him be your servant”* (Mt. 20:27).

Conclusion

This article is not aimed at any person or any group of persons. Simply stated, this article is not meant to be personal on any level. It has been my aim to deal with principle all the way through its contents.

Neither is this article just for preachers. We all know of some deacon, some Sunday School teacher, some Jezebel of a woman, or some disgruntled person who has tried to “pastor” another pastor’s church.

There is one case of which I am familiar where a Methodist Steward, disgruntled at his own church, regularly attended one of our churches and lingered after every service to tell the preacher what he should have done. Revivals and guest preachers were his specialty, and as a visiting minister in a meeting I suffered for a week from his suggestions before I learned he was not a member of that church or even a Baptist. (The next sermon I went into the curry-comb business.)

May God help every

preacher never to be guilty of pastoring the other pastor’s church.

“And whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons” (Col. 3:23-25).

God bless you all and remember me in your prayers (Jas. 5:16). ■

WNR . . .

(Continued from page 12)

a scene of Armstrong landing on the moon and audio of his famous words saying it was ‘one giant leap for mankind.’ The message concludes, ‘at 2,024 weeks ... Life, Imagine the Potential.’ Dr. Joseph Kerwin, the first American doctor in outer space, joined other former NASA greats yesterday at a press conference sponsored by the Catholic pro-life group Fidelis ... The event commemorated ... the fortieth anniversary of Apollo 11’s historic landing on the moon.” — FBIS

* * *

Those Astonishing Bee Engineers. — The following is from Creation Moments, “The amazing structure of the honeycomb has fascinated scientists for

thousands of years. In the third century, the astronomer and geometer, Pappus of Alexandria, became the first to offer an explanation for why the honeycomb has a hexagonal shape. Pappus explained that only three shapes could serve as candidates for a honeycomb cell—the triangle, the square, and the hexagon. Any other shape would leave wasteful open spaces between each cell. Pappus noted that the hexagon holds more honey in the same space than either a square or a triangle. It also takes less wax to build, and the shared sides of the hexagonal cells cut wax usage even further. But it was not until the development of modern calculus that scientists could fully appreciate the shape of the caps at the end of the honeycomb cells. Each cell is capped with a pyramid composed of three rhombuses. Complex mathematics shows that this shape too, requires the least amount of wax for construction and that it allows honeycomb cells to be butted up against each other without wasting space. Modern scientists who accept evolution talk about the design of the honeycomb as a great accomplishment by bees. But the more sensible conclusion is obvious. The twelve-sided prism, that is, six sides plus two ends of the honeycomb, is magni-

(See **WNR** on page 20)

The History of Higher Criticism

By Canon Dyson Hague

Rector of The Memorial Church, London, Ontario

Revised by Charles Feinberg

What is the meaning of the term "Higher Criticism"? At the outset it must be explained that the word "higher" is an academic term, used in this connection in a purely special or technical sense. It is used in contrast to "Lower Criticism." Higher criticism means nothing more than the study of the literary structure of the various books of the Bible. Such study is indispensable to ascertain the author, date, circumstances, and purpose of a writing.

Why Is Higher Criticism Identified With Unbelief?

It must be stated that there is a higher criticism which is reverent in tone and scholarly in work. But the work of the higher critic has not always been pursued in a reverent spirit nor in the spirit of scientific and Christian scholarship. In the first place, the leaders of this movement based their theories largely on their own subjective conclusions. They have based their conclusions largely on the very dubious basis of the author's style and supposed literary qualifications. Style

is an unsafe basis for the determination of a literary work. Because a man is a philological expert does not insure that he is able to understand the integrity or credibility of a passage of Scripture any more than the beauty or spirit of it. The qualification for the perception of Biblical truth is spiritual insight.

In the second place, higher critical theories have been in the hands of those who go far in the realm of the conjectural. It was Newton who warned that no regard whatever should be paid to the mere conjectures or hypotheses of thinkers. Thirdly, the dominant men of the movement were men with a strong bias against the supernatural. Some of the men who have been the most distinguished in the higher critical movement have been men who have no faith in the God of the Bible, and no faith in either the necessity or the possibility of a personal supernatural revelation. It is not our position that all higher critics were or are anti-supernaturalists, but the dominant figures have been and are. Sadly enough, the higher criticism has become

identified with a system of criticism which is based on hypotheses and suppositions which have for their object the repudiation of the traditional theory, and has investigated the origins, forms, styles, and contents, apparently not to confirm the authenticated and credibility and reliability of the Scriptures, but to discredit in most cases their genuineness, to discover discrepancies, and throw doubt on their authority.

