

# The Baptist CHALLENGE

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## *Missions, The Spirit of Christianity*

By J. B. Hartwell, D.D.

*“For this purpose the Son of God was manifested, that he might destroy the works of the devil” — 1 Jn. 3:8*

From the time that the angels who fell left their first estate, from the time that the first faint thought of self-exaltation cast its blighting shadows across the unsullied heart of the Son of the Morning, there has been going on in the universe a struggle between good and evil, between truth and falsehood, between holiness and sin, between God and Satan.

That there is a personal devil, and that he has set himself to mar, and has miserably marred, the fairest works of God; that, in his hellish antagonism against all holiness, and everything that exalts and honors God, he has, by wily and malignant deception, succeeded in alienating our race from holiness and from God, are truths so plainly taught in the Bible and manifested in the world around us, that only the willfully blind can fail to perceive them.

Deceiving our first

mother, and through her overcoming our federal head, Satan corrupted the very fountain of human life, and from that time he has found the human heart, in every country and every age, an easy prey to his artifices. Artfully concealing his purpose and his agency from his victims, with an angelic wisdom and foresight, he has led man on from sin to sin, from one degree of depravity to another, till the race now wraps itself in iniquity as a garment; aye, luxuriates like a carrion worm, in its native corruption and filth. Availing himself of his superior wisdom and ability, and of man's weakness; perverting even the noblest and most heavenly sentiments of the human heart, he has, to the utmost of his power, subordinated to his own antagonism against God and truth, everything, good and bad, in man, who has allowed himself to be led willingly captive. Like a roaring lion, he has gone forth to destroy. Like a cheat, he has deceived the nations. He has attacked the mind, the heart, the body. He has corrupted the languages, the tastes, the

customs, the faith of all the nations. Perverting man's tendency to religion, which is innate, he has led him into idolatry. Jeroboam, the son of Nebat, when he had led the ten tribes to revolt against the house of David, the rightful sovereigns of Israel, lest their love of religion, taking them to Jerusalem and to the sanctuary of Jehovah, that glorious temple that Solomon had built, should restore the people to their rightful Lord, set up golden calves in Bethel and in Dan, and proclaimed these the gods of Israel; and by satisfying thus, with a pretense and a lie, the religious tendency of the people, he kept them away from the true god, and from their lawful sovereign. And no name has come down to posterity stained with a blacker infamy than attaches to Jeroboam, the son of Nebat, who caused Israel to sin.

*Just this*, on a far grander scale, Satan has done. Having led the world into sin and alienated man from God, lest his inborn tendency to worship should lead him back to God, he has perverted this heavenly gift, and made it the

grand means of separation between God and the human soul, by instituting *idolatry*.

Walk with me in China, and I will show you gods by the wayside, gods at the bridges, gods of the fields and gods of the cities, gods of the courts, and gods of the kitchen, gods of the sea, and gods of the streams, gods of wealth, and gods of disease. Listen to the languages of the nations, and you find superstition and devil-worship ingrained into them, and unconsciously breathed by the youngest child who has learned to speak. The forms of conception, the habits of life, the foundations of society, are built upon superstition and religious error.

Go with me to ancient Greece and Rome, to Africa, and the islands of the sea, and I will show you as religious worship, orgies involving the violation of every moral sense, every sense of decency and virtue. Custom, *custom* makes right; and Satan's shrewdness is nowhere more exercised than in the institution among all people of *customs*, in-

(See **MISSIONS** on page 7)

## Clinton Health Care Plan Contains Many Surprises

By G. Russell Evans, Captain USCG (Ret.)

President Clinton's recent address before a joint session of Congress and his other pronouncements and weekly radio addresses about his proposed national health care plan, all very eloquent in presentation, failed to give the American people the true picture about what is really involved in such a monstrous undertaking: providing adequate health security for everyone, cradle to grave.

The Clinton health plan includes the principles of socialism: a system of operation of the medical program of the United States in its distribution by the government with all members of society sharing in its benefits. Government control is a main ingredient of socialism. Mr. Clinton's plan qualifies superbly.

The Clinton plan is coercive, provides penalties for non-compliance, and, on its face, appears to violate Amendments 9 and 10 of the Constitution. These Amendments provide respectively for

the *preservation* of the people's rights not otherwise enumerated in the Constitution and States' rights not delegated in the Constitution to the federal government. The equal protection clause of the 14th Amendment may also be applicable in the guarantee of liberty.

The Preamble to the Constitution says "promote the general Welfare," nothing about providing it. It is true that Article I, Section 8 of the Constitution empowers Congress to collect taxes to pay for the "general Welfare." Is this the authority to provide medical care to everyone? Probably not. Even so, if the Clinton health plan becomes law, undoubtedly there will be lawsuits alleging unconstitutionality.

Meanwhile, President Clinton and his plan's co-sponsor, Hillary Rodham Clinton, the first lady, owes it to the people to go into the surprising details which are spelled out in the 249-page plan. Needless to say, our

senators and representatives in Congress owe it to their constituents to understand these details, and to vote for the good of the country — not for the party.

Two organizations are basic to the Clinton health plan: (1) **Regional alliances**, which are large government monopolies, would be set up to negotiate and purchase health care for everyone in that particular region. As estimated 50,000 new bureaucrats may be needed to operate the Clinton plan, particularly the alliances and their support facilities. (2) **Health maintenance organizations** (HMOs), which groups of doctors, hospitals and pharmacies, would provide total health care paid for with insurance premiums set by the government.

The regional alliance officials would negotiate health benefits and prices with insurance companies and HMOs to cover everyone — *except* those receiving Medicare or military or veterans' benefits.

Herewith are a few of the "secret" details of the Clinton health plan, not revealed in the extensive sales pitches being given to the public:

— **Doctors in private practice** would virtually disappear, as most of them would be tied into HMOs. Second opinions and seeing specialists, heretofore paid out of pocket by patients, would be almost impossible. "Incentives" built into the Clinton plan would discourage separate "fees-for-services" by doctors.

— **Fees-for-service** would be set by the government, despite allegations that there would be no price controls. On page 62 of the Clinton plan,

we read: "A provider may not charge or collect from a patient a fee in excess of the fee schedule adopted by the alliance." This is price control.

— Most people would be **unable to keep their personal doctors** or buy their own selected insurance, but would have to buy "basic health coverage" through their regional alliance. Freedom of choice is thus destroyed and constitutional rights trampled upon. Therefore, no longer could people freely pick a doctor, get a second opinion, call in a specialist, or select a hospital. The regional alliance would *direct* them regarding these former rights.

— Most people would have to **buy basic health coverage** from the limited choices available through their regional alliance, and would be in violation of the law if they purchased coverage elsewhere. Fees-for-service insurance would be quickly phased out.

