

The Baptist CHALLENGE

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The Church, Its Commissions and Its Magna Carta

(From The Orthodox Baptist)

Matthew 28:19-20 reveals the Lord commissioning His house, the local church, to witness for Him, even unto the end of the age. Acts 1:8 reveals the Lord issuing His Magna Carta, liberating the body He founded and making it responsible to Him and to Him only — “Ye shall be witnesses unto *me*,” says He.

These scriptures dis-

close the commission and the Magna Carta of the local church body. For the church founded by Christ during His personal ministry on earth, the Lord ordained apostles and set them first in the church (Lk. 6:13-14; 1 Cor. 12:28). The name “apostle” is an official title given by the Lord indicating the office assumed by the

twelve. He gave His body official leadership.

Not only do we find that the Lord called out this church body in the first year of His public ministry and sent out the twelve to witness for Him, and later the seventy, but we find Him declaring in Matthew 16:18 that He gave the church full authority to

represent heaven. Through this authorized body He would build His church throughout the ages upon Himself. To this end, the Lord says, “And I will give unto thee (the church) the keys (authority) of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever

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Evolution and the Modern Christian #4

Reverse Reformation

By Dave Johnson

It was my privilege to see the film, Martin Luther, a few weeks ago. This is a film which a person may view every few years and receive a blessing each time. Although Luther did not do exactly as you or I would have done, he did do something. Luther started the Reformation and who

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The Case for Creation

By Henry M. Morris

In previous articles we have stressed the scientific weaknesses and fallacies of the asserted case for evolution. In this article we shall see, notably that there is no real evidence for evolution, but also that the testimony of true science is unequivocally and positively in favor of special creation.

We have acknowledged that most scientists believe in evolution, but this is not at all the same as saying that science teaches evolution. Scientists are people, and this means that they are fallible, sinful, prejudiced, selfish, and

(See **MORRIS** on page 11)

Salt Or Sugar?

By Tod Brainard

“*Ye are the salt of the earth*” (Mt. 5:13).

Many sermons have been preached on this text, all of them using basically the same outline: 1) Salt seasons. 2) Salt preserves. 3) Salt purifies. — usually about ten to fifteen minutes is used talking about medical uses, sanitary uses,

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Quiz The Pastor**Was the Church in Existence Before Pentecost?**

By Austin Fields

Yes, the church was in existence before Pentecost. It was on the day of Pentecost that the Holy Spirit as the Comforter came and took up His abode in the church of Jesus Christ (Acts 2:1-4).

Christ has prophesied that He would send the Comforter, but declared that He would not send Him until after He had returned to the Father (Jn. 14:16-18; 16:7-15). On the day of Pentecost this prophecy was fulfilled, with the descent of the Holy Spirit as the Comforter. While the Lord was here on earth He was preparing a habitation for the Spirit, a body in which the Holy Spirit could take up His abode. When the Holy Spirit descended on Pentecost it was His incarnation into the body that was already in existence. As this body was

powerless without the Holy Spirit, the founder of the church, Jesus Christ, told this church in Luke 24:49 *“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”* Therefore the day of Pentecost was not the birthday of the Holy Spirit as He took up His abode in the church and empowered her to go both bearing the gospel of Jesus Christ.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

This verse was spoken to this group as the church or called out assembly, and was fulfilled on Pentecost

in the baptism of the Holy Spirit.

“Let them make me a sanctuary; that I may dwell among them” (Ex. 25:8). Israel was commanded of the Lord to make Him a dwelling place that He might dwell among them. So Israel made a tabernacle for God the Father to abide in, when the house was completed then it was that God came down and tabernacled among His people.

“Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle” (Ex. 40:34). This was the birthday of God the Father when He first went among His people in the tabernacle. The tabernacle was in existence before God descended, and so the habitation of the Holy Spirit was in existence before He took up His abode in it. *“In whom ye also are builded together for an habitation of God through the Spirit”* (Eph. 2:22).

In Matthew 18:15-17, we hear the Lord instructing the church how to deal with a disorderly brother. Would not it be impossible to tell it to the church if the church were not in existence?

Before the day of Pentecost the first church came together to conduct a business meeting (Acts 1:15-26). If the church were not in existence before the day of Pentecost the apostles had no knowledge of it, for had they known it I am sure they would not have conducted such a meeting.

There was only one thing that this church lacked before Pentecost and that was the power to witness. This power was given when the Holy Spirit took up His abode in the body of Christ that was already in existence when he came. □

SALT . . .

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water purification and a few good stories and you have a thirty minute message. But as many times as I have heard the above text used, I do not recall ever hearing a message that includes the fourth and the fifth points: 4) Salt irritates and 5) Salt must be applied to receive any benefit.

Jesus Christ said to His disciples, *“Ye are the salt of the earth.”* Those early disciples were salty — and what a powerful effect they had upon those with whom they came into contact. If you read the book of Acts and the epistles to the Corinthians, you will find that the early Christians irritated those who heard them. Salt irritates, and those men made no attempt to keep from “rubbing it in!”

I think it is interesting that Jesus Christ did not say to the disciples, *“Ye are the sugar of the earth!”* Yet that is what most preachers spend most of their time being these days. They want to be sugar and spice and everything nice, anything

(See **SALT** on page 4)**THE BAPTIST CHALLENGE**

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“Religious Liberty” — Its Cost in Blood and Tears of Our Baptist Fathers

By the late J. W. Porter, Pastor
Emmanuel Baptist Church, Lexington, KY

It has been said that there are two things in the world worth contending for—religion and liberty. Certainly these constitute a priceless heritage, and Baptists as a people may thank God that they have been permitted to preserve the one in its purity, and to procure the other at the greatest price that was ever paid by human hearts and hands. Indeed, the mightiest and most tragic struggle of the ages had been the one ceaselessly waged for the freedom of the soul. It is entirely safe to say that no battle known to history has cost so much in tears and blood, and brought such blessings, alike to the victor and the vanquished.

Probably the earliest recorded plea in behalf of religious liberty was made by Tertullian, who lived in the third and fourth centuries of the Christian Era. This Christian hero, in his splendid advocacy of the Baptist principles of religious liberty, said:

“It is easily seen to be unjust to compel free people against their will to offer sacrifice, for in the acts of religious services a willing mind is required. It should be counted quite absurd for one man to compel another

to do honor to the gods.”

From the days of Constantine, when Christianity became a state religion, till this good day and hour, there has never been a time when there were not those who were ready to suffer, and, if need be, to die, for the imperishable principles of soul liberty. As early as the fourth century, the Donatists, who were Baptists in theory and practice, if not in name, earnestly contended that the conscience should not be coerced, and that the state and the churches were separate and distinct institutions. In spite of persecution, and death to many of their numbers, they resisted the right of the state to dictate in religious matters, and by their sufferings and lives sanctified the struggle for religious freedom. Speaking of these people, Neander says: “For the first time the ideas which Christianity, as opposed to the pagan religion of the state, had first made men distinctly conscious of, became an object of contention within the state itself—the ideas concerning universal, inalienable human rights, concerning liberty of conscience, concerning the rights of free religious

conviction.” The Donatists as declared by Neander, and generally conceded by church historians, were afterwards merged with the Waldenses, who for centuries continued to contend for the rights of conscience, and its corollary, separation of Church and State.

Other denominations sought to establish themselves by alliances with the state, and too frequently by becoming the persecutors of their brethren. The Mennonites, who sprang out of the Waldenses in 1636 (Moshem, Cent. XVI., Sec. 3, part 2, chap., 6) ably contended for perfect liberty of conscience, and that the magistrates had no right to interfere with religious convictions. This opinion is founded on the “one principle” which, as Mosheim justly remarks, is at the basis of all their peculiarities i.e., “the Kingdom which Christ has established on earth is a visible society or company, in which no place for any but holy or pious persons. In this they have always persevered, and when, about the year 1820, on the publication of the proofs of their ancient origin, by Professor Upeij and Dr. Dermont, they were offered

government support by the King of the Netherlands, and recognition as a state religion, they declined the bounty on the ground that it was contrary to their oldest and most settled principles.” In this report by Professor Upeij and Dr. Dermont, the Baptists were declared to be the oldest of all the denominations, and that their origin dated back to the earliest Christian times.

It is a fact, that can not be denied, that all the great Reformers held that the state had a right to coerce in matters of religion. Martin Luther preached and practiced the right to force men to hold a certain faith. He says: “I am averse to the shedding of blood. It is sufficient that they should be banished.” Of the Jews he said: “Their Synagogues should be leveled to the ground, and their houses burned, and their book even to the Old Testament, taken from them.” Several of the Baptists were put to death by the Lutherans, “for propagating their errors, contrary to the judgment of the Landgrave of Hesse-Cassel” (Struggles and Triumphs of Religious

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Abraham Drew Near

By Thomas R. Smith, Pastor
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“And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?” (Gen. 18:23).

Three heavenly visitors stopped to see Abraham on their way to Sodom. One of the guests was the Lord. Abraham and Sarah were hospitable to them. The Lord informed Abraham that the wickedness of Sodom was the reason for their visit. Of course, Abraham knew that his nephew Lot and his family resided there.

When the two angels left in the direction of Sodom, *“Abraham drew*

near” to the Lord and began to intercede for the city. What a privilege it is to know that one can draw near to Almighty God! We understand, according to the Scripture, that the only way we can draw near to Holy God is through our faith in Jesus’ substitutionary death and His sacrificial blood applied to our sinful lives. Ephesians tells us that *“ye who sometimes were far off are made nigh by the blood of Christ”* (Eph. 2:13). Just as Abraham did, we who are saved by the grace of God can draw near. This drawing near is both a privilege and a responsibility.

As it did with Abraham, drawing near takes initiative on our part. God wants us

to choose to draw near to Him and spend time with Him. James tells us, *“Draw nigh to God, and he will draw nigh to you”* (Jas. 4:8). Abraham knew that he was in the presence of the Lord, and yet he was welcome to draw closer to God. Although we are in Christ through the new birth, we can still draw nearer to Him in fellowship, surrender, and prayer. It may well be that God is waiting on us to take the initiative and draw near to Him.

Abraham drew near for a specific purpose. He needed to pray for Sodom and his family that lived there. Abraham wanted to intercede for his loved ones. We likewise have reasons to draw near to the

Lord. We draw near to Him that we might enjoy fellowship with Him. We were created to have fellowship with the Lord. We draw near that we might worship Him and give Him praise. As with Abraham, we draw near that we might pray to Him and intercede for others.