The Origin of the Movement

Who were the men whose views have molded the thinking of the leading writers of the higher critical school today? Three stages in this development are discernible: (1) The French-Dutch; (2) the German; and (3) the British-American. The views which are now accepted as axiomatic seem to have been first hinted at by Carlstadt in 1521. The higher criticism may really be said to have originated with Spinoza, the rationalist Dutch philosopher. In 1670 he came out boldly and impugned the traditional date and Mosaic authorship of the Pentateuch, ascribing the Pentateuch to Ezra or some other late compiler. In 1753 a French physician, Jean Astruc, reputedly a free-thinker of profligate character, set forth for the first time the Jehovistic and Elohistive divisive hypothesis, and opened a new era. He claimed that the use of the

two names, Jehovah and Elohim, showed the Book of Genesis was composed of different documents. Astruc may be called the father of the documentary theories. He asserted there are traces of no less than ten or twelve different memoirs in the Book of Genesis. He denied its divine authority, and considered the book to be marred by useless repetitions, disorder, and contradiction.

Eichborn published in 1780 his work on Old Testament introduction. He further developed the documentary theory of Astruc, and was followed by Vater and later by Hartmann. They ultimately made the Pentateuch a heap of fragments, joined together by an editor or redactor. In 1806 De Wette propounded the view that the Book of Deuteronomy was written in the age of Josiah (2 Kings 22:8). Before long Vatke had unreservedly declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. In succession came Bleek, Ewald, Hupfeld, Graf, Kuenen, and Wellhausen with their respective views on the non-Mosaic authorship of the Pentateuch.

After the German stage of criticism came the British-American. Davidson, Robertson Smith, G. A. Smith, Driver and Briggs followed the trail blazed by

(See **CRITICS** on page 16)

CRITICS . . .

(Continued from page 15)

the German rationalistic writers. The list is admittedly a very partial one, but these are prominent names in connection with the movement.

The Views of the Critics

Three things can certainly be asserted of nearly all, if not all, of the leaders. They denied the validity of miracle and any miraculous narrative. Miracles were considered legendary or mythical. They denied the reality of prophecy. Prophecy was called conjectures or coincidences, if not imposture. They denied the reality of revelation; they were avowed unbelievers of the supernatural. The religion of the Old Testament was simply a human religion. The formative forces of the higher critical movement, then, were rationalistic forces. Unbelief was the antecedent, not the consequent, of their criticism.

The Crucial Point

According to the faith of the universal Church, the Pentateuch is one consistent, coherent, authentic, and genuine composition, inspired by God, written by Moses some fourteen centuries before Christ. It is, moreover, a portion of the Bible that is of paramount importance, for it is the basic substratum of the

whole revelation of God and the introductory section of the Word of God, bearing His authority and given by inspiration through His servant Moses. That is the faith of the Church.

The Critics Theory

According to the higher critics the Pentateuch consists of four completely diverse documents. They are (1) the Jehovist, (2) the Elohist, (3) the Deuteronomist, and (4) the Priestly Code documents, generally designated as J, E, D, P. These different works were composed at various periods of time from the ninth to the fifth centuries. These documents represent different traditions of the Hebrews, and are at variance in most important matters. They were surely not compiled and written by Moses. In the editorial process no limit apparently is assigned to the work of the redactors. Higher critics conclude that the documents contain three kinds of material: the probably true, the certainly doubtful, and the positively spurious.

A Discredited Old Testament

Not only is the Pentateuch discredited, but the rest of the Old Testament is dealt with in a similar manner. The Psalms are not from the time of David, but from the Maccabean age. Isaiah was written by a number of authors. Daniel

was a purely pseudonymous work, written in the second century B.C. in the time of Antiochus Epiphanies.

A Discredited Bible

There can be no doubt that Christ and His apostles accepted the whole of the Old Testament as inspired in every part, from the first chapter of Genesis to the last chapter of Malachi. All was implicitly believed to be the very Word of God himself. And ever since their day the view of the universal Christian church has been that the Bible is the Word of God. The Bible, according to the critics, can no longer be viewed in this light. It is not the Word in the old sense of that term. It simply *contains* the Word of God, and in many of its parts it is just as uncertain as any other human book. It is not even reliable history. Its records of ordinary history are full of falsifications and blunders.

A Revolutionary Theory

The higher criticism has been in the hands of men who disavow belief in God and Jesus Christ, therefore their theory is truly a revolutionary one. It is a theory of inspiration that completely overthrows the accepted ideas of the Bible and its unquestioned standard of authority and truth. For whatever this so-called divine element is, it appears to be quite

consistent with defective argument, incorrect interpretation, if not what the average man would call forgery or falsification. To accept it the Christian will have to readjust completely his ideas of honor and honesty, of falsehood and misrepresentation. Men used to think that forgery was a crime, and falsification a sin. Men used to think that inaccuracy would affect reliability and that proven inconsistencies would imperil credibility. Now it appears that all these may exist, and yet, marvelous to say, faith is not to be destroyed, but placed on a firmer foundation.

If Not Moses, Who?

If Moses did not write the books of Moses, who did? If there were three or four, or six, or nine authorized writers, why not fourteen, or sixteen, or nineteen? And what of the indeterminate number of redactors? Whence came their authority? Moses we know, and Samuel we know, and Daniel we know, but ye anonymous and pseudonymous, who are ye? The Pentateuch with Mosaic authorship, as Scriptural, divinely accredited, is upheld by tradition and scholarship, and appeals to reason. But a mutilated scrapbook of anonymous compilations, with its pre- and post-

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CRITICS . . .