— **20 percent rule** would prevent the regional alliance from offering any health treatment that would exceed 20 percent of the average of all similar treatments for that particular ailment. For example, Pap smears, under the Clinton plan, would be offered every third year instead of yearly. Therefore, insurance plans with added benefits and most fee-for-service plans would be excluded.

— **Annual ceilings** would be set on regional alliances, a sort of annual budget, to regulate what they spend on insurers and HMOs. Fees-for-service plans could be excluded by the National Health Board, the new Washington bureaucracy to

(See **HEALTH** on page 16)

### THE BAPTIST CHALLENGE

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# *The History of Latin American Missions*

By M. L. Moser, Sr.

*(The following, prepared by Bro. M. L. Moser, Sr., tells some of the things about Bro. G. H. Lacy and how the Central Baptist church of Little Rock came to be a fellow-worker with him in Mexico and then since his death, how the Seminary has been operated by the Central Baptist Church. The article was originally published in the April 14, 1956 issue of **The Baptist Examiner**. Our prayers are that this Seminary will continue to*

*train and prepare Mexican Baptist preachers until Jesus comes again. — M. L. Moser, Jr.*

\* \* \*

The history of the Latin American Baptist Seminary is in reality the story of one man, Bro. George H. Lacy. Bro. Lacy was born and reared in Arkansas. Of Presbyterian parentage, Bro. Lacy was saved and called to preach as a very young man. He

received his A.B. degree at a Presbyterian college in Arkansas and then went to the Presbyterian Seminary in Louisville, Kentucky. He received his Doctor of Theology degree from the Presbyterian Seminary.

It was while he was in the seminary that the question of the church came up. He was writing his graduation thesis on the doctrine of the New Testament church and during that time became convinced that he could no longer

continue in the Presbyterian ministry. He had become a Baptist in his doctrinal position. He went to the dean of faculty of the seminary and told him that he could not graduate from the school as he was no longer a Presbyterian. The dean of the faculty was very considerate and explained to Bro. Lacy that if his thesis on the church showed sufficient scholarship that the seminary would permit him to graduate and would bestow the degree of Doctor of Theology upon him.

After graduating from the Presbyterian Seminary, Bro. Lacy sought to enroll as a student in the Southern Baptist Theological Seminary in Louisville, KY. At that time he was told that it would not be necessary for him to take the complete course, but that if he would write another thesis dealing with doctrinal matters, if that thesis met the requirements of the seminary, that they would confer the Doctor of Theology degree upon him. Bro. Lacy explained that since all of his training had been Presbyterian that he thought it best to attend all the classes of the seminary and thus become more thoroughly grounded in the Baptist position. Later Bro. Lacy did receive his Doctor's degree from the Southern Baptist Theological Seminary at Louisville, Kentucky.

Bro. Lacy felt the call of God to the foreign mission field in Mexico. He made

## Have You Checked Out

### “Great Bible Tracts”

A new section has been entered in the web site of the Central Baptist Church under **The Baptist Challenge**. In this section we will be listing articles and tracts on all subjects. Presently the following articles and tracts are available:

“Creation Versus Evolution” by Kenneth Mathis

“The Eternal Security of the Believer” by M. L. Moser, Sr.

“The Gift” by Father Chiniquy

“The Gospel of Your Salvation” by Norman H. Wells

“Saint Patrick Was a Baptist” by John S. Wimbish

“Three Days and Three Nights” by L. F. Gill

“What Is An Indp. Fund. Baptist Church” by M. L. Moser, Jr.

**Other Articles and Tracts Will Be Added Nearly Daily**

**Check Them Out**

(See **LACY** on page 13)

## Clerical Accessories

There comes to my desk by times a catalog of what is listed as "Clerical Accessories." Since I am not a clergyman, I have no need of accessories, and as a rule this catalog goes directly to the waste basket.

But today I paused to read it, my eye somewhat taken with the idea of "Clerical Accessories." This company has been making these accessories for fifty years, so this is nothing new in the life of a cleric. A cleric is a clergyman, "a man in holy orders: a man regularly authorized to preach the Christian gospel, and administer its ordinances." An accessory is that which belongs to a clergyman by way of helping or assisting him in his functions.

Now, just as many a car is sold on the merit of its accessories, so also with many a clergymen, it may be the accessories rather than what is under the hood that make the thing so appealing. There are, for instance, the "Clerical Vest" and the "Clerical Shirt," both quite different from anything most of us want to be seen in, and if you had never seen either before, you could almost on sight identify them as something belonging to the Clergy.

And then, the "Clerical Study Jacket," complete with "acetate faille with satin lapels, split sleeves and side vents with embroidered initials and cross" and all for only \$74.50. This number is what might be called a Clergy sports jacket, and a very nice piece too. A "Clergy Raincoat,"

"Clergy Cape," and "Robe with Detachable Panels." I suppose a Clergy Raincoat is expressly for keeping the Clergyman dry, and a Clergy Cape is for draping from Clergy shoulders. But you should see this "Robe with Detachable Panels." "A full-cut classic robe with detachable panels to harmonize with the season of the liturgic or calendar year, panels available in white, green, red and violet and black, plus embroidered crosses," a very acceptable accessory accessible for exactly \$226.50 complete.

And then to complete the ensemble are "Clergy Umbrella," and "Clergy Gloves" for Clergy hands, and "Clergy Scarf" for Clergy neck, and all available at somewhat above laity prices.

If some of my ministering brethren are quietly scoffing at this array of accessories and feeling that these things are just so much Saul's armor to them, let me assure you that there are thousands who feel quite otherwise about the matter. For myself, I am not in a good position to judge the matter, since I am not in holy orders.

But we want to mention some accessories that this particular company does not handle, but which many of you more modest brethren are using. There is, for instance, the pulpit. And don't ever get the notion that the pulpit is not an accessory. No reasonable service would be conducted without one. It adds reverence to the service, dignity to the minister, and authority to the message. Everybody uses them, and I wouldn't suggest you be without one. Almost any man whose opinion on general

matters would not be taken too seriously can speak with considerable authority if he has a pulpit to lean upon. Very, very helpful.

Then there is the Church Bulletin, truly an accessory of great value, either to the minister or to the laity — I am not just sure which, though I have always found it a handy thing to look over during the preliminaries, and I expect that the minister finds it a useful activity during the week. And it is often handy to know when to stand in the pew at the bidding of an asterisk, or to remain sitting in the absence of one. An accessory commonly used in our times in the best of churches. Don't be without it. You will find it a necessary aid in maintaining law and order in the service, and insuring against any disturbance or disorder from the laity. It sort of indicates to all that the service is well in hand way ahead of time. It may restrict the liberty of the Spirit a bit, but this is not a really serious objection.

Often overlooked as an accessory is a space about eighteen inches square, just inside the main entrance, for the minister to occupy as the laity are leaving the building after the service. If properly used, this is one of the finest instruments for both clergy and laity. For the latter, to show all due courtesy in appreciation of a very splendid deliverance, for the former, to very graciously and humbly accept the same.