Draw near to Him today. Tell Him that you love Him and appreciate all that He has done for you. Thank Him for the privilege of prayer. Are there things you need for God to do? Like Abraham, do you have loved ones in peril? Is pending judgment of concern to your soul? Perhaps it is time to draw away from other interests and draw near to God. □

SALT . . .

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but salty! We are living in the “sweet” generation. Salt is too abrasive, too irritating, too sour, our seminarians would have us to believe. Yet that is exactly what our Lord told the disciples to be, salt of the earth!

I read not too long ago an article on meat preservation of the 1800’s. Here was the process — 10

to 14 days of soaking meat in a brine solution (salt water). Rub salt into meat and allow to hang in a smoke house for several weeks. The meat could be stored for over a year after that process.

The key to meat preservation according to a colonial man from Leesburg, VA in 1776 was taking salt and *“rubbing it into the meat, getting the salt deeply into the tissue*

of the muscles of the meat.”

Salt Irritates.

In the book of Acts, the apostles were often arrested, beaten and imprisoned. They were forbidden to speak in the name of Jesus — but none of those things could cause these giants of the faith to become “good mixers” or to change the doctrine that made them “salty.”

When the religious rulers brought those first Christians, (the name *Christian* was a term of derision as you recall), in for questioning, the answers given by these Christians were not soft-spoken answers from fearful hearts, but **bold** answers which came from hearts that feared only God. *“We cannot but speak the things*

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knows where we would be today if it had not been for Luther.

During the week prior to the Luther film I was also privileged to hear Bro. William Beatty give a report on the situation in Ulster, Northern Ireland. The one phrase which Bro. Beatty placed upon my mind was this: The purpose of the World Council of Churches is to reverse the Reformation. As Bro. Beatty told of the events which have taken place in his country, it became obvious that the church in Northern Ireland was the Church Militant as compared to the Church Complacent in our country.

What is meant by Reverse the Reformation? This simply means that we are headed back to conditions which the history book calls the Dark Ages. This is happening in other countries around the world where the Church Complacent has replaced the Church Militant. As in Ulster, however, the Church Militant has stormed the gates of hell and defeated the World Council.

The Dark Ages was a period in history marked by two distinct classes of people, the very rich and the very poor. The very rich were a minority of religious leaders who ruled the poor. Nothing was mass produced, for only the few could afford luxury. Nothing was invented, for no one

could keep that which was invented. The super rich were led by a priest-king who stood between the masses and God. Fear ruled the people as the rulers created an un-biblical, unforgiving God who would stand in judgment over the people.

The Reformation was begun when this divine right of the king was challenged by Luther. "No man can command my conscience," said Luther. "The just shall live by faith — alone. The Pope is only a man."

The Reformation was more than a split of the Roman Catholic Church. The Reformation was a complete upheaval of the religious, political and economic structures of that day. The Reformation brought about the industrial revolution, free enterprise, capitalism, private ownership of property, and a form of government known as a Constitutional Republic. The Reformation brought about the new class of society — an economic middle class. The two classes of people were transformed into "all men equal in the sight of God."

Is the Reformation being reversed? Look at the economic situation in our land. The public school systems have indoctrinated the people into what Dr. Hans Sennhotz calls the "redistributive mentality." This is the idea that we are entitled to some security benefits from the state. We are living in a time of

massive inflation and devaluation of the dollar. Inflation leads to only two classes of people: (1) the super-rich and (2) the poor.

We are seeing production on the decrease and spending on the increase. This can only lead to disaster. Crisis after crisis in our country as well as in the rest of the world is leading us to an increasing dependence on the government.

The only apparent difference in the current state of affairs and that of the Dark Ages is the separation of church and state. The Dark Ages was ruled by a religious government. Church and state were only opposite sides of the same coin with church being the dominant factor. If, however, the separation of church and state was in fact only a separation of Christianity and state, the reality of the Dark Ages would be upon us.

Are our political leaders affiliated with a religious system whose goal is to reverse the Reformation? What religion is there that teaches its followers that God was once a man and men will someday become gods? This is the basic teaching of all modernists and liberals. This is the teaching of Mormonism and every other cult. This is the teaching of all who believe in salvation by works, including the lodge which teaches that all lodge brothers will meet together in the celestial lodge in the

sky.

Do you know any senators, representatives, governors, mayors, etc., who do not belong to one or more of the above religious groups? Why is there little or no change in policy when a new political party takes office? Could it be that their goal is the same as the goal of the World Council of Churches — Reverse the Reformation?

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which we have seen and heard," they replied: or "*Which is better — to obey God or man?"* And when those men of Galilee were gone out from them, the religious leaders "*took knowledge that they had been with Jesus!*" This kind of confrontational preaching is missing from our churches today.

I wonder how many sinners, after having been in your presence and mine, take knowledge that we have been with Jesus? I wonder what our answer would be if some authority should come to us and demand that we never again speak publicly in the name of Jesus Christ. Oh, I know we say we would do this or that — *but since we are doing so little as it is*, I wonder what we would really do in the face of opposition.

I raise the question because opposition to Christianity is

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on the rise. This opposition is coming from without and within our own ranks. You and I are being challenged! *Are you salty enough to deal with the opposition?*

Real, blood-bought believers rub the world the wrong way! The bread and butter religionists of our day soothe rather than irritate the world. I think it is time for preachers to take off their flashy Joseph A. Bank coats, roll up their sleeves and start preaching the forgotten truths of the Bible.

It's Time To Get Salty!

Jesus instructed His disciples to take His yoke upon them, come alongside Him, walk in His ways, and preach as He preached: "... *except ye repent, ye shall all likewise perish*" (Lk. 13:3-5). If we preach as Christ preached, we will preach about hell fire (Mt. 5:22, 29-30). We will preach about separation from the world, the flesh, and those who are compromising the truth. Jesus plainly told His disciples, "*And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet*" (Mt. 10:14; Lk. 9:5).

The cry today is "fellowship," "unity at all costs," "keep low fences and shake hands often across denominational

lines," "set aside your doctrines and let us fellowship together." Amos says, "*Can two walk together except they be agreed?*" (Amos 3:3). "*Wherefore come out from among them, and be ye separate saith the Lord and touch not the unclean thing*" (2 Cor. 6:17). Jesus said of His disciples, "*I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world*" (Jn. 17:14). The idea of fellowshiping with Christ deniers and compromisers of God's truth and every new fad this broad-minded religious age generates is error and must be treated as such.

"*Yea, and all that will live godly in Christ Jesus shall suffer persecution*" (2 Tim. 3:12). Godly living is a rebuke to this age. *Godly living is spreading salt on a decaying world.* When a person announces that he or she believes in the verbal inspiration of the Scriptures, believes in a church separated from worldliness and compromise, that person is looked upon as being "narrow minded, uncooperative, and weird." When in actuality all the dear believer is trying to do is to carry out God's command to be "salty."

The modern church resents and is irritated by the light of the Scriptures which exposes its corruption — corruption being carried on in the name of religion.

Salt Must Be Applied To Receive Any Benefit

Dear folks, salt is no good sitting in a bag. It has to be applied in the right place. Dr. T. L. Cuyler once wrote;

"A barrel of salt set in the corner of a butcher's stall is of no more use than a barrel of sawdust; it must be brought into contact with every inch of the meat in order to prevent decomposition. Spiritual salt is of little value to the community as long as it is barreled up in the church, however orthodox may be the brand stamped on the barrel. The salt must be scattered so as to touch and to season those who are tending to corruption. How tenderly did the Lord Jesus Christ put Himself in contact with the diseased and the depraved. The book of Acts is the narrative of unbarreling and scattering the salt in communities infected with heathenism. "*The secret of the success for the Christian is to scatter the salt of Christ where the stench of depravity is the worst.*"

Salt has to be applied in the right place. The church of the living God is to be a testimony to poor, lost sinners. But under the modern program we are told to fellowship with unbelievers, deceivers, compromisers and to take part in the seminars, association gatherings in order to prove to them that we are likable!

Jesus called them hypocrites, blind guides, fools, whited sepulchres full of dead men's bones (Mt. 23:23-29).

Dear friends, conservative evangelicalism is trying to develop a brand of religion which will not irritate the world, a brand of religion which will not offend the Sunday morning worshipper who lives like the Devil the rest of the week!

Christ said something else in Matthew 5: "*But if the salt have lost its savor, wherewith shall it be salted? It is thenceforth, good for nothing, but to be cast out, and to be trodden under foot of men.*" Salt loses its savor if it is contained for a long period of time. If it is not applied, it goes bad. You and I are to be salty. The gospel irritates hypocrites and Pharisees — but every child of God should be salty for Jesus Christ to slow and stop the spread of corruption in their place of service.

Someone has said, and I think this to be accurate, "*I looked for the church, and I found it in the world: I looked for the world — and I found it in the church.*" There is more truth than poetry in that statement! The most uncomfortable place on earth for a lost sinner is in the presence of a consecrated Christian! The pure life of a child of God reproves the

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The Baptist Concept of the Authority of the Holy Scriptures

By Wendell H. Rone

The one fundamental principle of Baptists, and the foundation stone on which they rest as an effective Christian group in the world today, is their belief in the *supreme authority and absolute sufficiency of the Holy Scriptures*, especially the New Testament, as the complete and infallible guide in all matters pertaining to their faith and practice, and every other peculiarity which characterizes them is the practical outcome of this principle.

They have no binding and authoritative Creeds, Catechisms, or Decrees; considering such as useful only for stating what the Scriptures teach, and preferring always to go back and rest on the foundation alone—the *Holy Scriptures*.

Baptists believe that Jesus Christ alone is Lawgiver in Zion, and its only King, that His Law is laid down in the Scriptures, particularly the New Testament, and is perfect. Therefore, they bow only to the behests of inspired precept, and the recorded practices of Apostolic churches.

Baptists also believe that God has given to every person the inalienable right to interpret the Scriptures for himself, in order that he may discover their facts and

truths, and then honestly follow them in obedience. They believe furthermore, that man is responsible to God only for his faith and practice, so far as the infliction of any punishment for disobedience to God is concerned.

The very heart of Baptist faith is loyalty to Jesus Christ as Sovereign Lord and Savior, and to the New Testament as the expression of His Sovereign Lordship. □

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sinner of his or her impure life. The righteousness of God within God's child reproves the unrighteousness, which abides in the heart and life of the sinner. The Christian and the sinner do not think the same thoughts, they do not speak the same language, they do not sing the same songs, they do not love the same things nor enjoy the same pleasures. Therefore, the Christian is an irritant in this world.