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exilic redactors and redactions, is confusion worse confounded.

No Final Authority

Another serious result of the higher criticism is that it threatens the Christian system of doctrine and the whole fabric of systematic theology. Previously any text from any part of the Bible was accepted as a proof-text for the establishment of any truth of Christian teaching, and a statement from the Bible was considered an end of controversy. But now the higher critics think they have changed all that. They claim that the science of criticism has dispossessed the science of systematic theology.

Not Obscurantists

There are, however, two questions that must be faced by every student of the Bible. The first is this: Is not refusal of the higher critical system mere opposition to light and progress and the position of ignorant alarmists and obscurantists? The desire to receive all the light that the most fearless search for truth by the highest scholarship can yield, is the desire of every believer in the Bible. No really healthy Christian mind can advocate obscurantism. But it is the duty

of every Christian to test all things, and to hold fast that which is good. The most ordinary Bible reader is learned enough to know that the investigation of the Book, that claims to be supernatural, by those who are the avowed enemies of all that is supernatural, and the study of subjects that can be understood only by men of humble and contrite heart, by men who are admittedly irreverent in spirit, most certainly be received with caution.

The Scholarship Argument

The second question is also serious: Are we not bound to receive these views when they are advanced, not by rationalists, but by Christians, and not by ordinary Christians, but by men of superior and unchallengeable scholarship? There is a widespread idea especially among younger men that the critics must be followed, because their scholarship settles the question. This is a great mistake. No expert scholarship can settle questions that require a humble heart, a believing mind, and a reverent spirit, as well as a knowledge of Hebrew and philology; and no scholarship can be relied upon as expert which is manifestly characterized by a biased judgment, a curious lack of knowledge of human nature, and a still more curious deference to the views of men with a

prejudice against the supernatural.

There is also a widespread idea among younger men that because scholars are experts in Hebrew that, therefore, their deductions as experts in language must be received. This, too, is a mistake. No scholar in the world ever has or ever will be able to tell the dates of each and every book in the Bible by the style of the Hebrew. And all the scholarship is not on one side. It is not true that the only people who oppose the higher critical views are the ignorant, the prejudiced, and the illiterate. Has rationalism its scholars? So has the orthodox position. And they are not one whit behind those who espouse the modern viewpoint. Shall we stand with the enemies of Scripture truth or with Christ in His view of the Old Testament?

We desire to stand with Christ and his Church. If we have any prejudice, we would rather be prejudiced against rationalism. If we have any bias, it must be against a teaching which unsteadies heart and unsettles faith. Even at the expense of being thought behind the times, we prefer to stand with our Lord and Savior Jesus Christ in receiving the Scriptures as the Word of God without objection and without a doubt. A little learning and a little listening to rationalistic theorizers and sympathizers may incline us to uncertainty; but deeper study and deeper research will incline us, as it is inclined other scholars, to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy word is pure; therefore thy servant loveth it." ■

Where Shall I Work?

"Father, where shall I work today?
And my love flowed warm and free.
Then He pointed me out a humble spot,
And said, "Tend that for Me."

"I answered quickly: "Oh, no, not that!
Why, no one would ever see
No matter how well my work was done;
Not that little place for me!"

"The word He spoke, it was not stern;
He answered me tenderly;
"Ah, little one, search thine heart;
Art thou working for them, or Me?
Nazareth was a little place,
And so was Galilee."

Marking Division Makers, So We May Surely Avoid Them

By Frank B. Beck

Scripture reading:
Romans, chapter 16.

“Judge not, that ye be not judged” (Mt. 7:1). The command of the Holy Spirit in Romans 16:17 is that we are to judge those who depart from the doctrines of the Scriptures. Is this a contradiction? No! It is a *modification*. It is a *limitation*. He who reads Matthew 7:1-8 will see that the Savior is saying: Do not judge others without judging yourself. That would be judging unfairly and therefore would not be justice. Do not judge in this manner. Romans 16:17 tells us do judge in this manner. Being sure that you are not departing from the doctrine of the Scriptures, beware of those who do, and avoid them. That this is so, is taught in Matthew chapter seven itself. *“Give not that which is holy unto the dogs, neither cast ye your pearls before swine.”* (Mt. 7:6). It takes judgment to decide who are dogs and swine. *“Beware of false prophets ... Ye shall know them by their fruits”* (Mt. 7:15-16). That demands judgment. This man I am listening to now, or whose sermon I am reading now, is either a true preacher of the Word, or a false prophet. I must exercise discernment. I must judge.

To the beloved of God, to the saints of God at Rome, the Holy Spirit said: *“Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned; and avoid them”* (Rom. 16:17). The Spirit did not only say this to the Christians of a bygone era, for truth cannot be dated. Nor did the Holy Spirit say this to saints of God only in a certain area — at Rome. Truth cannot be localized or nationalized. What the Holy Spirit said then He says now. What was expected of the believers in Rome is expected of believers everywhere.