No self-respecting church ought to be without a lovely scenic painting just above the baptistry (Baptist accessory catalog). An alleged scene from the Jordan River if possible. A lovely waterfall will also do. No burial with

Christ in baptism is really complete without it. The soul responds so wonderfully to that which is artistic and beautiful. I missed so much after my conversion due to the crude accessories at the baptismal service. You see, I was baptized in maple syrup country, and they used a big sap tank set up in a tent, and little wonder that that tank and I have had a lot in common ever since. Do not be without a lovely baptistry! It is a great aid to divine worship.

I am reluctant to class the entire church building as an accessory, but in all fairness I must. The early Christians were mostly of the poorer class, and their sheer poverty prevented them from considering the advantages of the public sanctuary, complete with educational building, vestry, study, kitchen etc. There is much to be said for the meeting of Christians in their own homes in their own localities, but this is not usually found in the accessory catalog. A church building is a must! No question about it. The public just cannot be persuaded to come to meetings in a home. Gracious! You can hardly get them inside the church! But it is important that we make everything attractive to draw the flocks to hear the gospel. I believe that this is what would be called "adorning the gospel," and you recall that the Scriptures urge us to do this very thing. I suppose that the church building itself is the first and prime accessory insofar as most clergymen are concerned. In fact, let's face it — no building, no clergyman. And the building

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## Faithfulness In a Day of Apostasy

By Harry A. Ironside

The circumstances in which the apostle Paul who was found as the prisoner of the Lord, when penning his second letter to Timothy, largely gave answer to the place in which faithfulness to the truth is likely to put one in these closing days of the dispensation. Whether believers may be called on to endure actual persecution, even to deprivation of liberty, as Satan's plans are developed, may be an open question. But it is very evident that the gospel of the grace of God and the great truths connected with the mystery of Christ and the church were never in greater disfavor among so-called leaders in Protestantism than at the present time.

Rome's attitude toward the gospel has always been distinctly antagonistic, and persecution would be as severe today, did she have unrestrained power as in the bloody centuries just before and after the Reformation. But it is a new thing to find men of prominence in Protestant churches and great semi-religious organizations lined up under the Protestant banner, boldly denouncing the gospel and holding up to ridicule those who preach it. More than that, so much as in them lies, they have not refrained from using the most unprincipled means whereby to hinder the usefulness of men who proclaim salvation through the atoning Blood of Christ, and especially those

who thus set forth the glorious truth of the Lord's near return.

It is a solemn fact that the Word of God predicts just such an apostate condition as the last state of the professing church on earth. And it behooves all lovers of Christ and His truth to bestir themselves to increased faithfulness and devotion in days such as these. Never was there a time when it was so necessary to "*Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.*"

Faithful preaching and faithful living go hand in hand. The time has already come when men, generally, will not endure sound doctrine. In accordance with their own carnal desires they are heaping to themselves teachers whose sentimental platitudes, and whose well-rounded unscriptural methods, tickle their itching ears. Having turned away from the truth, they turn eagerly to all kinds of fables and are ready to believe anything or everything that hides man's true condition and obscures the cross, with eternal issues that hang upon the acceptance or rejection of the gospel message.

Everyone who desires the Lord's approval at His soon-coming judgment seat may well take to heart the solemn admonition: "*Watch thou in all things, endure afflictions, do the work of an evangelist,*

*make full proof of thy ministry.*"

One does not need to be what is commonly called an "evangelist" to do the work of one. Every believer who circulates gospel tracts, every one who uses his pen to write to his unsaved friends seeking to impress upon them their need and God's remedy, every personal worker as well as those who take the public platform telling out the "old, old story," is doing the work of an evangelist. Gospel days are nearing their close. The dispensation is fast coming to an awful end for those who are in rebellion against God and His truth. The Lord's return is drawing near. Let us spend and be spent for Him in our brief season for faithful testimony.

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### CLERICAL...

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often must come first; we can always get a clergyman. And this sort of makes the clergyman an accessory to the building, rather than the other way about. It is not always easy to keep these accessories straight.

Some accessories are not to be had from the accessory catalog. Such an accessory is an average board of deacons or trustees. An absolute must for a successful ministry. The board is usually chosen from the laity of the church, and serves as a right arm for the clergyman. As a rule, the board, belonging to the laity as it does, would not have a very good education in how to go about the affairs of the church, and, just as a matter of prudence, they engage the services of a trained minister

to run things. But, this arrangement always suggests the appearance of a one-man show, so, to avoid this it is wise to have a board. This makes it look as though things are run by both the clergyman *and* the board. Don't ever think this isn't important. Folks hate a one-man show, especially if they have ever served on the board of one. This is one accessory that is adjustable at the annual meeting.

Certain personal accessories must be developed by the clergyman, and cannot be supplied in any other way. And here I refer to such expressions as "Let us pray," "We will now receive the morning offering — Will the ushers please come forward," "May the Lord add His blessing to the reading of His Word," "Shall we stand for the benediction." Never under-estimate the value of such things in a well-ordered service. For the want of the proper expression at the proper time, a service can be thrown into considerable confusion, and a great responsibility toward the laity rests upon the clergy at this point.

It is possible I suppose (why of course it is, I should never question it) to worship acceptably without a great many clerical accessories. We understand that the early church did well for awhile without them. I have never heard it ventured, nor for that matter have I ever heard it denied, that the parchments that Paul requested Timothy to bring with him on his next visit ... you guessed it, the Accessory Catalog published in Rome. To this very day, all authentic accessory listings still come from Rome. □

## Lies Told To Native Americans

By Dwayne C. Hodges

Brother Frank Comb's recent visit to Wichita (KS) and Heartland Baptist Church caused me to think of the American Indians and our responsibility to them. Much of what is best in America stems from the Native American culture.

It is this Pastor's belief that many of the most noble men and women who ever lived have been American Indians. Sacajewea, the brave young Indian lady who interpreted and helped guide the Lewis and Clark expedition is an example. So are the many brave warrior chiefs who loved their people and fought for their rights. There is a long list of men like Quanna Parker, Red Cloud, Sitting Bull, Cochise, Minavavana, the great Chippewa chief and friend of Pontiac, and others who inspire thoughts of courage, patriotism and bravery.

Special problems arise when one is dealing with the American Indian. He is told by those who oppose the gospel that salvation through Jesus Christ is the "white man's religion." The simple truth is that Jesus Christ was not a European "white" man. He was a Middle Eastern Jew by race. The scripture is clear, "Salvation is of the Jews." The Bible teaches that all men are to be saved through Jesus Christ (Acts 4:12).

Another lie that enemies of the gospel like to repeat is that "you cannot be a real

Indian unless you live and believe like our ancestors did." We can thank God for the culture of the Native American, including their sensitivity to the environment. However, I have not seen any Native American who lives or believes exactly as their ancestors did. Most certainly the present so-called "Indian Religion" that involves Peyote has comparatively recent origins.