New Testament Christianity teaches us to be good "separators," not good mixers. We are to have no fellowship with the unfruitful darkness of this world. We are to have no fellowship with any person

The Price of Redemption

The Evangelical Presbyterian

A short time ago the Associated Press reported from Rome that a wealthy farmer of Ferrara named Mario Magrini had left most of his estate, it was valued over 70,000 lira — about \$125,000 — to the Roman Catholic church. Lawyers handling the estate said that the will declared that Mario Magrini wanted his wealth to go to atone for his sins.

A vast price, you say! No, the truth is — far too small! All the mines of the earth and all the splendors of the skies cannot redeem a single soul from sin and hell.

"Not with corruptible things of silver and gold, who denies any part of the doctrine taught by Jesus. *"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds"* (2 John 10,11).

"Ye are the salt of the earth: but if the salt have lost his savor ... it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Mt. 5:13).

Am I Salt or Sugar? Am I good for nothing? Two tough questions this soft generation needs to ask itself. □

but with the precious blood of Christ" — is what God says through His servant Peter (1 Pet. 1:18-19). Gold and silver are only perishable things, but the blood of Christ is unspeakably precious in the sight of God.

Hear Archbishop Leighton on this point: "The precious soul could not be redeemed but by blood, and by no blood but that of this spotless Lamb, Jesus Christ, who is God equal with the Father, and therefore, His blood is called the blood of God" (Acts 20:28).

At the Passover time the Israelites were saved by the blood of a lamb sprinkled on the lintel and sideposts of their doors (Ex. 12). It was not put on the threshold — a caution Matthew Henry says, to take heed of trampling it under foot.

The blood of Christ has been shed. But has it been applied to your heart? The remedy is of no avail unless applied. Are you trampling it under foot? That is surely a dreadful offense — the worst form of sacrilege.

O precious is the flow
That makes me white as
snow
No other fount I know,
Nothing but the blood of
Jesus.



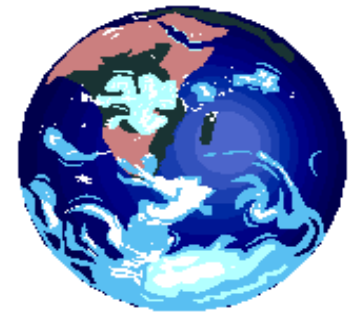
Robot Bee Communicator. — The following is from Creation Moments, November 23, 2011: “Scientists have, for the first time, successfully communicated with honey-bees in their own language! Scientists have for some time known how to interpret many of the elements of the bees’ so-called ‘waggle dance.’ This dance is used by scouts to communicate the location of food sources to the food gatherers in the hive. A couple decades ago, researchers decided to see if they could confirm their understanding of bee communication. But how do you talk to a bee and get confirmation that she understood what you said? Scientists decided that the only way to do this was to build a robot bee through which they could communicate. The first attempts at building a robot bee acceptable to real bees did not work well. Early models were viciously attacked. Scientists finally perfected a computer-controlled robot bee that real honeybees accepted. These scientists describe honeybee language as elegant and precise. Yet they found they had learned enough bee language to

World News Roundup

communicate successfully a food source and its location to real bees. They also discovered that they have much more to learn about bee language. As a result, it may someday be possible for farmers to direct bees to crops that need pollination.”

TV Evangelist Stirs Up Debate About Mormons as “True Christians.” — Comments from television evangelist Joel Osteen are drawing some criticisms from the evangelical Christian community, as Osteen said that Mormons are Christians, despite major differences in theological beliefs. “I believe that [Mormons] are Christians,” Osteen told The Washington Times. “... I don’t know if it’s the purest form of Christianity, like I grew up with. But you know what, I know Mormons. I hear Mitt Romney — and I’ve never met him — but I hear him say, ‘I believe Jesus is the son of God.’ ‘I believe he’s my savior,’ and that’s one of the core issues.” Those in the evangelical Christian community say that faith in America is taking a beating due to a loss of theological and biblical conviction and Osteen’s comments reflect that. Dr. Alex McFarland, world-renowned apologist, author and speaker, weighed

in on the issue, saying, “While I freely acknowledge that the Mormons I have known seem to be fine citizens and people with positive moral values and a strong work ethic, Mormons are not true Christians in the biblical sense. ... All three broad branches of (the Roman Catholic Church, the Greek Orthodox Church, and Protestantism) hold to these ‘core truths’.” McFarland adds, “These include belief that the Bible alone is God’s inspired word, that Jesus was virgin-born and sinless, is God, shed his blood for atonement for man’s sin, rose from the grave, and will one day return. The Church of Latter Day Saints, or Mormons, rejects these core truths.” ... Further still, the New Testament calls Jesus “God” in more than 500 verses, using seven specific terms, such as Son of God, Savior, Lord, God, Messiah, Christ and Son of Man. Additionally, 26 of the 27 New Testament books explicitly refer to the fact that Jesus is fully Deity. And in at least 80 places in the Gospels, Jesus affirms his Deity, that He is God. If Mormonism is true, Jesus was wrong nearly 100 times. “And this is impossible,” McFarland says. “Mormonism rejects Christianity’s core beliefs. In short, Mormonism and orthodox Christianity disagree over who Jesus is.”



— Christian News

Religious Items Now Welcome. — A ban on Bibles or other religious materials being used or given away during visits to wounded troops has been rescinded by Walter Reed military hospital. The ban, which only recently became public, was issued in September and said: “No religious items, i.e. Bibles, reading material and/or artifacts are allowed to be given away or used during a visit.” When an explanation was demanded by Congressman Steve King (R-IA), the hospital’s senior officers told him the memo was improperly worded and would be rewritten to affirm that religious items are “welcome in the hospital, if they are welcomed by the patient.” On its website, Walter Reed has apologized on their website and reports that the visitation policy has been rescinded that patients’ families may bring religious materials and that religious groups won’t be barred from visiting. □ □

**Stay Humble or
Stumble**

La Voz Del Desierto



El Juicio de las Naciones

Parte I

Estando tan cerca del Rey, y notando su ceño fruncido. ¿Qué será oír de sus Su terribles sentencia en el juicio? Jesús, el manso Cordero de Dios, siempre invita a ir a Él para encontrar descanso, alivio, vida, luz y salvación. Pero los impíos se apartaron de Dios (Oseas 7:13). En este día el Rey les dirá, “*Apartaos de mí.*” Pero ya que tienen que separarse de Cristo, ¿serán despedidos con suaves palabras? No, el Señor les dirá: “*Apartaos de mí, malditos, al fuego eterno preparado para el diablo y sus ángeles*” (Mt. 25:41). Los justos son llamados benditos del Padre, porque su bendición se debe únicamente a la gracia de Dios, pero los impíos son llamados malditos sin más añidura, porque sólo así mismos pueden culpar por su con-denación.

Ya que tienen que marcharse sin bendición, ¿podrán ir a algún lugar seguro y de refugio? ¿No será para ellos suficiente miseria tener que lamentarse de su pérdida? No,

tienen que ir al fuego eterno donde su gusano no muere y el fuego nunca se apaga (Mar. 9:48). “... y *serán atormentados día y noche por los siglos de los siglos*” (Apoc. 20:10). Pero en medio de tantos males y tales tormentos, ¿podrán disfrutar de buenas compañías que les ofrezcan algún consuelo? No, estarán allí con el diablo y sus ángeles (demonios) que fueron eschados del cielo por seguir a Satanás en su rebelión contra Dios. Los pecadores no arrepentidos sirvieron al diablo en vida, y por eso, justamente se les condena a morar donde su amo mora, así como los que sirvieron a Cristo, estarán donde Cristo esté (Juan 12:26). Queda una consideración muy importante. El reino de Dios fue preparado para los justos, pero el fuego eterno no fue creado para los injustos, sino para el diablo y sus ángeles caídos. Dios no preparó para el hombre mal, sino bien. Todo lo perteneciente a la salvación viene de Dios (1ra Tim. 2:3-6), pero todo

lo que es de condenación es culpa del hombre mismo. Dios no quiere que el hombre se condene (Eze. 18:32).

La razón para la sentencia contra ellos en ese día del juicio de las naciones, toda la culpa, lo que sirve de base a su sentencia, es omisión, así como el mal siervo de la parábola de los talentos, fue condenado. “*Cuando estuve en necesidad, fuiste tan egoísta que no me disteis lo que habria servido para socorrerme y ayudarme*” (Mt. 25:41-46). Los pecados de omisión, al igual que otros pecados, son la ruina de miles de personas. Estas personas por no haber aceptado a Jesucristo, y no ser salvas, no estaban capacitadas para poner en práctica lo que Dios requiere como necesario. “*Oh, hombre, él te ha declarado lo que es bueno, y qué pide Jehová de ti: solamente hacer justicia, y amar misericordia, y humillarte ante tu Dios*” (Miqueas 6:8).

La falta de Jesucristo en

nuestras vidas, como único y exclusivo Salva-dor, impide que podamos cumplir con Dios, que continuemos en el pecado y que vayamos camino al castigo eterno (Mt. 25:46; Apoc. 20:15).

Parte II

Como en el caso de los justos, pero en la vertiente opuesta, los malos se sorprenden por la sentencia y el Rey les da Su explicación. Entonces también ellos le responderán diciendo: “*Señor ¿cuándo te vimos hambriento ...?*” (Mt. 25:44). Los injustos, aunque no tienen a que apelar, tratan de inventar excusas. No repiten todos los cargos sino que simplemente añaden. Son pues, concientes de que no hicieron lo que debían de hacer, pero toman conciencia de ello demasiado tarde. Pensaban antes que estas personas eran gente despreciable, de la que ellos no habían tenido misericordia, pero ahora se le dice

(Vea **JUICIO** en la pag. 10)

Una Vida Para La Historia

Comenzaré hablando de un bautista que se entregó de corazón sincero a buscar cuál era la iglesia que Jesucristo edificó, del Dr. Carroll, autor de el pequeño libro “**El Rastro de la Sangre.**” Nació en el estado de Arkansas, el 8 de enero de 1858 y murió en Texas, el 10 de enero de 1931. Su padre, predicador bautista, se trasladó a Texas cuando el hermano Carroll tenía sólo 6 años de edad. Ahí se convirtió, se bautizó y fue ordenado como ministro del Evangelio de Cristo. El Dr. Carroll no sólo llegó a ser un dirigente entre los bautistas de Texas, sino una figura descollante entre los Bautistas del Sur de los Estados Unidos y del mundo entero. Los estudios del hermano Carroll nos dan luz dentro de la historia eclesiástica, tocante a cuál fue la iglesia más antigua y más parecida a las iglesias del Nuevo Testamento.