Do we realize that God is saying this to our churches now? And to you and me, who are members of His church? *“This day the Lord thy God hath commanded thee to do these statutes and judgments”* (Deut. 26:16).

There is then, first of all, the necessity of the identification of dividers over false doctrine.

“Now I beseech you, brethren, mark them...” How definite. Walk through the crowds of religious people with the white chalk of pure doctrine. Mark a cross on the back of each one. Those who teach the pure Word of God (Psa.

12:6) will have on white robes (Rev. 7:14). Those who preach false doctrine will be marked out conspicuously by the black robes they wear, and the white chalk marking them. The worst kind are ones who wear the grey robes of mixed right and wrong. They are hard to mark. But mark them.

This the Apostle Paul did, when he wrote Timothy of Hymenaeus and Philetus (2 Tim. 2:16-18). He men-

tioned them by name. He was definite. Likewise in Paul’s letter to the Galatian churches he left no guess as to whom he was marking off as false teachers when he warned them against the Judaizers.

Before then if God has blessed you with a pastor who marks out those who cause division over doctrines we have received from God, encourage him.

(See **BECK** on page 19)

The World’s Bible

Christ has no hands, but our hands,
To do His work today:
He has no feet but our feet
To lead men in His way:
He has no tongue but our tongues,
To tell men how He died:
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read:
We are the sinner’s gospel,
We are the scoffer’s creed.
We are the Lord’s last message,
Given in deed and word:
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin’s allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return:?

BECK . . .

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He is doing the will of God in this. If he tells you to beware of modernists and liberals and neo-modernists and neo-liberals, and councils of men corrupted by false doctrine, and denominations and churches and sects poisoned by error and names them, and names their responsible leaders, stand by him and support him for God is with him.

However, the responsibility does not end there. Remember that the Epistle to the Romans is not addressed to preachers or pastors but to the saints of God (1:7), to all Christians! All of us are to mark off dividers over false doctrine and avoid them.

There is secondly the manifestation of dividers over false doctrine.

How can you tell who they are? They cause divisions and offences contrary to the doctrine which ye have learned.

They cause division. It is not the true preachers of the Word of God who cause divisions over doctrine, but false teachers.

There is but one true church. That church was organized by Jesus Christ on this earth (Mt. 16:18-19). That church can be recognized today by the purity of its doctrinal preaching, its careful guarding of the ordinances of water baptism and the Lord's Supper (1 Cor. 5:11,13). We believe that

only a true Baptist church or Baptistic church, whatever its name or title, is such a church. These churches have continued since Christ founded them. They were not begun with the Protestant Reformation but existed before it.

Any other church or sect that has either been started by some pope, or reformer, or that has broken away from the Baptist church of the New Testament is in the measure it has parted been guilty of schism and division. It may still retain the name of Baptist. To be consistent and obedient to the Word of God we must avoid them. Union [ecumenical] meetings with them, evangelistically or in any other matter are unthinkable.

They cause offenses. The word can be translated stumblingblocks (*skandalon*). What godly pastors cannot rise up whether in the large cities or in the small villages, and tell you how these variety of man-made churches and sects are stumblingblocks? If a professing Christian does not like the doctrine of separation from worldliness, or the sovereignty of God, or preaching against sin and preaching of holiness unto the Lord, or preaching the doctrine of the local church he can in almost any place scamper off a few miles to a church where these painful doctrines are not believed, or if they are believed they are not preached. And he

can still soothe his conscience in that he does attend a church. Thus Christ's true church suffers, and these fugitives are lulled to sleep., "*Take up the stumbling-block out of the way of my people*" (Isa. 57:14).

Their sins are now manifested, they stir up divisions and stumbling-blocks contrary to the doctrine which ye have learned.

This certainly does not mean that each person is to abide in the doctrine in which he was born and raised and learned since childhood, if it is not Bible doctrine. Such a thought would have been foolish to the Roman Christians to whom this was first written. They were brought up in the doctrine of paganism and mythology. Rather Paul is writing by the Holy Spirit to reject every teacher not teaching the doctrine the Roman saints had received from God through the Apostles! It must be the doctrine ye have learned from God's Word!

Finally, there is the necessity of separation from dividers over false doctrine.

"Avoid them." That is what God says. Avoid them! That American Standard Translation renders it, "Turn away from them." Weymouth has it: "Shun them." Other references there are like unto this, such

as: we are to consider them as publicans and heathen, that is unsaved (Mt. 18:17); we are not to keep company with them, nor eat with them, but put them away from our company (1 Cor. 5:11, 13); we are to withdraw ourselves from them (2 Thess. 3:6). But these references here have to do with church action, for they were written to the church. Not Romans 16:17. It is written to the saints at Rome.

This does not mean that we are not to give the Word of God to them. We are to seek to "*restore such an one in the spirit of meekness*" (Gal. 6:1). But as far as keeping company with them, excusing their sins of division, agreeing with them in it, our God says, avoid them.