A third lie told to Native Americans is that "if you are a good Indian you will go to heaven." This is the same lie that people all over the world have been told. Salvation is not gained by good works. The Bible 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). No one can be saved by being good because no one except Christ has ever lived a perfect life.

Pray for all missionaries and especially for the Combs as they labor for the salvation of souls among the Chippewa Indians in Minnesota. □

## Entertainment In Today's Churches

By Ernest D. Pickering

The bold newspaper ad read: "A Touch of Class — Raucous Comedy — Live Bands — Hot Dance Moves." Sound like a blurb for a local disco? Not on your life! It heralded a special rally sponsored by the Youth For Christ in Auckland, New Zealand. It was an effort, said the director, to reach young

people in a "creative way."

There is a tremendous emphasis on entertainment today in churches and organizations across the land. We have to provide a "thrill a minute." Nobody wants to be stuck with the accusation that their youth program or church service is "boring" because they simply worship God. Let's do something, anything, to liven things up and put "spice" into our services. Let's have fun.

A plethora of gimmicks are being employed today by those craving to catch the attention of the multitudes. Rock concerts, laser light shows, and assorted catchy programs are designed to appeal to the jaded tastes of a TV-drugged society.

Young preachers are often tempted. "Let's do something to get a crowd. The church across town is being us." Sadly, some of them succumb.

Charles Spurgeon, the great English Baptist, declared with feeling, "The devil has seldom done a cleverer thing than hinting to the Church that part of their mission is to provide entertainment for the people, with a view to winning them ... providing amusement for the people is nowhere spoken of in the Scriptures as a function of the Church ... The need is biblical doctrine, so understood and felt that it sets men on fire." □

## Lion's Nature By Birth

*"By nature the children of wrath"* — Eph. 2:3.

Walter Beckwith, famous lion trainer, once tried to

change the nature of lion cubs by adopting an entirely different method of training them. He decided he would rear them on milk.

"My first disillusionment came," he says "when the cubs were ten months old." While working the cage one day, he heard his wife calling, "Walter, come here quick." So he dashed out of the cage. Let him tell what he saw.

"Munching grass, about fifty feet away was our pet burro; and slinking toward him on his belly, was one of our bottle-fed, kindness-reared cubs. Just as if he had been doing it for years, that cub jumped on to the burro's shoulder, hung on the mane with one paw and reached for the animal's nose with the other. Then he jerked the burro's nose back, just as a cowboy would bulldog a steer. The next thing I knew, the burro was on the ground, and the little devil, with bared teeth, was going right after the jugular vein. He was out for blood — this kindness-reared cub.

"The cub lion had had the best of care, and had never wanted for food. Still, he was as much a hell-cat as if he had never been treated like a house pet."

By birth that cub had a lion's nature, and no amount of "culture" could change his nature.

So it is with all of Adam's descendants. All have the nature of sin and no amount of refinement or culture will ever change it. Man must have a new nature imparted to him by God. □

**MISSIONS...**

(Continued from page 1)

volving immorality and degrading crime. Who but Satan could have instituted the custom of Ancestral worship, appealing to some of the tenderest and noblest sentiments of the human heart, by which the Chinese have been enslaved for thousands of years? Who but Satan could have instituted foot-binding, which in China, for scores of centuries, has crippled, and almost annihilated for all good, nearly one-sixth of the human race?

Satan understood too well the power and influence of woman as a strategic force, to allow her to escape his observation and special care. Hence the customs involving female degradation that prevail everywhere, except the pure gospel of Jesus Christ has shed its light and influence. The natural delicate tenderness, the strong tendency to purity and goodness, the tenacity to truth and virtue, that characterize uncorrupted women; the tender mother-love, the almost unbounded mother-influence, are all checked or perverted by the arch-fiend, by female degradation and ignorance. The moral sense of the ancient Greeks and Romans must have revolted at the horrid lewd rites involved in their religious worship. Yet Satan had made custom sanction them, and thereby the horror was modified, and the devil continued to be worshiped.

But when, revolting at the absurdities of heathenism, the human mind demanded something better. Satan was equal to the occasion, and *Mohammedanism* arose,

which, for eleven hundred years, has blighted with its curse many of the fairest lands of Asia, Africa and Europe.

And Satan ventures on holier ground. He enters the arena of truth, and, by its perversion, establishes man in his opposition to God. *Judaism*, at first the earthly embodiment of the truth of God, has been perverted to opposition to God's own truth; and now, the descendants of "the friend of God," to which pertained the promises and the sanctuary, and by whom, as pertained to the flesh, the Christ came, are the inveterate and irreconcilable enemies of the truth, to which their own existence as a scattered, peeled, despised, yet separate and distinct people, bears the strongest testimony. Christ came to His own, and His own received Him not, but cried, "Away with him, his blood be upon us and upon our children." And till today they know not His saving grace; but, calling themselves the people of God, and believing that they are serving God, they are marshaled in Satan's army, and direct all their mighty energies against God's plan for destroying the works of the devil.

Would God Satan had stopped here! God-defiant, he has entered the very holy of holies, and in the Church of Jesus Christ, has raised up *Antichrist*, which, veiled in the garb of the very Bride of Christ, but in heart charged with the venoms of the pit, has gone forth his chosen emissary to deceive the nations. O Rome, Rome, Rome! What hast thou done? From every land where thou hast held thy sway comes the wail of superstition, ignorance

and blood — energy stifled, mind enslaved, heart poisoned, truth crushed, vice rampant, God defied, Satan enthroned.

But the mind of man will not, cannot remain always bound by the absurd superstitions and slavish subserviency of Rome, and, breaking loose from its shackles, it rushes, led still by the arch-deceiver, into the mazes of *infidelity*. Like the pendulum, from the one extreme of credulity, giving up soul and body to the *dictum* of the priest, the mind swings to the other extreme of infidelity. And here the enemy avails himself of every agency. Education, incipient science, the art of printing, the telegraph, literature, [today he could add radio, movies and television], are all perverted to his service and to opposition to truth, to holiness and to God.

On the other hand, however, the Bible teaches, with equal plainness, that Jesus Christ was sent into the world to overcome all this evil. *For this purpose was the Son of God manifested*, that He might destroy the works of the devil.

In this struggle between good and evil, between God and Satan, the Bible represents all created intelligences as interested; and especially in the work of reconciliation that Christ is effecting, are their intensest feelings and sympathies elicited. Paul speaks of himself and his fellow-apostles as appointed unto death, and as a theater, a spectacle to the world, to angels and to men; representing the world, the angels and men as gazing with intensest concern, as if upon one of the gladiatorial shows,

in which persons appointed to death were set to struggle in mortal combat with wild beasts.