El propio de. J. W. Porter, uno de los asistentes a las disertaciones del Dr. Carroll, quedó tan profundamente impresionado, que le dijo al Dr. Carroll que si él escribiera estos mensajes, él los publicaría en forma de libro. El Dr. Carroll así lo hizo, y concedió al Dr. Porter el derecho de publicarlos. Aunque el Dr. Carroll partió con el Señor, antes de la publicación del libro (**El Rastro de la Sangre**), el Dr. Porter lo dio a la publicidad con el resultado de que la edición pronto quedó agotada.

Oremos a Dios para que las personas que lean este libro, puedan entender la gloriosa historia de la Iglesia Bautista. Y que pueda ser luz. “*Y de aclarar a todos cuál sea la dispensación del misterio escondido desde los siglos en Dios, que creó todas las cosas; para que la multiforme sabiduría de Dios ... a él sea gloria en la iglesia en*

Cristo Jesús por todas las edades, por los siglos de los siglos. Amén” (Efesios 3:9-10, 21).

— Por Hno. Luis M. Alicea, Redactor

JUICIO . . .

(Vino de la pag. 9)

que era a Jesús mismo a quien estaban despreciando.

El Rey justifica Su sentencia en la misma forma que había justificado a Su modo de proceder con los justos (Mt. 25:45). Lo que se hace en contra, y lo que no se hace a favor, de los hermanos y de los fieles discípulos de Cristo, aun con los más pequeños y despreciables, Jesús lo toma como hecho o no hecho, respectivamente a Él.

Finalmente, tenemos la ejecución de ambas sentencias (Mt. 25:46). Los que no obraban el bien, irán al castigo eterno. En vano intentan muchos de rebajar la dureza de este castigo, negando la eternidad de las penas del infierno de fuego; atestiguado en otros pasajes de la Biblia (Mt. 18:18; Mar. 9:48-49).

Parecería crueldad dar inmortalidad con el único fin de castigar eternamente, pero no es cruel mantener en castigo eterno a quien voluntaria e irrevocablemente ha rechazado la gracia de Dios. Por otra parte, los términos con que se expresa el estado de los condenados, es de destrucción y perdición. Pero en ningún modo la palabra “perezca” de Juan 3:16,

significa que los injustos sufrirán iniquilación, sino separación y una muerte segunda, la cual se caracteriza por estar siempre muriendo sin acabar de morir, así como la vida eterna implica estar siempre viviendo (Sal. 21:9; Lev. 2:13; Éx. 3:2; Heb. 12:29; Apoc. 20:14; 21:8).

Quitad el infierno eterno y el impío se reirá de Dios, puesto que procurará una vida de placer y si se cansa de quitará la vida creyendo que si se resucita para condenación, será para caer en la nada, lo cual es mejor que padecer un tormento insufrible. Los que se suicidan no piensan en ir a otro lugar sino en desaparecer de la existencia. ¡Cuán lejos están de la verdad! (2da Tesa. 1:9; Judas 13; Apoc. 20:10). Mas los justos disfrutarán de la vida eterna que es una herencia eterna perfectamente santa y feliz.

Si un Dios infinito nos ofrece Su herencia para siempre, ¿podrá faltar algo para el que participa de la felicidad misma de Dios? ¿Acaso no puede Dios satisfacer los anhelos legítimos de nuestro corazón, según su gran misericordia y bondad? Con la ausencia de todo mal ya es suficiente para dejar satisfecho a cualquiera, ¿qué será con la presencia de todo bien? (Apoc. 21:4; 1ra Cor. 2:9; Deut. 30:15, 19)

— Por Hno. Galo Rodriguez Redactor.

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Marcos A. Curet, Pastor

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proud — just like all other people! Science, on the other hand, means knowledge — not theories, opinions, beliefs, or philosophies, but actual, verified, factual, certain knowledge — the organized body of observed data and experimentally verified processes and their inter-relationships.

It is true that most scientists reject Biblical Christianity — just as do most lawyers and most plumbers and most ditch-diggers. This is not because of their science but because of their fallen natures which, as in all men, resist the demands of the Word of God.

There exists a minority of scientists, just as in every other walk of life, who do believe in Biblical Christianity, and this in itself confirms the fact that nothing in science, as such, compels a man to believe in evolution and its philosophy. For example, the Creation Research Society, organized only in 1963, has a regular membership of approximately three hundred scientists, each committed to belief in special creation as opposed to evolution, and each believing in Jesus Christ as personal Lord and Savior.

Included among these three hundred creationists scientists are specialists in every branch of science, including many biologists, as

well as physicists, chemists, geologists, archaeologists, and others. These men are all convinced that the data of their own scientific specialties favor belief in creation rather than evolution. Undoubtedly the number of creationist scientists not in the Society is much larger than the number of actual members. Thus, although creationists definitely represent a minority viewpoint among scientists, it is a significant minority. It is certainly true to say, therefore, that all the actual scientific data in any field of science are fully consistent with Biblical creationism. One's choice, between evolutionism and creationism, then, is not really a scientific decision at all but rather a spiritual and moral decision. It is easier to be an evolutionist in the modern intellectual world (and this is the main reason why so many people accept evolution), but neither Biblical nor scientific truth is ever really determined by popular approval.

The Nature of Scientific Law

Science, in the proper sense, is the study and elucidation of present natural processes. Thus, chemistry deals with chemical processes, biology with biological processes, geology with geological processes. A particular scientific discipline involves the observation and measurement of the data of concern to that

field, including how these data affect each other in the various processes through which they interact.

The essence of the "scientific method" is *experimental reproducibility*. That is, an experiment or measurement involving a particular process, if repeated later under the same conditions, will yield the same results. Thus, nature is basically predictable and therefore describable, provided one knows and can control all the different factors involved in the experiment.

It seems reasonable to assume that such processes have acted in the past, and will continue to act in the future, in much the same way they do now. However, it is also clear that we do not *know* that this is so.

The assumption of uniformity, if it is a truly valid and universal principle, would obviously preclude the possibility of either a beginning or an end to the world and its processes. Basically, this leads to the so-called "steady-state" theory of the universe.

One may place his faith in such assumptions if he prefers to do so. However, it should be clear that these assumptions necessarily are outside the domain of true science. Science, as such, can deal only with present processes and not with the processes of the prehistoric past or the unknown future. The unlimited extrapolation of these processes of the present, on the basis of uniformitarianism, is not a

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A Word For This Year

There are changes on the ocean,
Tides go up, and tides go down;
Suns are sometimes bright and smiling,
Sometime storms and tempests frown.
But the Rock from which the Lighthouse
Casts its constant rays around,
Is established and the billows,
There no changes will be found.

So we face the New Year trusting
In that great assuring word;
As along the unknown future
Its sweet echo will be heard.
There are changes in the garden
In the household, and the sea,
But in our eternal Father,
Naught of change can ever be

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bit more scientific or reasonable than the assumption of special creation in the past and a climactic termination in the future. Either approach is a matter of faith, not science.

However, the scientific study of present processes can certainly give an insight into which type of faith is more reasonable. And we shall see that science, in its true sense, clearly indicates special creation as the most probable explanation for things as they are.

Energy and Entropy

All real processes in the world — whether these processes are physical, biological, geological, or otherwise — have certain features in common. They all involve phenomena occurring in space and time, and the phenomena all involve the interplay of two profoundly important entities known as energy and entropy.

Energy is a concept which is used to measure the capacity of the phenomenon to accomplish “work.” There are many different kinds of energy, such as electrical energy, light energy, sound energy, heat energy, and so on. Even matter itself is basically one form of energy. Thus everything in the real world is one form of energy or another, and

all processes in the world — that is, everything that “happens” — basically consist simply of transformations of energy from one kind into another.

The concept of entropy is used to measure the lack of availability of the energy in a system. If the energy is available and can be converted into useful work, the entropy is low; if it is not available, the entropy is high. Putting it in a different though equivalent way, entropy is a measure of the state of disorder of a system. A system which is highly organized and arranged, intricate and complex, has a low entropy, one which has its component parts disorganized and scattered about in a random fashion is one of high entropy. A brick building has a low entropy; the same bricks scattered on the ground after the building is wrecked have a high entropy.

Now all real processes in the world (and this includes everything that happens) involve the interplay of energy and entropy. Energy includes all phenomena, even matter itself, while entropy describes the “state” of all things.

It is thus profoundly significant that the most basic laws of science, the laws which provide the universal framework within which all processes must operate are the two laws which are associated respectively with energy and

entropy. These are the famous First and Second Laws of Thermodynamics. In fact, they are commonly called by scientists simply the First Law and the Second Law.

These laws are based upon more evidence and are more universally applicable than any other principles in science. They have been confirmed by countless thousands of experiments on systems ranging in size from the nuclear to the astronomic, and there is no known exception to either of them.

The First Law, also called the Law of Energy Conservation, states that in any closed system no energy is either created or destroyed, though it can and does go through various kinds of transformations.

The Second Law states that in any real process, in a closed system, the entropy must increase.

Thus the First Law confirms that no creation of energy (and this includes everything) is now taking place in the world, nor is anything being annihilated. The Second Law says that everything is becoming more and more disorganized; that the available energy for maintaining the physical processes of the universe is decreasing. Everything tends to become simpler, more random, more disordered. Things are getting old and wearing out. The universe is running down.

The philosophy of evolution is clearly refuted by these two basic and

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Indestructible Bible

A Bible colporteur in Spain one day entered a village and offered his Bibles for sale. The village priest ran to the colporteur, tore the Book out of his hand and angrily exclaimed, “These Books shall never enter my parish!” He roused the people to anger, and they took up stones and cast them at the man.

Six weeks later he again approached the village, hoping that the people would fail to recognize him. To his astonishment the very first man he met welcomed him, saying, “A great change has come over us,

and everyone desires to purchase your Book.”

A merchant of the village had picked up the Book in the marketplace. Leaf after leaf were torn to serve for wrappers for salt, sugar, rice and other groceries, thus entering every hut in the village.

Through this means the people became acquainted with the gospel, and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible that the priest thought he had destroyed. The village became a center of Christian activity. — Copied.