How can we win them back to Christ and His church if we avoid them? You can only win them to Christ and His church by God's way. You cannot improve on it. "*The meek will he teach his way*" (Psa. 25:9).

Where is the love of God? Where is the broken hearted passion of the Savior in all of this teaching: Right here. This is the love of God. This is the passion of the Savior, to keep the commandments of sacred Scripture. "*For this is the love of God that we keep his commandments*" (1 Jn. 5:3). Amen. ■

**Too many people are humble
and know it!**

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ficent testimony to the mathematical wisdom of the Creator Himself!" — FBIS

* * *

AAA Recognizes Gay Couples as "Married" and A "Family". — The American Automobile Association (AAA) has begun offering "Family Memberships" to homosexual couples, recognizing the homosexual couple as being "married," according to a homosexual activist organization in Florida. Thirty states have overwhelmingly voted to define marriage as being between one man and one woman. Yet AAA is treating homosexual couples as if they are married. The homosexual couples need only state that they are married to receive the family benefit. In the eyes of AAA two homosexuals living together constitute "marriage" and make a "family." All they have to do to get the "family membership" benefits is to say "we are gay and married." — AFA

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Court: U.S. High Schoolers Should Speak English. — An English language advocacy organization is praising the decision of a California appeals court, which upheld the right of the state to

administer academic achievement tests and high school exit exams only in English. Last week, the First District Court of Appeals in San Francisco rejected arguments that English-only exams violate a federal requirement that limited-English-speaking students "shall be assessed in a valid and reliable manner." Nearly 1.6 million students in California have limited command of the language. The appellate court's three-to-zero ruling upholds a 2007 decision by a San Francisco judge, who also ruled against the bilingual-education groups and nine school districts that sued to overturn the state's English only testing methods.

* * *

School Officials Face Jail Time For Meal-time Prayers. — A principal and an athletic director are facing criminal charges for a lunch-time prayer. Last year, the American Civil Liberties Union (ACLU) filed a lawsuit against Pace High School in Santa Rosa County, Florida. The ACLU claimed some teachers and administrators were endorsing religion, but the school chose to give in to the ACLU's demands rather than fight them in court. According to the settlement, all school employees are banned from engaging in prayer or religious activities before, during, or after school hours. Now two school

officials are facing criminal charges for offering meal-time prayers at an appreciation dinner for adults who had helped with a school field house project. Principal Frank Lay and athletic director Robert Freeman are scheduled to go on trial next month on criminal contempt charges. If convicted, both are subject to fines and imprisonment. Matt Staver is founder of Liberty Counsel, which will argue the court order prohibiting prayer at school-related events violated Lay's and Freeman's constitutional rights." In this particular case, Principal Frank Lay asked the athletic director to have a prayer for the meal at an honorary luncheon in celebration for some of the athletic achievements. And then in [another] situation, the clerical worker at an event where some employees of the school were present asked her husband, who is not an employee of the school, to have a blessing over a meal," he explains. "Because of those two events, these individuals now face criminal contempt." Staver believes that the accusers in this case are students who recently graduated. If that is the case, he says the case is moot. However, Staver adds it is outrageous to punish a school official with potential jail time for simply praying.. — ONN

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Muslim Cleric Says

Their Goal Is Islamic Occupation of Entire World. — Hafiz Mohammad Saeed, an Islamic cleric in Pakistan, said in February of this year, "We hate democracy. We want the occupation of Islam in the entire world. Islam does not permit democracy or election" ("Double Standards in Pakistan's Anti-terror Campaign," *Hinduonnet.com*, Aug. 5, 2009). Saeed called Pakistan's leaders "the agents of Jews." Another Pakistan-based Islamic cleric, Maulana Mohammad, agreed with Saeed, saying that there "is no room for democracy in Islam." — FBIS

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Barack Obama Further Degrades The Presidential Medal Of Freedom — Barack Obama has taken the Presidential Medal of Freedom to new lows by awarding it to homosexual activists and socialists. On August 12, Obama awarded the nation's highest civilian medal to 16 people, including Billie Jean King, Desmond Tutu, Harvey Milk, and Ted Kennedy. King is a lesbian tennis star and homosexual activist. Milk was a homosexual activist who "went after teenage boys" and lied about being discharged from the Navy for his homosexuality ("Presiden-

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tial Medal Recipients,” One NewsNow, Aug. 13, 2009). Tutu, Anglican Bishop Emeritus of Cape Town, South Africa, supports the ordination of homosexuals. Kennedy has done probably more than any other man in this generation to turn America into a humanistic socialist state. This is not the first time that the Presidential Medal of Freedom has been bestowed on people who did not serve America’s best interest. Past recipients include Roger Baldwin (founder of the American Civil Liberties Union, an organization that has done much to remove Biblical influence from American society), Rachel Carson (deluded environmentalist activist), Cesar Chavez (pro-communist activist), Jesse Jackson (black racist shake down artist), and Nelson Mandela (former leader of the African National Congress, a vicious communist organization that burned people alive). The Presidential Medal of Freedom has been used to honor a wide variety of people, including athletes (Jesse Owens), actors (James Cagney), comics (Bob Hope), singers (Aretha Franklin), musicians (Van Cliburn), generals (Wesley Clark), astronauts (Neil Armstrong), authors (James A. Michener), inventors (Edwin Land of the Polaroid