The angels are interested. They desire to look into this mystery. From the time of their creation they had been wont to bow in adoration before the Son of God. Now they behold a mystery involving His humiliation, His ignominy, His suffering, His death. It staggers them, and they desire to look into the mystery. They are all ministering spirits sent forth to minister to them, who shall be the heirs of salvation. And they seem anxious to take part in the conflict. Right gladly they visited the saints under the Old Testament dispensation and under the New. Right gladly they ministered to the Savior in the hour of His extremity in Gethsemane.

So, too, the saints are concerned. When it was permitted to Moses and Elijah to visit the Savior at the time of His transfiguration on the mount, the only theme that could claim their conversation in that precious hour was the sacrifice that He should accomplish at Jerusalem.

And God also Himself is intent upon the struggle, and upon the manifestation of His glory which is to result therefrom. Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men know what is the fellowship of the mystery which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ to the intent that now, unto the

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# World News Roundup

**SBC Pastors Meet With Clinton.** — The Rev. Rex Horne of Immanuel Baptist Church, Little Rock met with President Clinton recently. Joining Horne in Washington Was Dr. Ed Young of Houston, president of the convention; Dr. Morris Chapman of Nashville, president of the executive committee, and Dr. Wendell Estep pastor of the First Baptist Church in Columbia, SC. Horne, who was Clinton's pastor in Little Rock, called the meeting a "get-acquainted session." "He's been very open to meeting with a lot of different denominations, so it's only appropriate that he meets with his own," Horne said of Clinton. The minister said he initiated the meeting with no particular issues in mind. The ministers expressed their disagreement with the administration on moral matters, but both sides reportedly agreed to keep lines of communication open and talk again. "I accomplished what I set out to do, which was to build some bridges," said Horne, who arranged the meeting with Clinton and Gore on the Truman Balcony overlooking the South Lawn of the White House. Horne said the group "reminded the president that many Southern Baptists had concerns" about his administration's direction on such moral issues as abortion and homosexuality. According to a spokesman for the executive committee, Estep demanded that Clinton appoint a conservative

evangelical to a prominent place in the administration. Young said the president "said he wants the Cabinet to look like America, and from our perspective it looks like the far left of America." Chapman said Clinton seemed open to the suggestion about the appointment. On the other hand, Young said Gore hold them they might not see the government exerting the kind of moral leadership they would like, and he quoted the vice president as saying, "There are two Southern Baptists up here who feel the church needs to answer some questions." Gore expressed frustration that the convention did not show more concern about the environment. Young said. — From two articles in the Arkansas Democrat-Gazette.

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**A Fetus, or Not?** — The following is a thought-provoking story. A prostitute seven months pregnant was found shot to death in a ditch. The baby was taken and rushed to a hospital where doctors waged an expensive but vain 17-day fight to keep it alive. The two thoughts that this story provoked were these: (1) If the 7-month-old fetus wasn't a person, why did doctors waste so much money and energy trying to save it? (2) If it was a person, why would it have been perfectly legal in many jurisdictions for the mother to have had the choice of killing it by abortion?

## Is The Baptist Bible Fellowship International A Denomination?

— I recently received a letter from a foreign missionary who is a graduate of Baptist Bible College. In his letter he quotes from a letter written by James O. Combs to David Neff, Managing Editor of *Christianity Today*. The letter states as follows: "As you know, the Baptist Bible Fellowship goes to great lengths to deny being a denomination. How often I sat in classes at Baptist Bible College in Springfield, Mo., and heard one leader or another try to prove this to be the case by saying that they are not 'a denomination of churches, but a fellowship of pastors.' This is what they publicly state when questioned, but the reality is truthfully stated by Bro. James O. Combs, who as the editor of the *Baptist Bible Tribune*, rightfully describes himself as 'One of the leaders of our Baptist Bible Fellowship International.' I quote from the first sentence of this letter written by Bro. Combs. 'THE BAPTIST BIBLE FELLOWSHIP INTERNATIONAL, as you may know, consists of nearly 4000 churches [Emphasis mine] and a total constituency of about 1,400,000 people.' He then goes on to make a comparison between the B.B.F. and the S.B.C. and the A.B.C. Of course, both of these admit that they are a denomination. The B.B.F. would do well to come clean, and admit that

*they are a denomination also. Is the B.B.F.I. a denomination? The answer, it would seem, depends who you ask, and who is asking, but it is clear that Bro. James Combs, editor of the official paper of the B.B.F.I. considers that it is. As a 'Leader' in the fellowship, he should know, and he is to be commended for his honesty on this issue. Perhaps other leaders in the B.B.F.I. will follow his lead and publicly admit what they know in their heart is true, the B.B.F.I. is a denomination in every sense of the word."*

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**Judge Rules Lesbian Unfit Mother.** — A lesbian is unfit to be a mother, a Virginia judge ruled, allowing a woman to retain custody of her homosexual daughter's 2-year-old son in a case watched closely by gay-rights activists. Judge Buford Parsons ruled just half an hour after the close of daylong hearing in which the grandmother and mother testified. The grandmother, Kay Bottoms, 42, had argued that Tyler Doustou could grow up not knowing the difference between men and women if he is returned to Sharon Bottoms, 23, and her companion, April Wade. Parsons, an Henrico County Circuit Court judge, deemed that Sharon Bottoms' relationship with her live-in partner "renders her an unfit parent."

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# World News Roundup

## WNR...

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### Another Lesbian Loses Children.

— In Bentonville, Ark. a lesbian denied a same-sex marriage license in May has now been denied custody of her two children. In a ruling by Chancellor Terry Crabtree, he awarded custody of the mother's 9-year-old daughter and 13-year-old son to her ex-husband. The mother, who must pay \$380 monthly child support, had primary custody since the couple's 1988 divorce. Crabtree also sentenced the father to two days in jail for violating a previous order against having a woman stay overnight while the children visited the father. Victoria Cochran, the mother's attorney said that a ruling against the woman would be appealed to the Arkansas Supreme Court. The father sought custody after learning of the mother's sexual preference when she applied for a marriage license in May. The county clerk denied the license application after county prosecutors issued an opinion that stated the clerk did not have to issue it. Scott argued during a three-day trial in September that a lesbian lifestyle is not accepted in this part of the country, and that the children would be harmed by having to continue to live with the mother. Crabtree's ruling is consistent with the standing state Supreme Court precedent for same-sex custody established in a 1987 case.

### Falwell's Ghostwriter A Homosexual!

— Mel White, who was the ghostwriter for Dr. Jerry Falwell's book, *Strength for the Journey*, was installed as the dean of the 1200-member Cathedral of Hope in Dallas the last Sunday in June. The homosexual so-called church is billed as the world's largest gay and lesbian congregation. More than a decade ago White had "come out" to his wife — they have since divorced — family and close friends. According to Religious News Service, a year ago he wrote to Dr. Falwell to tell him of his homosexuality. He also wrote to other clients in the religious field, including Pat Robertson for whom he had ghostwritten a book, *America's Date With Destiny*. The only problem, according to White, was that Robertson tried to talk him into becoming a heterosexual, recommending that he look into counseling with one of the many ministries that seek to turn gays into ex-gays. If you have Dr. Jerry Falwell's book, *Strength for the Journey*, you have a book not written by Dr. Falwell but by a homosexual. — Sword of the Lord.