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fundamental scientific laws. Evolution teaches that all things have been developed from primordial beginnings by means of present processes and thus that “creation” is continuous and is still continuing. the First Law, on the other hand, says that nothing is now being created and that nothing has been created in the past as long as this law has been in effect in the universe.

Similarly, evolution teaches that there is a universal tendency for things to become better organized, more complex, more highly specialized and adapted. The Second Law, contrariwise, recognizes a universal tendency toward disintegration, randomness, uselessness, decay and death.

It should be very plain that evolution and the Two Laws squarely contradict each other. According to evolution, the present processes which science studies must basically be processes of *innovation* and *integration*. According to the Two Laws, these processes rather are basically processes of *conservation* and *disintegration*.

These two opposing tendencies can, of course, be harmonized locally and temporarily in a so-called “open system, as distinguished from the “closed system” which we visualize in stating the laws of

thermodynamics. That is, an excess inflow of “ordering energy” into the system from outside may cause it temporarily to grow and become more highly organized. Thus a crystal may grow for a while, a child may grow into an adult, or men may build a structure. But each of these, and all other illustrations of apparent decrease in entropy, are only local and temporary. The crystal eventually disintegrates, the man finally dies and the structure sooner or later falls into decay. Any such integrative process (not to say a “creative” process) is basically unnatural and requires provision of some extraordinary and continuing supply of “negative entropy” for its maintenance.

The evolutionist commonly ignores this problem. When confronted with it, he will usually say that the mechanism of mutation and natural selection provides the means of overcoming the Second Law and assuring the ongoing of evolutionary development. On the broader scale, he will say that the whole earth is an open system and that the excess energy for maintaining evolution as a worldwide process comes from the sun.

But these are mere equivocations. Mutations are themselves a perfect example of the Second Law. Since they represent random changes in highly ordered systems, they almost

inevitably result in a decrease of organization and therefore a decrease in viability of the creatures (or species) experiencing them. Supposedly beneficial mutations, with a higher degree of organization, are so rare as to be utterly meaningless, if indeed they exist at all.

On the broad scale, it is true that the energy from the sun serves to maintain the various biological and physical processes on the earth. But the method or process by which this energy is supposedly converted into an evolutionary development on a global scale is utterly mysterious. Furthermore, to say that the evolutionary process even involves the sun means essentially that it must also involve the solar system, and therefore the galaxy, and therefore the whole universe. Thus evolution is a universal Law of Nature! Witness the present plethora of speculation about the evolution of life on planets in other galaxies. One of the most commonly cited justifications for the billions of dollars being poured into the space program is that

we might learn more about the evolution of the universe and life on other worlds. But evolution simply cannot be true on such a cosmic scale if the Second Law of Thermodynamics is true (and it is)! Each is exactly the converse of the other. One is a hypothetical universal law of growth and progress; the other is a demonstrated universal law of decay and death.

To summarize, science in the true sense can deal only with present processes. All these present processes operate within the framework of just two basic laws of conservation and decay. Since, therefore, present processes are not creative and integrative, they can really tell us nothing whatever about how the world was “created and made.”

The only reasonable deduction from these scientific laws is that the world, with all its processes and with all its components, was brought into existence at some time in the past by

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Get Up!

Get up, get up for Jesus
The power of sloth is strong
And if you want to get up,
You must not lie too long;
You may be tired with toiling,
Yet love will stand the test.
To all who come, though weary,
Christ gives a better rest.

— Unknown

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means of creative and ordering processes which no longer exist and are therefore no longer available for scientific study. The First Law tells us either that the world has always existed in its present form or else that it was specially created at some time in the past. The Second Law tells us that it cannot always have existed in its present form or else it would already have completely disintegrated and died. The universe must have had a beginning, therefore, and that beginning must have been by special creation!

The Time of Creation

Since all processes are basically decay processes, they all involve certain transformations which proceed at certain rates from one form into another. When the decay rate of the process is known, and its results are available for measurement, then in principle it at first seems possible to calculate how long the particular process has been in operation. This kind of approach has been used to calculate dates for various events in the supposed geologic history of the earth and even the age of the earth itself.

However, the validity of all such age-estimates is directly dependent upon the assumption of uniformity —

that is, that no change has ever occurred in the decay rate and that none of the decay products were actually brought into the system by special creation or by influx from outside. The assumption of uniformity is not legitimate, since there are many physical variables which affect every natural process, and past changes in any of these would affect the rate. The Second Law says that every process is basically a decay process, but says nothing about the *rate* of decay. It is never possible to *know* that the rate has never changed, no matter what the process may be. In fact, it is all but certain that all such rates change frequently and significantly as local conditions change.

Furthermore, in the light of the inferred necessity for special creation to bring all processes and their components originally into existence, it is reasonable that equilibrium amounts of both parent and daughter components would have been included in the creative act to begin with. Thus, the entire world would have been brought into existence as a fully functioning integrated whole, right from the beginning. Every portion of it would necessarily have an “appearance of age” at the very moment of its creation. Whatever this “apparent age” might be (as calculated on the basis of the assumptions of uniform process rates and no special

creation) it would obviously have no necessary relation to its true age.

If any proposed method of estimating geologic time is examined critically on these two questions, it will invariably be found that the uniformitarian assumption is not only unprovable but also unreasonable. For any such method to be valid, it must be known that: (1) the rate of the particular process has

never varied from what it is now measured to be; and (2) none of the apparent “product” of the process was ever introduced into the system from outside the process. Since there is no such thing in nature as an absolutely constant and inviolable process rate, and since there is no such thing in nature as a perfectly

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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 am a Baptist —
 I fully trust His grace;
 From dusk to dawn — dawn to dusk
 He is my hiding place.
 I'm glad I am a Baptist
 This is the reason why,
 His mercy is sufficient —
 When I am called to die.

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“closed system,” it is quite obvious that neither assumption can be truly valid.

As an example of how the first assumption leads to fallacious results, consider the radiocarbon method. Radiocarbon is formed in the upper atmosphere by the interaction of incoming cosmic radiation with atoms of nitrogen. This radioactive isotope of carbon (Carbon 14) is identical chemically with ordinary carbon (Carbon 12), and so enters into all the normal chemical reactions associated with carbon dioxide in the life cycles of plants and animals. For the world as a whole, there is assumed to be a certain equilibrium ratio of radiocarbon atoms to normal carbon atoms, since the former gradually decay radioactively to offset the new radiocarbon continually being formed.

In the normal life cycle of an organism, carbon is continually being taken in and given out and that every organism presumably contains the equilibrium amount of radiocarbon and natural carbon in its system. When it dies, however, it, of course, ceases to take any additional radiocarbon into its system, and the radiocarbon already present gradually decays at a known rate into normal carbon. Thus, if the ratio of radiocarbon to natural carbon is measured at some time after

death, it will be smaller than the equilibrium amount in living organisms and the actual time elapsed since death can be calculated on the basis of the known decay rate. This technique has been widely used during the past two decades to date events of supposedly the past 50,000 years.

Several processes are involved in this method of dating and all are subject to significant variations in rate. For example, the origin of the radiocarbon to begin with depends on the influx of cosmic radiation in the upper atmosphere and the accessibility of nitrogen atoms with which to react. It thus assumes that conditions in the earth’s atmosphere have always been the same as now. However, evidence has accumulated in recent years that the earth’s magnetic field may have been radically different in the past, and this may very well have repelled or diverted much of the cosmic radiation. An even more important possibility is that there was much more water vapor and carbon dioxide in the atmosphere in the past than at present, and these substances would have filtered out most of the cosmic rays before they could have formed Carbon 14 atoms.

This all means, of course, that the ratio of radiocarbon to normal carbon in the past was probably much less than at present, and these sub-

stances would have filtered out most of the cosmic rays before they could have formed Carbon 14 atoms.

This all means, of course, that the ratio of radiocarbon to normal carbon in the past was probably much less than at present. The radioactivity of an organism would therefore disappear after death more quickly than under the present equilibrium. If its “apparent age” were calculated on the basis of present equilibrium conditions and decay rates, it would appear much older than it really is.

With the establishment of present conditions in the upper atmosphere (presumably after the great Flood), it would take many centuries, or even millennia, for the present carbon equilibrium to be established on a world-wide basis with the amount of radiocarbon being formed in balance with the amount being lost through radioactive decay. Thus the discrepancy between the “true age” and the “radiocarbon age” would increase the further back in time the organism lived and died.

As an example of how the second assumption (that is that the process has always been a “closed system,” with no stage in the process affected by external factors) leads to invalid results, consider the uranium-lead method. As the radiocarbon method has been the chief technique used for dating “recent” events in earth history, so

the uranium method has been the chief method for dating “ancient” events, and even the age of the earth itself, which is now supposed to be about five billion years.

Uranium is known to decay through a long chain of intermediate daughter products to a final stable isotope of lead. Since the present decay rates are known and are believed to be rather constant, the amount of radiogenic lead found in association with uranium in a mineral provides a means of calculating the apparent age of the deposit in which it is located.

However the mineral is not very likely to have remained a truly closed system during all the supposed hundreds of millions of years since its emplacement. Some of the uranium may have been leached out or some of the radiogenic lead may have been assimilated from external sources — both being very real possibilities physically and chemically — and either would make the apparent age immensely greater than the true age.

As a matter of fact, it is quite reasonable to say that some — perhaps all — of the radiogenic lead was in the mineral right from the beginning. If one admits the necessity — or even the possibility — of real *creation*, then the creation of all substances in equilibrium

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in a fully-completed, functioning universe is completely plausible.

This possibility becomes even more compelling when one considers the problem of the origin of the uranium itself. Most naturalistic cosmogonies begin with simple elements such as hydrogen and helium and then try to postulate some way in which the heavier elements could have “evolved” from the simpler. This type of process basically goes against the second law of thermodynamics, of course, and so requires the presence of tremendous external energies to make it possible.

Various theories have been proposed for the origin of the elements, but none has gained general acceptance and there seem thus far to be insuperable difficulties with all of them. Probably there is no real answer to this question except special creation itself.

Be that as it may, whether this process of “nucleogenesis” involved purely natural processes of integration under the impulse of the tremendous energies in the interior of a stellar furnace of some kind, or supernatural processes of creation and organization carried out by God Himself, it is plausible that all the elements would have been built up successively from the simplest hydrogen atom to the final uranium atom

(and possibly even to the short-lived trans-uranium elements). When this process terminated, therefore, there would have been presumably more or less a continuous series of all elements present in some sort of decreasing order of magnitude.