Land Camera), presidents (Ronald Reagan), artists (Norman Rockwell), corporate founders (Sam Walton of WalMart), journalists (Edward R. Murrow), ambassadors (Jean Kirkpatrick), activists (Helen Keller), historians (Will Durant), military heroes (Jimmy Doolittle), and economists (Milton Friedman). — FBIS

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Atheist Says Christians Should Only Be Allowed To Express Their Faith In Private —

The following is excerpted from “Jerry Coyne on Francis Collins,” Evolution News.org, August 4, 2009: “Atheist Jerry Coyne has been ‘chewing over’ the President’s selection of Francis Collins as head of the National Institutes of Health. Collins, by consensus, is superbly qualified as a scientist and an administrator to run NIH. He’s a distinguished geneticist and directed the Human Genome Project. He’s also a Christian, and has no problem with publicly discussing his reasons and faith. For Coyne, that’s the rub. . . . ‘[I] do want to emphasize again that the guy is deeply, deeply superstitious, to the point where, on his website BioLogos and his book *The Language of God*, he lets his faith contaminate his scientific views. So I can’t help but be a bit worried.’ So Coyne believes that faith ‘con-

taminates’ science. About his own contamination of science with fundamentalist atheism Coyne seems oblivious. Coyne [says further], ‘I expect Collins to resign from BioLogos if he wants to maintain any scientific credibility. . . . Certainly, private expressions of faith are absolutely fine, but Collins has chosen to make his views public, and discuss their relationship to science. . . .’ What arrogance. Collins’ membership in a perfectly mainstream Christian organization on his own time is no business whatsoever of Coyne’s. . . . Regrettably Collins did in fact resign from BioLogos, giving in to the atheist thought police who seek to quench any expression of the intimate link between Christian faith and modern science.” — FBIS

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Harry Potter Star Rails Against Parents Who Oppose Homosexual Sex Education.

— The following is excerpted from “Harry Potter Star Blasts Parents,” LifeSiteNews, Aug. 13, 2009: “20-year-old Harry Potter star Daniel Radcliffe has, in an interview with a homosexual magazine, expressed anger and intolerance for parents who oppose education about homosexual sex in the classroom. ‘Then there’s all this stuff at the moment, which is hateful, about people being up in arms

about the idea of gay sex education in schools. Hello!?! Actually for the one or two gay kids in the class, it’s ***** vital! It really makes me angry,’ he said in an interview with Attitude. The magazine quotes Radcliffe continuing his tirade against pro-family parents saying: ‘I just loathe homophobia. It’s just disgusting and animal and stupid and it’s just thick people who can’t get their heads around it and are just scared.’”

* * *

PepsiCo Fiercely Committed to Homosexual Agenda. —

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 ride Parade June 27,” reports the American Family Association This is the latest in a series of moves made by PepsiCo which underscores its wholehearted financial commitment to the radical “gay” agenda. In the last two years, Pepsi has given \$500,000 to the Human Rights Campaign (HRC) and \$500,000 to the Parents, Families and Friends of Lesbians and Gays (PFLAG). These funds were earmarked for the promotion of homosexuality in the workplace.

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Coral Ridge Presbyterian Church Dissenters Banned From Church and Threatened Indirectly With Criminal Trespassing Charges. — The

session of Coral Ridge Presbyterian Church in Ft. Lauderdale, Florida, on 4 August 2009, sent a letter to six dissenting members of the church, ordering the six to stay off the CRPC premises and indirectly threatening criminal trespassing charges against any of the six who defies the ban. One of the six is Jennifer Kennedy Cassidy, the daughter of CRPC founder, the late Dr. D. James Kennedy. The dissenting six, in a mailing to church members, accused CRPC's new senior pastor, the Rev. W. Tullian Tchividjian, of deserting the heritage of Dr. Kennedy, of downplaying the church's traditional service in favor of contemporary worship methodology, of replacing some of the CRPC staff with his own people, and for planning to sell land at the church's west campus "to make up for budget shortfalls." The six additionally, on 24 July 2009, mailed out 1600 petitions calling for Tchividjian's ouster as CRPC senior pastor. Choir members were addressed at their 5 August 2009 evening rehearsal by church officials, and told to consider resigning if they sign the

petition calling for Tchividjian's ouster. The CRPC session met 10 August 2009 to consider forming a judicial commission to deal with the six main dissidents. — Christian News

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Judge Upholds Part of South Dakota Abortion Law. — A federal

judge upheld part of a South Dakota law that requires women to be told abortion ends a human life, but struck down disclosures that the procedure increases the likelihood of suicide and that they have an existing relationship with the fetus. U.S. District Judge Karen Schreier's decision ends a lawsuit that Planned Parenthood Minnesota, North Dakota, and South Dakota filed in response to a 2005 informed-consent law that required several disclosures to women seeking an abortion. She sided with the state in ruling that doctors must make the biological disclosure "that the abortion will terminate the life of a whole, separate, unique, loving human being."