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### U.S. Courts Do Poor Job With Religion.

— The federal courts receive low marks for the job they do protecting religious freedom, according to a group lobbying Congress for stronger laws to protect

individual believers. Twenty-one legal scholars surveyed by the David V. Kahn Religious Liberty Resource Center were not impressed by the results of recent court cases, said Sylvia M. Neil, who released the group's second annual "Report Card on Religious Freedom" on Thursday. The scholars gave the federal court system one "B minus," one "B plus," two "C's" and one "C minus." "The responses to our survey show that legal scholars across the country are still very concerned that our religious liberty may be in jeopardy," said Neil, director of the project. "The good news is that the scores seem to have leveled off this year and even gone up slightly." The panelists were selected for their expertise on constitutional law on religious freedom Neil said.

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### Christianity A "Cult?"

— Our liberal media likes to link Bible-believing Christians with fanatics, terrorists, and cults. Recently a media bias expert did a computer search of newspaper articles and found 148 stories where the media linked the name David Koresh with the term "fundamentalist." After the Waco tragedy, Pres. Clinton expressed concern about a rise in religious fanaticism and said the government might have to deal with it again. A cult expert said: "The government had to search out

an anti-hero — someone nobody likes — to set a precedent for taking religious liberty away" (8/23 New Amer.). Dr. Cathy Moses of the Dallas Center for Religious Addiction and Abuse said her group is targeting mainstream Christianity. They are developing an intervention program to deal with religious addiction. Moses said the emotional dynamics of fundamentalist families are similar to those found in alcoholic families. A pamphlet urges "dysfunctional religion" victims to heal themselves by diluting their Christian beliefs with humanist concepts of self-redemption. Moses says these believe "God is sovereign ... don't make decisions with his leading." — CC

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**A Fetus, or Not?** — The following is a thought-provoking story. A prostitute seven months pregnant was found shot to death in a ditch. The baby was taken and rushed to a hospital where doctors waged an expensive but vain 17-day fight to keep it alive. The two thoughts that this story provoked were these: (1) If the 7-month-old fetus wasn't a person, why did doctors waste so much money and energy trying to save it? (2) If it was a person, why would it have been perfectly legal in many jurisdictions for the mother to have had the *choice* of killing it by abortion?

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principalities and powers in heavenly places might be known *by the church* the manifold wisdom of God, according to his eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:8-11) — *i.e.* unto Paul was granted the privilege of preaching among the heathen, and of letting all men know the fellowship of the mystery which had been hid in God from the beginning, but was now revealed through His holy Apostles, *viz.*, the mystery of God's purpose in creation; that He had created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God; that He had made the world expressly that, through His redeemed here, He might manifest to all the intelligences of the universe such glories in His character and workings, as, in all eternity, there had been no opportunity of exhibiting before.

With God this has become, if I may so speak, the grand theme, the *supreme thought*. The great themes of the Bible, its stupendous truths, are Man's Apostasy and God's Redemption. The Old Testament history was evidently written with an eye expressly to these doctrines. They constitute the burden of the prophets, they give all their music, all their sweetness to the Psalms, and the New Testament is but a final and authoritative reiteration of the same doctrines.

The central figure of Christianity is Christ. Around Him cluster all its glories; in

Him center all its joys, all its affections, all its hopes. He is the great sun of the Christian system, around which revolve its doctrines, its principles, its ordinances, its theories, its promises, its threats. He is the great source whence emanate all the Christian inspiration, all its light, its warmth, its vivifying power.

And Christianity is the central system of God's universe. As the suns of God's numerous systems are supposed to revolve about a common center, towards which they gravitate, so about Christ and Christianity revolve, and towards Christ and Christianity gravitate God's purposes, His providences, His works, His glories and His affections. Here is His peculiar joy, here His highest glory. Man has sinned, but Christ has redeemed him. Satan has corrupted man, but Christ purifies him, and makes him meet for companionship with angels and with God. Man has degraded himself to hell, but Christ exalts him to heaven.

The essence of Christianity in the individual soul is likeness to Christ, union with Christ. The keynote of the Christian life and character is fellowship and sympathy with Christ. *The Christian's fellowship with Christ in this life and the life to come was the object of the death of Christ.* "Our Lord Jesus Christ died for us, that whether we wake or sleep, we should live together with him" (1 Thess. 5:10).

Our Lord Jesus does long for the companionship and fellowship of His people. He did when He was on the earth. From among the multitude of His disciples He chose a dozen men *that they might be with Him*. One object of our

Savior in selecting the Twelve doubtless was that, by their being constantly associated with Him, witnessing His miracles, listening to His instructions, and imbibing His spirit, they might be the better prepared, after His removal from the earth, to build up and establish His kingdom in the world. But one object, also, was that they might be with Him. And accordingly we find that, during His public ministry, only on those occasions when, though He was God, He felt it necessary to withdraw from all human companionship, and spend a season in communion with His Father in heaven, did He separate Himself from His chosen disciples.

When He was about to go away from the earth, His heart seems to have yearned over those disciples. "I go," He says, "but I will not leave you comfortless. I go to prepare a place *for you*, and if I go and prepare a place for you, I will come again and take you to myself, that where I am there ye may be also." Again, He says to them, "Because I live ye shall live also," as though there was a necessity in the fact of the Savior's living that His disciples should live also; as though life would not be life for Christ unless His disciples, too, should live.

And, then, in that last prayer to His Father, recorded in the seventeenth chapter of John, He says, "Father, I will that they whom thou hast given me be with me where I am," as though heaven would not be heaven to Christ unless His disciples were there to share its glories with Him. Strange! Incomprehensible! It almost seems as if the Lord Jesus were stooping to that

which is unworthy of Him as God, that He should long for the companionship and fellowship of such poor, miserable creatures as ourselves. And yet we are taught as plainly as language can express it, that the Lord Jesus longed for this, and so longed for it as to be willing to die to attain it.

The fellowship with Christ here spoken of, is to be *begun in this life*. The Christian is not to wait till he passes beyond the river to the other shore, to live with Jesus. It is "whether we wake or sleep," *i.e.*, whether we live or die, whether here or in the spirit land, that we are to live with Christ.

There is such a thing as the Christian's living along with Jesus here in this life. Our Savior, before He left the world, promised His disciples that He and His Father would come and take up their abode in the hearts of His people. Aye, there is more, even a *conscious* presence of the Lord Jesus. He promised that He would manifest Himself to His own as He would not manifest Himself to the world. He lets the Christian know of His presence and His love.