It seems not at all unlikely, therefore, that certain amounts of lead (in all its isotopes), as well as other elements in the present decay chain, could have been associated with the uranium from the very time of its formation. Especially is this true if we recognize the necessity of a real creation of the elements in the beginning, — a necessity clearly invoked by the two laws of thermodynamics. The “apparent age” of a uranium-lead mineral, therefore, if we neglect this implied necessity of the creation of radiogenic lead as well as the uranium and all its intermediate products, must be immensely greater than its “true age.”

Similar fallacies are implicit in all other commonly used methods of estimating geologic time. All methods ignore the probability of a real creation of some part of the components of the process as well as the possibility of subsequent change in the factors affecting the process rates.

Thus, the various geologic “ages” that are published from time to time are completely unreliable.

They are based on the assumptions of uniformity and evolution and, since these assumptions are invalid, the age-estimates (except perhaps for those within the past few thousand years) are likewise invalid. It may be possible to derive some kind of relation eventually between the “apparent age” and the “true age,” but, if this is possible at all, it must ultimately be based on divine revelation as to the “true age.”

In the last analysis, we must finally conclude that if we are to know *anything* about creation — its date, processes, order, duration, or anything else — the Creator must tell us! Science cannot

tell us, since science can deal only with present processes, and present processes are not creative processes. But this very fact, as we have seen, strongly argues for the fact of Creation sometime in the past.

If we expect to learn anything more than this about the Creation, then God alone can tell us. And He has told us! In the Bible, which is the Word of God, He has told us everything we need to know about the Creation and earth’s primeval history. This is the record we shall consider in the final article.

[Next month: “Evolution and the Bible.”] □

’Twas A Sheep

By T. G. New, Jr.

Twas a sheep, not a lamb, that went astray
in the parable Jesus told.

Twas a grown-up sheep that wandered away
From the ninety and nine in the fold.

And out on the hilltops and out in the cold,
Twas a sheep that the Good Shepherd sought;
An back to the flock and back to the fold.

Twas a sheep that the Good Shepherd brought.
Now why should the sheep be carefully fed
And cared for still today?

Because there is danger, if they go wrong,
They will lead the lambs astray
For the lambs will follow the sheep, you know,
Wherever they wander, wherever they go.

If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;
So, still with the sheep we must earnestly plead
For the sake of the lambs today,
If the lambs are lost, what a terrible cost
Some sheep will have to pay!

Keep Looking Unto Jesus

By Larry Windham

“Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb 12:1-2).

The peril of discouragement was much on the mind of the writer of the book of Hebrews. It is a peril which we too often face, one which can rob us of our joy and vitality, one which can steal our zeal for the Lord’s work and cause us to forget what great things God has done for us in Christ.

In the opening verse of Hebrews 12 we are exhorted to “run with patience the race that is set before us.” The word “patience” has the literal meaning of “patient endurance” or “steadfast endurance.” Now the great example that is set before is the Lord Jesus Christ. We are to “run with patience ... looking unto Jesus.”

In Hebrews 10:36 we are reminded “for ye have need of patient endurance ...” In chapter 1 we see some Old Testament saints who patiently endured. Finally in chapter 12 we are to “run with patience” remembering that Christ “patiently endured the

cross.” Then we are told to “consider him who patiently endured such contradiction of sinners against Himself least ye become wearied and faint.” How easy it is to become weary and faint whether it is under the chastening of the Lord or through the trials and tribulations of this life. However, we can patiently endure if we keep looking unto Jesus.

First, we are to look to Him because of who He is. He is the “author and finisher of our faith.” He is the originator and completer of our faith. Jesus Christ’s work on the cross is the basis of our faith. Without Him we have no salvation. We “love him because he first loved us.” He was “the lamb slain from the foundation of the world.” The Father purposed to send Him and He willingly agreed come and purchase our redemption by giving His life a ransom for many. He is the brightness of the Father’s glory, and the express image of His person. He is so much like the Father in His essence that He could say “he that hath seen me hath seen the Father.”

The Father is holy, so is the Son for in Him is no sin at all. He only could say “I always do the will of my Father.” The Father is

omnipotent, so is the Son for “all things were created by him and for him.” The Father is loving and merciful and full of grace and so is the Son. He loved us and gave Himself for us. One by one we could go through all the attributes of the Father and we would see them perfectly revealed in Jesus Christ for He was the Eternal Son of the Eternal God. There is no one like our Jesus.

Second, we are to look to Him because of what He did. He endured the “cross.” Some act as if sin is no big thing. Some think that God is like a kindly grandfather who overlooks the transgressions of his grandchildren, believing that they intended to do better. Others think that all we have to do is just say we are sorry for our sins and everything will be all right. No, sin is an awful thing which deserves an awful penalty. The wages of sin have never changed. “The wages of sin is death” (Rom. 6:23).

Spiritual death and physical death are the natural outcome of sin. If we were to be redeemed, the penalty must be paid. This Jesus did for us bearing the punishment that should have been ours. He died the innocent in the place of the guilty. The Father did not lessen the punishment one ounce. The sufferings of Jesus were real physical, mental, and spiritual sufferings. All that we should have suffered for an

eternity, Jesus suffered for us there on the cross. Immense, infinite sufferings were the lot of our dear Savior. Yet, it pleased the Father to bruise Him, to make His soul and offering for sin (Isa. 53:10). He endured the cross and the shame, being made a curse for us (Gal. 3:13), for the joy that was set before Him. The object of that joy was the Father’s will, the complete salvation and eternal happiness of His people.

To save millions of fallen souls of every race, kindred, and tongue from the guilt and penalty of sin and lift them to the enjoyment of holiness and eternal happiness with Him was His great delight. To destroy the works of the devil, He was willing to suffer indescribable agonies for a time. He kept His eye on the conversion, sanctification, and glorification of His people, by which the Father would be glorified, and this sustained Him. He is now reaping the fruits of His obedient suffering, and waits the time when all for whom He suffered, bled, and died will be made like Him, stand complete before Him, and be with Him in His kingdom forever.

Third, we are to keep looking to Jesus because of where He reigns, at the “right hand of God.” The right hand is the place of honor and of authority. Jesus Christ has the highest honor in heaven and the

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Father has decreed that one day “every knee shall bow ... and every tongue should confess that Jesus Christ is Lord” (Phil. 2:10-11).

At the right hand of the Father He ever lives to make intercession for us (Rom. 8:34). When Satan accuses us, Jesus pleads His shed blood, and the Father finds no fault in us. When Satan attacks us fiercely, He prays for us that our faith fail not and gives us grace and help in our hour of need. He is directing all things to the desired end that He will reign in righteousness over this world and His people will be there with Him to share in His reign.

Instead of depression and discouragement, we are to keep looking to Jesus. Look at the cross and see how He suffered for you. Can anyone look at the Savior on the cross and doubt His love for sinners? Can anyone look at His resurrection from the grave and doubt His mighty power to conquer our greatest enemies, to conquer even death itself by changing our vile bodies to be like His glorious body? Can anyone look at His fulfillment of prophecy and doubt His fulfillment of the promises He has made us? Can anyone look at the bliss He promises and is preparing for us and quit just a few days from our eternal bliss? Truly, it will be worth it all

when we see Jesus.

Let us patiently endure the trials and tribulations of this world and the needed chastening of our Lord and keep looking to Jesus. He who began a good work in us will see us through. Let us seek to lay aside that sin which does hinder us in our walk and fellowship with Him. He who died for our sins, was buried, and rose again the third day according to the Scriptures will never leave us or forsake us. By His grace, we can run with patience the race that is set before us. □

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thou shalt loose on earth shall be loosed in heaven.”

He not only delivered to this body authority to speak for heaven, (and incidentally, it is the only body in this world possessing authority to speak for God), but He made it the custodian of two ordinances, the Lord’s Supper and church baptism. In Matthew 26:26-29 He delivered the ordinance of the Lord’s Supper to the church and in Matthew 28:19 He delivered the ordinance of baptism to it. Of these, He surely made the local church the custodian. The Scriptures clearly show that the Lord instituted His church as His witness, gave it authority to speak for Him among the sons of men, and assigned it the responsibility of administering His will in the

world throughout the ages, the Holy Spirit guiding.

The Local Body, Commissioned by Christ

The church of the living God, the Master’s witness, was commissioned by the Lord Jesus (Mt. 28:19-20), to do three things — make disciples, baptize the saved, and teach the commands of the Lord Jesus. Accordingly the church must preach the Word, baptize the saved, and teach the evangelized.

It is important to observe that the authority to *bind* and to *loose* and the commission to *evangelize* and to *baptize*, and to *teach* was given to the local church body, and not to an individual, nor to a denomination, nor to the aggregate of saved souls. The authority to act and the commission to do were given to the local church body only, and said authority and commission are held today by one body and one body only, namely, the local church.

In the light of the commission, a denominational board or committee has no authority whatsoever to initiate and push a mission program for the Master. This is so because the Lord never gave such an agency authority to act for Him. So, if a denomination, board or committee presumes to build a mission program, such action is without scriptural sanction and runs contrary to the Lord’s plan of evangelizing the world.

Boards and committees are extra-scriptural agencies doing violence to the ministry of the Holy Spirit in the churches. Such substitutes the will of men for the will of the Lord in His evangelistic and missionary endeavors, and such fashions a denominational life extremely vulnerable, making it easy for *the god of this world* to deceive and to mold saints into a *godless ecclesiasticism*. *God has exactly the same respect for a Council of Catholic Cardinals as He does for a Council of Baptist ecclesiastics*. Both are unwelcome intruders in the Holy Spirit’s office.

It is also important here to note that the church of the living God was not only commissioned by the Lord Jesus Christ, but we have manifold evidence of its institution and operation before the day of Pentecost, following the resurrection of our Lord. Evidence of its institution and operation during the personal ministry is revealed in the following Scriptures: Luke 6:12-13 reveals the institution of the local church. Matthew 16:18-19 reveals the Lord giving it authority to represent heaven. Matthew 18:15-17 reveals the Lord giving instruction to this body how to deal with unruly church members. Matthew 26:26-29 reveals the Lord setting within the body the Lord’s Supper and

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making it the custodian thereof. Matthew 28:19 reveals the Lord instituting the ordinance of baptism and setting it in the local body and giving full control over the ordinance. Acts 1:4 discloses the Lord assembled together with them (the disciples in and of the local church). Acts 1:5 reveals the Lord advising the church that the promises made for the church's empowerment were about to be fulfilled. Acts 1:8 reveals the Lord liberating His church witness, making it never responsible to earthly agencies, institutions or individuals. Acts 1:12-14 reveals the church in a prayer meeting. Acts 1:15-26 reveals the same body in a business meeting. *All these instances reflect the existence of the body organized by Christ and its actual operation before the Day of Pentecost, following the Lord's resurrection.* Accordingly, all Christian brethren who teach that the church was instituted on the day of Pentecost, following the resurrection of Christ do so without scriptural foundation or warrant.