* * *

Justice Department Says Moms and Dads Not Necessary. — Following

weeks of criticism from the homosexual community, the Obama Justice Department filed a legal brief Aug. 17 arguing that children do not

necessarily need a mother and a father and that same-sex households are equivalent to traditional households for child-rearing. Obama said during the campaign that he opposed the Defense of Marriage Act and he repeated that stance to homosexual leaders during a June White House ceremony. — BP

* * *

ACLU's Rock-solid' Anti-prayer Case Crumbles. — One of three

Florida school officials accused of violating a court order forbidding prayer in school has been exonerated. Santa Rosa County School District clerical assistant Michelle Winkler has had her day in court and has come out victorious. Winkler was accused of violating a court order that banned school officials from participating in religious activities on campus before, during, and after school hours when she asked her husband who is not employed by the school district to offer prayer at an event. Liberty Counsel's Mat Staver seemed surprised why the matter even made it to court. "And in fact in this case, Michelle Winkler was at an event after school at a Naval facility, off site, that was privately sponsored," he explains. Staver, whose firm represented Winkler, says the American Civil Liberties Union said the media going into the hearing

that they had a rock-solid case. But after seven-and-a-half hours, the judge found that Winkler was not in violation of the court order — and that the court order was vague and did not specify as to what constituted a school-sponsored religious activity. As the Christian attorney puts it: "The wheels came off the ACLU's steam-roller." Two other school officials facing similar charges — principal Frank Lay and athletic director Robert Freeman — are scheduled to have their day in court on September 17. Staver says the plan of action is to get these charges dropped as well and then go after the court order itself.

* * *

Christians Die In Nigeria Riots. — Rioters

killed 12 Christians, including three pastors, and demolished 20 churches in Nigeria amid escalating religiously motivated violence, prompting a call for government intervention. In an Aug. 6 report, International Christian Concern, a U.S.-based human rights group, said the July 26 attacks to Maiduguri were instigated by Boko Haram, a group that opposes Western education and fights to impose sharia law throughout Nigeria, including areas that are largely Christian. Sabo Yakubu, a husband,

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Does Prayer Change Things

By Roy Mason

Question: “Do you believe in prayer and fasting?”

Answer: Yes, I believe that prayer changes things, or else I would do little praying. I believe that God has a place in His economy for prayer and its answer. However my unsupported beliefs would amount to little, so let me give the Bible background for the belief just stated.

In the story of Hezekiah recorded in 2 Kings 20:1-7, we read that he was sick unto death, and word was sent to him through the prophet that he should set his house in order for “thou shalt die and not live.” He turned his face to the wall and prayed earnestly and in tears. The Lord sent him another message straightway by the prophet, and it was told him, “I have heard thy prayer ... Behold I will heal thee ... and I will add unto thy days fifteen years.” Prayer changed things for Hezekiah to the extent of fifteen added years of life.

Trusting to the New Testament, we find James saying “pray for one another that ye may be healed. The effectual fervent prayer of a righteous man availeth much” (Jas. 5:16-18). Also he cites the

praying of Elias, showing that his praying brought the rain that broke the long drought over Israel. These are but two of a multitude of Scriptural examples that serve to show the value of prayer.

The extreme predestinarian (who is a rationalist) will immediately object to the idea of prayer changing things, and will say “But I don’t see how God can foreknow all things, and can predestinate and elect, and there be room for prayer to change things!” That’s in exact line with the Hardshell who says that he can’t understand how there is any need to send missionaries if God has pre-determined who shall be saved. Personally I don’t pretend to understand fully any of these things, but I know what God’s word teaches and I accept divine revelation even when I can’t always understand everything. I do not understand how God can be One who has existed eternally and who never had any one create Him, but I believe it. According to the working of my little mind there is a cause back behind everything. But no one caused God, and right there my little, finite, reasoning breaks down, and I must

accept revelation for that which reason cannot figure out. So also in this about prayer. I believe in foreknowledge, and predetermination, and I also believe that prayer changes things. God’s Word teaches both, and I’ll just have to await eternity for this to be properly reconciled in my mind, but rest assured that God will reconcile it alright.

But now, the last part of the questions: “Do you accept prayer and fasting?”