I remember to have read somewhere of a man who was to spend the night in the same room with Bengel, the author of the Gnomon. Bengel was a holy man, and the Christian felt it would be a privilege to witness his devotions. He watched him, saying to himself: "Now, I shall see Bengel pray." But when the hour grew late, the old man, weary, closed his books and laid aside his papers, and, lifting his eyes to heaven said: "O blessed Savior, the same

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old relation between thee and me continues," and quietly laid himself down to sleep. It was not necessary for the old man, worn as he was with his day's labors, to go through with even the form of prayer. There was a fixed, established relation between him and his Savior. Bengel loved Jesus, and Jesus knew it; Jesus loved Bengel, and Bengel knew it; and it was only necessary for him to say to his Redeemer: "Blessed Savior, the same old relation between thee and me continues," and in perfect confidence he could lay himself down to rest.

The afflicted Christian sometimes attains this same spirit of confidence, union and harmony with the divine will. Oft repeated and long continued suffering has brought him into a state of acquiescence in the divine will and purposes, and he feels, "Whatever God wills, I will; whether for joy or for sorrow, for comfort or for pain, for life or for death." And it is the Christian's privilege always to live in this state of harmony with God and companionship with God. And if his privilege, then his duty.

But how can two walk together except they be agreed? Two men, all whose tastes, affections, purposes, aims, hopes are diverse, cannot walk together in love. Every subject that arises for discussion involves a dispute. There is a jar, a discord. They do not think alike, feel alike, act alike; and before they can walk and live together in peace, they must come to have some common character, some common principles, some common interest, aims,

purposes, affections. Now, if our Lord Jesus Christ died for us that we should live with Him, it follows, necessarily, that He died for us that we might be united with Him in sympathy, in character, and in desire.

If space permitted, it would be pleasant and profitable here to study the character of Jesus Christ, and to dwell upon some of those features in His character in regard to which we must be like Him if we would live with Him. Mark His humility. Though God, and knowing Himself to be God, He yet moved an humble man among humble men. When reviled, He reviled not again; when rebuked, He threatened not, but meekly, gently, lovingly bore all. Go to Jesus Christ and learn how to live humbly before God, humbly among men.

Note, too, His diligence. Whatever His surroundings, in the crowded city, or in the solitude of the desert, always ready to work. Having left the multitude on one occasion, expressly to seek a little rest for Himself and His disciples, the multitude hearing of His whereabouts and following Him, He was not too weary to come forth and preach to them. And when, journeying through Samaria, He sat wearied at noon upon the curbing of the well near the city of Sychar, while His disciples went into the city to buy food, there came a woman of Samaria to draw water. Jesus was not too weary to talk to her of the water of life, nor to preach two whole days to the Samaritans concerning the kingdom of God.

Go, reader, to Jesus Christ and learn how to labor.

Contemplate His tenderness and sympathy, — always touched with the woes of the distressed. Go to Jesus Christ and learn how to succor the needy and the suffering. And there is a fellowship of suffering, too, which it is the church's privilege to share.

Note, also, the spirit of confidence in His Father which characterized the Christ, saying in His last moments on the cross, "Father, into thy hands I commit my spirit." Go to Jesus Christ and learn how to die. But space does not allow a consideration of these points. Let it be clearly fixed in the mind, however, as a point in our argument, that the Lord Jesus Christ died for us, to the end that we should be united with Him in character, in sympathy, and in desire.

The fellowship with Christ which is thus begun here is to *continue in the life to come*. Whether we wake or sleep, we are to live with Him.

To the Christian there are not two lives. There is only one life here and the hereafter. There are those who teach that the soul sleeps with the body from death till the resurrection; but the Bible knows nothing of any such doctrine. Had Paul believed that for him to die would be to lie down and sleep, would he ever have been in a strait betwixt two, not knowing what to desire — to depart and be with Christ, which, he said, would be far better, or to continue in the flesh for the benefit of the church?

Ah, no! That man loved Christ too much. He would rather have lived and labored, sacrificed and suffered if need be, for the advancement of the Redeemer's kingdom on the earth, than to have laid down to sleep. Paul knew that for

him to die was to go into the more immediate, visible presence of the Lord Jesus than was possible even for him while he lived in the flesh. He longed to go. For him, to live was Christ; to die, gain.

I was at the death-bed of a holy man once (a Presbyterian missionary in China), and as he drew near to his earthly end he lifted up his eyes and said to us: "I see things that you cannot see. I know things that you cannot know. Death? Is this death? *There is no death*. It is just one living right straight on — just the expanding of temporal life into eternal life." And there is the true idea of the Christian's death: "Just living right straight on." There is no stop at death, no cessation of existence, of consciousness, or of identity.

It is a heathenish idea that at death we change into something or somebody else. We carry with us our consciousness, our identity, our memory, our character, our fellowship, and our love, just so far as these are pure and holy and in accord with the divine will. When I go across the ocean to China I do not cease to be myself. I am there, as if it were, in a new world, surrounded by people whose appearance, dress, language, tastes, habits, characters, are all different from what I have been accustomed to in America. But I am myself. My character, my aims, my hopes, my purposes, my fellowships, my loves, are unchanged. I do not change because I have crossed the water. And just so when I cross the little river of death. I shall be *myself*. I shall carry my character with me into the other world.

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If a tree fall toward the north or toward the south, in the place where a tree falleth, there it shall be. He that is holy shall be holy still, and he that is filthy shall be filthy still. The man who loves the world, who loves self, who loves sin here, will love self and sin over there, and the man who loves purity, holiness, God and Heaven here, will love purity, holiness, God and Heaven over there. Death will work no such change in any one, as that from being a love of sin, of Satan and of the world, he will turn and begin to love holiness and God.

I shall carry, also, with me my fellowships and loves, so far as these are pure and holy. I know and love my friends in Jesus Christ here — I shall know and love them on the other shore. Why not? I shall be myself, and they will be themselves. We shall know what we are, and what we were, and why we are what we are. Punish a child without letting him know the ground of the punishment, and it ceases to be punishment — it is cruelty. So, take away from the rewards of the other world a knowledge of the grounds thereof, and they cease to be rewards.

We shall carry out memories unimpaired into the future life. when the rich man lifted up his eyes in torments and saw Lazarus afar off in Abraham's bosom, and begged that he might be sent to cool his tongue with a little water, Abraham, said to him: "Son, remember." Shall the damned in hell remember and the saints in heaven forget? Never! We shall remember our

struggles, our labors, our sacrifices, our temptations, our sins. We shall remember and love each other there.

It will not be wrong to love some more than others. Christ did so when on earth. The Twelve were dearer to Him than the multitude, the Three nearer than the rest of the Twelve, and one is specially designated as the disciple whom Jesus loved. Those of us who have lived long on earth have come to feel that we have as many and as tender ties in the other world as in this, and one of the sweetest anticipations of the future life is the hope of reunion with our loved and lost.