The question might be raised, "Why should one want to teach that the church was founded by the disciples on the day of Pentecost, following the resurrection of the Lord Jesus?" In answer we must say, the basic reason for such teaching must be

found in an attempt to justify the appearance of denominational bodies this side of the body Christ organized. These obviously seek to make men the creators of the first church body, that they may find justification for the belated appearance of other denominational bodies. The idea of founding the Lord's witness, His church body, on the day of Pentecost, gives satisfaction and encouragement to Catholics, Methodists, Presbyterians, Lutherans, Congregationalists, Anglicans, Campbellites, Nazarenes, Pentecostals, etc. etc., ad infinitum. But the facts are, the Scriptures above show beyond doubt that the Lord's witness was instigated by Him personally and was operative during His earthly personal ministry among the sons of men, and, of course, continues today.

While the Lord was on earth He personally witnessed unto the will of His Father in His own fleshly body. He preached the gospel. He exemplified glad tidings. He saved souls from their sins. And He established His church to be His mouthpiece, or voice, to carry on in an organized way in the place of Himself in His human body. The local church was and is His witness. The local church in its organized life was created to continue the incarnate ministry of our Lord among the sons of men.

The Local Body Liberated by Christ

The local body had to witness in a bad world. The race was and is alien to God. The threat of man was and is reprobate, vile, and wicked. The nature of man was and is anti-God, anti-Christ, and anti-Holy Spirit. Truly, "The carnal mind is enmity against God" (Rom. 8:7). Because the world is anti-God and anti-righteous, it needs God's message of life, and light, and love. The local church was commissioned to give these to the world. While commissioned to give the world knowledge of God's fathomless love, infinite labors, and everlasting salvation, the Lord gloriously safeguarded the ministry of His witness by issuing and delivering to it His Magna Carta (Acts 1:8); thus He shielded it from the shrewd designs and manipulations and wiles of the Devil. The Lord made the body He founded responsible to Him and to Him only. Hence we see the significance of the decree, "Ye shall be witnesses unto me." By this He says in essence to His local churches, "Go and tell the gospel story and then bring your reports to Me — bring your reports to Me, and not to Associations, Fellowships, not to Conventions, not to Alliances. Bring your reports unto Me."

Thus Acts 1:8 becomes the Magna Carta of the local Baptist churches in all the ages. What a

charter, indeed, it is!

In history, we witness the nobles of England wresting their liberties from an oppressive king at the price of their own blood, and thus the Magna Carta of 1215, guaranteeing their liberty became a reality. In 1689, the Bill of Rights, the charter of liberty for the great middle class of England, became a reality. But this charter became a reality at the price of blood. The middle classes had to fight both the nobility and the King to obtain their freedom. In 1884, the great working classes of England, the proletariat, after years and years of war and bloodshed, finally wrested their charter of liberties from the middle classes, the nobles, and the king, but this charter, the Reform Bill of 1884, came at the price of much bloodshed.

The Magna Carta of every local Baptist church came at the price of bloodshed, not bloodshed by the sons of men, but bloodshed by the Son of God. Thus we understand the significance of Ephesians 5:25, where it is said that Christ loved the church and gave His life for it. Having purchased it as His own witness with His own blood, He gave it everlasting freedom and that freedom is disclosed in the Magna Carta of Acts 1:8 — "Ye shall be witnesses unto Me."

If we Baptists will let these mighty truths sink into

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our hearts we shall find a peace and an understanding that we greatly need in this age and in this hour. □□

TEARS . . .

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Liberty, p. 87).

In vain have the friends and followers of John Calvin tried to acquit him of the death of Servetus. Calvin claimed that "it was by my persecution that he was imprisoned," though he did express the hope that "they might condemn him to death, though not by the terrible one of being burned."

In 1618 the Synod of Dort declared that the state should punish heresy, and as a result many were imprisoned or banished (Cumberland's Introduction to Limborch's "History of the Inquisition.").

These Independents, when they were compelled to leave their own country, formed congregations in the Netherlands and in America, but they were still firmly rooted in England, where the Puritans under continual persecutions became daily more violent and gloomy, and gradually a dangerous and powerful party. In their morals and manners they were eminently pious; they looked upon all earthly pleasures as sinful; their own fancies were regarded as divine inspirations, and they thought that the state

itself should be subject to their democratic hierarchy. Their rejection of infant baptism, in consistency with the Protestant doctrine of faith, and on account of its want of Scriptural authority, together with their consequent repetition of their baptism of adult believers, became the distinctive badge of their party. These Anabaptists, who made their first appearance at Zwickau and Wittenberg (1521), were nearly all put to death in the Peasants' War, but in almost every part of the country, a class of enthusiasts resembling them, but very unlike each other in moral and religious character, became the pioneers and freebooters of the Reformation" (Dr. Hase: History of Christian Church). The last execution for heresy in England by burning alive took place at Lichfield, April 11, 1612. At this time, Edward Whitman, a Baptist, was burnt alive.

It may be well, just here, to give more than passing mention to the attitude of Martin Luther to the Anabaptists, since, in these latter days, some have arisen who claim that Luther never persecuted any one on account of their religious beliefs. We, of course, do not claim that Martin Luther was responsible for all the persecutions of Anabaptists, for many of these he probably could not have prevented even had he so desire.

We know of no better

authority or clearer light on this subject than the "Life of Luther" by Dr. Sears. Certainly his biographer did all within his power to put Luther in the best possible light on this question.

Dr. Sears says: Luther has been accused of inhumanity towards the Anabaptists, and when we compare him with the wild Brentz, who opposed putting them to death for their sentiments, and with religious men of modern times, we must, in part at least, admit the charge."

A letter written by Luther in 1530 to Menius and Myconius is as follows: "I am pleased that you intend to publish a book against the Anabaptists as soon as possible. Since they are not only blasphemous, but also seditious men, let the sword exercise its right over them; for this is the will of God, that he shall have judgment who resisteth the power. Let us not, therefore, think better of these men than God Himself and all the saints have done." The genuineness of this letter has never

been, and can never be, successfully called in question.

"The first edict against the Anabaptists was published in Zurich in 1522, in which there was a penalty of a silver mark set upon all such as should offer themselves to be rebaptized, or should withhold baptism from their children." This decree proving insufficient to check the alarming growth of the Anabaptists and immersion, the sense decreed that all persons who professed Anabaptism, or harbored the professors of the doctrine, should be punished with death by drowning. In defiance of this law, the Baptists persevered in their regular discipline; and some of their ministers of learned celebrity realized the severity of sentence. Many Baptists were drowned and burnt.

It would be indeed difficult for the friends of Luther to free him from complicity in these persecutions. His power at this time was well-nigh great enough to make his will law, if not gospel. □□

Crossing the Bar

Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar,
When I put out to sea.

For though from out our bourne of Time and Place
The flood may bear me far
I hope to see my Pilot face to face
When I have crossed the bar.

—Alfred Tennyson

Five Serious Charges Against The Holy-Rollers

We have widespread in the world today a false doctrine that I call Holy-Rollerism. By this I mean the teaching of different religious bodies that one can have complete sanctification in this life and that this complete sanctification is evidenced by speaking in tongues and gifts of healing. Holy-Rollerism is a dangerous and misleading doctrine and needs to be examined in the light of Scripture.

Holy-Rollerism got its start in Monroe County, Tennessee, U.S.A. It was spread by different Holiness groups all around the country and into the rest of the world. From its teachings many small denominations grew and many large ones were taken over. Even today we have some Baptists who are more Holy-Roller than the old-time Holiness were. Holy-Rollerism is wrong in five counts.

1. It is wrong as to salvation. Salvation to the Holy-Roller is a process. He is never sure of it until after death. Instead of teaching that it is instantaneous as the Bible does, they seek to make it a hope-so affair. But we know it to be an instantaneous act of faith on man's part associated with an instantaneous, supernatural regeneration on God's part. "That if thou

shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

And again, "*Believe on the Lord Jesus Christ and thou shalt be saved"* (Acts 16:31).

But the Holy-Rollers invite people to what they call an altar and there they are instructed to weep and moan and carry on until after a while, maybe an hour, maybe days, they will get the first dose of salvation and this puts them on the run with the Devil. If they beat the Devil to the grave they are saved, but if the Devil beats them they are lost.

The Holy-Roller must work to keep saved, thereby denying the Word of God which says, "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"* (Eph. 2:8-9).

Salvation is not dependent upon human effort at all. It is a work of God in behalf of His chosen ones and no amount of whooping and weeping will bring it unless God sees fit to give it. The saved soul works for God because He is saved, not in order to be saved.

But this is not all, after you have gotten the first

dose of salvation you must go back to the altar for the second work of grace, or the second blessing. Here again you must weep and carry on until you get it. These folk are fooled into thinking that they must keep at it or else they will miss salvation. But the Bible tells us that salvation is a matter of having Christ and either you have Him or you don't.

"*He that hath the Son hath life; and he that hath not the Son of God hath not life"* (1 Jn. 5:12). "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"* (Jn. 5:24).

So we find that salvation is instantaneous, complete and eternal the moment a sinner bows to the grace of God, and not a process as the Holy-Roller would teach,

2. Holy-Rollerism is Wrong As to Sin. Holy-Rollers teach that they can reach a place in which they are completely sanctified, that is, they can live above and without sin.

"*If we say that we have no sin, we deceive ourselves ... If we say that we have not sinned, we make him a liar, and his word is not in us"* (1 Jn. 1:8-10).

Indeed the Word of God tells us about Holy-Rollerism in Proverbs: "*There is a generation that are pure in their own eyes, and yet is not washed from*

their filthiness" (Prov. 30:12). And Isaiah asked the question, "*Who is blind as he that is perfect"* (Isa. 42:19). Yes, when these folk claim that they are sinless they not only fool themselves and go against the revealed word of God but they show us that they do not even know what sin is all about. Let us look at what the Bible has to say about sin.