Yes indeed, for the New Testament teaches both. We read in 2 Corinthians 7:5 he speaks of times when the ordinary things of life are laid aside temporarily in order that “ye may give yourselves to fasting and prayer.” These Scriptures, without multiplying further proof, establish the rightness of fasting and prayer. ■

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father of seven and pastor of a Church of Christ congregation, was hacked to death by a machete, ICC said. Also killed were Sylvester Ak-pan, pastor of National Evangelical Mission, and George Orji, pastor of Good News of Christ Church. In the fighting, 700 people were killed, including police, Islamic militants and

civilians. In the city of Potiskum, Islamists attacked First Baptist Church and Church of the Brethren, burning musical instruments and sound systems before being chased away by police, ICC said. — BP

Pakistan Reviews Blasphemy Law. — Several days after a Muslim mob in Pakistan killed eight Christians over rumors that a Koran was desecrated, that country’s prime minister has pledged to review laws he says are “detrimental to religious harmony.” Yousuf Frazza Gilani’s Aug. 6 announcement raises the prospect of changes in Pakistan’s controversial “blasphemy” laws, which can impose penalties as serious as death for perceived insults to Islam, Muhammad or the Koran. He spoke to a gathering in Gojra, where eight Christians were murdered and dozens of homes of Christians were burned after a false rumor circulated that a Koran had been defiled. Several government officials visited the city to promote assistance and financial aid including \$1.2 million to repair damage caused by the rioting, AP reported. Galani did not provide details or a time frame for the assistance.

**You may give without loving,
but you cannot love without giving**

Fellowships And Conferences

ALSIP, IL

September 14-16, 2009,
Victory Baptist Church,
Alsip, Illinois, 60803, (708)
388-0456. Michal French,
Pastor.

* * *

SIOUX FALLS, SD

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

* * *

LUBBOCK, TX

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

ROME . . .

(Continued from page 1)

Roman Catholic, and on
and on, we might go.

All these statements are
susceptible of the clearest
proof. Indeed the great
founders of the Protestant
churches avowed their
adhesion to the structural
principle of Romanism as
to the change of baptism to
sprinkling and pouring.

Baptists stand in
historic and irreconcilable
opposition to the primary
Romish affirmation and
cannot modify their position
to accommodate those who

hold the same affirmative
principle in other ecclesiastical
bodies. The supreme
undelegated authority of
Jesus Christ is the true and
unbending organizing principle
of every Baptist church. This
principle stands as an impassable
barrier between Baptists
and other bodies. Baptists
never did symbolize with
other bodies built of human
wisdom, contravening divine
wisdom and the authority of
Jesus Christ. They never can.
What relation have Baptist
churches to other ecclesiastical
bodies?: None. They never
can have any while their
primary principle, obedience
to the authority of Jesus
Christ as given in His Holy
Word, holds the Baptist
conscience.

Baptists are not to
blame for this separation.
They remained with the
New Testament and others
went away from it. For long
weary centuries they have
stood by this principle, even
to blood and death. Mean-
time, they have been the
torch-bearers to light the
world back to the simplicity
of New Testament faith
and practice.

Baptists should today,
candidly, lovingly and bodily
accept their ecclesiastical
isolation and proclaim it for
the benefit of the present
and future generations.
They are the trustees of the
truth and are bound to hold
it and to hold it forth. We
do not express our lack of
love for other Christians
when we stand by the truth.

We can give no higher
expression of our love for
them and the world than to
hold and proclaim these
principles written in the
divine Word by the Spirit
to enlighten and bless the
human race. Heirs of the
martyr-confessors of the
Baptist faith through the
dark centuries of persecu-
tion, Baptists of this
brighter day should avoid
every entanglement that will
hinder their free and full
testimony to the truth as it
is in Jesus.

The divising principle,
obedience in Christ in all
things does not run in a
perfectly straight line
between Baptists and all
other denominations. The
Congregationalists hold with
Baptists on one point — i.e.
Congregational church
government. Others agree
on this or that point; but all
Pedo-Baptist bodies are
built on the Romish error,
which may be stated briefly,
thus: The substitution of
a human foundation for the
divine foundation of
Christ's authority and word.
Infant baptism is rooted in
the fundamental error that
baptism arises out of the
flesh and blood relations,
not spiritual. This subverts
the very foundation and
principles of New Testa-
ment churches, which are

built on spiritual relations.
The individual believer is the
unit; not the family.

In one thing, strangely
enough, Baptists, Roman
Catholics and Protestants
all agree, and it is, that bap-
tism precedes the Lord's
Supper, in the divine order
of things. Only lately a few
people, representing no
ecclesiastical body, have
arisen to deny what
Christendom from the
Apostles to this day have
taught with one voice.

There is today a vast
enveloping movement
which aims to tie the
Baptists up in a bundle with
other bodies with which
they have no ecclesiastical
affinity. What whipping
posts, fines and martyr fires
could not do when Baptists
were weak, there is a
sedate plan to accomplish
through methods of pene-
tration and disintegration
and the bold assumption of
over head leadership, like
that which swung a larger
part of the Christian world
into Romanism. What
martyrs died for, we should
live for in a noble spirit.
Many a great battle has
been lost by a weak finish.
Paul's intensive exhortation
finds our time — "Watch
ye; stand fast in the faith;
quit ye like men; be
strong."

**Life Is A Coin. You Can
Spend it Any Way You Wish,
But You Can Only Spend It Once**