(1) It is transgression of the law. "*Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law"* (1 Jn. 3:4).

(2) Sin is unrighteousness. "*All unrighteousness is sin"* (1 Jn. 5:17).

(3) Sin is the omission of what is known to be good. "*Therefore to him that knoweth to do good, and doeth it not, to him it is sin"* (Jas. 4:17).

(4) Sin is when we lack faith in God. "*And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin"* (Rom. 14:23).

(5) Even the thought of foolishness is sin. "*The thought of foolishness is sin: and the scorner is an abomination to men"* (Prov. 24:9).

Well, we could go on and on with this but I think this is enough for any honest man to see that no man can live in this world and be sinless and if a man says he is, then he is blind and only

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fooling himself. He certainly does not fool God, and I doubt he fools any who really know him.

3. Holy-Rollers Are Wrong as to Tongues.

Holy Rollers claim to have the gift of tongues and as pretended proof they jabber and chatter worse than a troop of monkeys. They say this is the evidence of their filling. We read at Pentecost that the church was given a gift of tongues but a simple reading of the passage makes it clear that this refers to known languages (Acts 2:6-11). We read of tongues in 1 Corinthians 14 but here again the Scripture is very clear.

a. Tongues are not to be used in the general assembly. *“If any man speak in an unknown tongue, let it be by two, or at the most by three”* (1 Cor. 14:27)

b. There must be an interpreter. *“And that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God”* (1 Cor. 14:28)

c. Women are certainly not to speak in tongues or any other manner in the church. *“Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law”* (1 Cor. 14:34).

d. And Paul himself had

very little good about this great gift of the Holy-Rollers. *“I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue”* (1 Cor. 14:19).

4. Holy-Rollers Are Wrong As to Healing.

They claim that healing is in the atonement, yet they still get sick and die. They have to wear false teeth, eye glasses, lose their hair and suffer all the ailments of men while claiming they have the power to heal others. Now God can, and at times does heal folk but not in these so-called healing services we hear and read so much about. God’s method of healing is clearly revealed in James 5:14-15. Also it may be said that God is not willing to heal just any and everyone. Healing is a gift that He performs some times with means and sometimes without means.

5. Holy-Rollers Are Wrong as To Disorder.

Their services are a mass of confusion. The racket is terrible. This in itself would drive away any true servant of God. *“For God is not the author of confusion, but of peace, as in all churches of the saints”* (1 Cor. 14:33).

But now in closing let us note *the fruit and destiny of Holy-Rollerism*. An evil tree cannot bear good fruit and while some of them truly may be saved souls the very fruit of the teaching would lead to destruction.

They delude souls into thinking that emotionalism is salvation. They call the Holy Spirit of God an “it” and work up the flesh for the glory of the flesh. A service conducted along spiritual lines is too tame for them. They like a loud emotion filled service that lifts up man. They can even cause mental and physical injury. I have known of cases where folk have wound up in the “Bug House” trying to live up to sinless perfection. In fact this is where any honest seeker would land if he did not get out of the movement.

Also Holy-Rollerism breeds on ignorance. By and large they are ignorant of the Word of God and want to stay that way. They do not want an educated minister, and have only contempt for those who would ask them to think. I think the words of Paul will do well here: *“Having a form of godliness, but denying the power thereof: from such turn away”* (2 Tim. 3:5).

Yes, turn away from them and turn to the Word of God. Beware of Holy-Rollerism for it is destructive to real Spirituality and Godliness. — W.T.B.B.

Some One Prayed!

Did you think of us this morning
As you breathed a word of prayer?
Did you ask for strength to help us
All our heavy burdens bear?

Did you speak of faith and courage
For the trials we must meet?
Did you ask that God might help us
As you bowed at Jesus’ feet?

Someone prayed and strength was given
For the long and weary road;
Someone prayed and faith grew stronger
As we bent beneath our load.

Someone prayed—the way grew brighter
And we walked all unafraid—
In our heart a song of gladness—
Tell us, was it you who prayed?

The Baptist Concept of the Authority of the Holy Scriptures

By Wendell H. Rone

The one fundamental principle of Baptists, and the foundation stone on which they rest as an effective Christian group in the world today, is their belief in the *supreme authority and absolute sufficiency of the Holy Scriptures*, especially the New Testament, as the complete and infallible guide in all matters pertaining to their faith and practice, and every other peculiarity which characterizes them is the practical outcome of this principle.

They have no binding

and authoritative Creeds, Catechisms, or Decrees; considering such as useful only for stating what the Scriptures teach, and preferring always to go back and rest on the foundation alone—the *Holy Scriptures*.

Baptists believe that Jesus Christ alone is Lawgiver in Zion, and its only King, that His Law is laid down in the Scriptures, particularly the New Testament, and is perfect. Therefore, they bow only to the behests of inspired precept, and the recorded

practices of Apostolic churches.

Baptists also believe that God has given to every person the inalienable right to interpret the Scriptures for himself, in order that he may discover their facts and truths, and then honestly follow them in obedience. They believe furthermore, that man is responsible to

God only for his faith and practice, so far as the infliction of any punishment for disobedience to God is concerned.

The very heart of Baptist faith is loyalty to Jesus Christ as Sovereign Lord and Savior, and to the New Testament as the expression of His Sovereign Lordship. □

Macy's Fires Christian

Macy's has fired a Christian woman for refusing to violate her religious beliefs. Her offense? She prevented a man dressed as a woman from entering the women's dressing room.

According to Liberty Counsel, Natalie Johnson saw the young man walk out of the women's fitting room and politely told him that he could not go back in because it was for women only. The cross-dressing young man claimed that he is a "female." Johnson said that he was wearing make-up and girl's clothing, but clearly was a male. The cross-dresser was accompanied by five other individuals.

The group argued with expletives that Macy's is LGBT-friendly, to which

Johnson replied that Macy's is also non-discriminatory toward religion, and that it would go against her religious beliefs to lie that he was a woman or compromise with homo-sexuality. The group then demanded to speak with a manager.

Johnson's boss referred her to Macy's LGBT policy that allows "transgender" people to change in any dressing room they want. The manager demanded that she comply with the LGBT policies or lose her job. Johnson refused to go against her sincerely held religious beliefs and was terminated from her job.

The American Family Association has urged Christians to voice their opinions on the matter. For contact information, go to www.afa.net. □

Ten Reasons Why I Smoke!

By Alex Dunlap

1. It's such a clean, refined habit.
2. It makes my breath so pleasing to everybody.
3. It sets such a good example for children to follow.
4. It proves I have self control.
5. It makes my fingers and teeth so pretty and yellow.
6. It makes me look so manly.
7. I love to spit.
8. It starts fires, kills lives and destroys millions of dollars worth of forests and property — this is fun.
9. I want to see how much poison my body can take before I die.
10. It's my way of obeying God who says, "Keep thyself pure. Touch not the unclean thing."

Fellowships And Conferences

LUBBOCK, TX

March 14-17, 2012,
Tabernacle Baptist Church,
1911 34th St., Lubbock, TX
79411, Jeremiah Sargent,
Pastor.

ST. CLAIR, MO

April 24-26, 2012, Mt.
Zion Baptist Church, 1352
Parkway Dr., St. Clair, MO
63077, Thomas Smith,
Pastor.

BENTON, KY

May 9-11, 2012, Faith
Missionary Baptist Church,
1258 U.S. Hwy 641, Ben-
ton, KY 42025, Bill
Amberg, Pastor

FLORENCE, MI

May 23-27, 2012,
Highway Baptist Church,
860 Tie Chute Ln.,
Florence, MT, 59833, Will
Zeiler, Pastor.

DEARBORN HGTS., MI

June 14-16, 2012 Van
Born Baptist Church, 25866
Van Born Rd., Dearborn
Hgts., MI 48125, Gregory
Albright, Pastor.

The Way The Holy Spirit Works For Believers

By Charles H. Spurgeon

He makes no promise to bless compromise. If we make a treaty with error or sin, we do it at our own risk. If we do anything that we are not clear about, if we tamper with truth or holiness, if we are friends of the world, if we make provision for the flesh, if we preach half-heartedly and are in league with errorists, we have no promise that the Holy Spirit will go with us. The great promise runs in quite another strain: "Come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty."

He makes no promise to cowardice. If you allow the fear of man to rule you, and wish to save self from suffering or ridicule, you will find small comfort in the promise of God. "He that saveth his life shall lose it." The promises of the Holy

Spirit to us in our warfare are to those who quit themselves like men, and by faith are made brave in the hour of conflict. I wish that we were come to this pass, that we utterly despised ridicule and calumny.

The Holy Ghost never sets His seal to falsehood. Never! If what you preach is not the truth, God will not own it. See ye well to this.

The Holy Ghost never sets His signature to any blank! That would be unwise on the part of man, and the Holy Lord will not perpetrate such a folly. If we don't speak clear doctrine with plainness of speech, the Holy Ghost will not put His signature to our empty prating. If we do not come distinctly with Christ and Him crucified, we may say farewell to true success.

The Holy Ghost will never sanction sin: and to bless the ministry of some men would be to sanction their evil ways. "Be ye clean, that bear the vessels of the Lord."

He will never encourage idleness. The Holy Ghost will not come in to rescue us from the consequences of willful neglect of the Word of God and study. If we allow ourselves

to go up and down all the week doing nothing, we may not climb the pulpit stairs and dream that the Lord will be there and then tell us what to speak.

The Holy Ghost will not bless us in order to sustain our pride! Is it not possible that we may be wishing for a great blessing that we may be thought great men? "Pride goeth before destruction, and a haughty spirit before a fall." Keep humble if you would have the Spirit.

The Holy Ghost will not dwell where there is strife. Let us follow peace with all men, and specially keep peace in our churches.

The Holy Ghost will only bless in conformity with His own set purpose. Our Lord explains what this purpose is: "He shall glorify me." He has come forth for this grand end, and He will not put up with anything short of it. If then we do not preach Christ, what is the Holy Ghost to do without preaching? If we do not make the Lord Jesus glorious; if we do not lift Him high in the esteem of men, if we do not labor to make Him King of kings, and Lord of lords, we shall not have the Holy Spirit with us. □

SIoux FALLS, SD

October 1-4, 2012,
Empire Baptist Temple, 412
S. Hawthorne Ave., Sioux
Falls, SD 57104, Erich P.
McCandless, Pastor