And we shall carry with us our fellowship with Christ. For this He died, that whether we wake or sleep, live or die, we should live with Him. In heaven every desire, every emotion that finds expression in the Savior's breast, will find an echo in the breasts of His saints; every cord that vibrates in the Savior's bosom will find a cord vibrating in unison in the bosoms of His own. Otherwise heaven will be no heaven.

What of joy or comfort is there to the sin-loving man of the world in the company of the devout men of the earth while they talk of joy in the Holy Ghost? To him there is no joy. He would prefer to be among those of his own character and passions. So a soul in heaven not in sympathy with Christ would find heaven a hell. His presence would mar the harmony of heaven, and ruin it, which God can never allow.

Dr. McCosh somewhere uses an illustration like this: Here is a clock. It is a beautiful piece of machinery. Every

wheel, and every cog in every wheel moves in perfect harmony with every other, and with the grand design of the maker. There is beauty, there is symmetry, there is accuracy. But mark! Every time the hand reaches a certain point on the dial, there is a jar. The clockmaker searches to find the cause. One cog on one wheel is out of position, out of harmony with the purpose of the maker. He may ply his nippers and twist it, or he may ply his file and rasp it. He will bring it into position and harmony if it will be brought. Otherwise he will destroy it. He cannot allow his whole machine to be ruined for the sake of one miserable cog.

So with God. The universe is God's grand machine, which He has built for a grand and glorious purpose. We are cogs in that machine. If we are in harmony with the rest of the machine, and with the purposes of the great Maker, all is well; if not, He will destroy us. God cannot help it. He cannot allow His universe to be ruined for the sake of a miserable sinner. God must destroy the sinner just because he is out of harmony and sympathy with Himself.

The heavenly bodies move, each in its appointed orbit. There is beauty, there is symmetry, there is accord, there is silence. The attractions and counter-attractions balance each other, and all move in harmony with each other and with the purpose of the Maker. But let one of those orbs leave its orbit, however little, and the longer it strays, the further it strays. The equipoise is destroyed. The orb must be brought back, or, darting hither and yon through the

heavens without law, God must destroy it. So with us. While we are in sympathy and harmony and cooperation with the divine will and purpose, all is well; but, out of sympathy with God, all must perish.

Now, if it be true that sympathy with Christ here is necessary to our sympathy and life with Him hereafter, it behooves us to ask: Is there any one thing upon which Christ has set His heart supremely? If so, in that we must sympathize. We look into the Bible and there learn that the one grand, absorbing, and, if I may so speak, consuming through with the Christ is the saving of the souls of men all over this world. It was this that brought Him from heaven, that carried Him through all the scenes of His humiliation and suffering on earth, that took Him to the cross and the grave. For this He lived, for this He labored, for this He sacrificed, for this He died, for this He arose again, and for this He now lives and pleads — aye, reigns in heaven.

All things were made by and for the Christ. For Him the heavens were created, and all the angelic host; for Him the orbs of light and beauty that roll in grandeur above us, the planets with all their inhabitants, if they have them. But upon none of these has the Son of God set His affections supremely. The angels sinned, but no provision was made for their redemption, and today they await in chains the day of the revelation of God's wrath.

But on this little planet of ours God seems to have centered His love in a peculiar manner. Here is to be the

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scene of His triumph over evil. The redeemed of the earth are called the "glory of Christ." In them He finds His glory above every other glory. Through them God is to manifest such glories in His own character as in all eternity there has been no similar opportunity of exhibiting. For this purpose He made the worlds. He created all things by Jesus Christ, to the end that now unto the principalities and powers in heavenly places might be known, *by the church*, the manifold wisdom of God. to the accomplishment of His purposes in Jesus Christ God has subordinated every other purpose, every power, and every agency in the universe. Because Jesus Christ has suffered, God also hath highly exalted Him, and given Him **THE NAME** that is above every other name, that at the name of **JEHOVAH JESUS** every knee should bow, of things in heaven (angels), of things on earth (men), and of things under the earth (devils and damned spirits). Everything in heaven, earth and hell shall conspire to accomplish the work of Christ, which is the saving of men, and thereby the destroying of the works of the devil. If there be power in God Almighty to make Jesus Christ triumph, He will triumph.

And sympathy with Christ in this work of saving the souls of men everywhere is just the missionary spirit. It is inconceivable that a man should love Jesus and not love that which Jesus loves, not labor for that which Jesus labors, sacrifices for that which Jesus sacrificed, and die, if need be, for that

**LACY...**

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application to the Foreign Mission Board of the Southern Baptist Convention, asking for an appointment in Mexico. Soon after that Bro. Lacy received his appointment and went to Mexico under the Foreign Mission Board of the Southern Baptist Convention.

By the time of his appointment Bro. Lacy was married and had several children. He had no more gotten settled on the field in Mexico when his children became seriously ill with scarlet fever. He decided to bring them back to the United States for medical treatment. One of the children died just before they were ready to leave. Two more died on the train and the other died after they arrived in the United States. Friends asked him if he would return to Mexico and his answer was "Yes" and then he quoted the passage that has been quoted so many times in sad hours, "The Lord giveth, and the Lord taketh away; Blessed be the name of the Lord." He returned to Mexico. His heart was there. God blessed his work and gave him more children. It was through one of these children that we became acquainted with the work in Mexico.

Soon after Bro. Lacy became established on the field, he felt that if Mexico was ever to be reached, it would have to be reached through national preachers, and so he began the establishment of a school for the training of Mexican Baptist preachers. Bro. Lacy which Jesus died. Sympathy with Christ is the essence of Christianity, and is identical with the Spirit of missions.□

was a sound Baptist in every respect. He believed the fundamentals of the faith and was a strong pre-millennialist.

Though Dr. Lacy was supported by the Foreign Mission Board, there was not sufficient money for the building and the establishment of a Baptist school. Bro. Lacy then took it upon himself to raise funds through personal friends and contacts with individual churches in the United States. There were several individuals and churches in Arkansas that contributed to that fund. With the money so raised, Bro. Lacy bought property and established a school at Saltillo, Mexico. Several of the most successful Mexican pastors of today received their early training in this school.

During all this time Mexico was having a great deal of trouble with the Roman Catholic Church. The Roman Catholic Church had gradually, over the years, amassed a great fortune and had acquired title to vast properties in Mexico. This had created two problems — first, the property owned by the Roman Catholic Church was not subject to taxation and consequently the Mexican government had difficulty in raising sufficient funds to carry on the government.

Second, because of this vast amount of holdings in Mexico, the Catholic Church exercised a political power that placed a strangle-hold upon the government by the Catholic priests. A rebellion soon followed, and as a result of that rebellion the political power of the Catholic Church was broken. A law was passed confiscating all church property in Mexico. This law affected all religious bodies,

Catholic, Protestant, Baptist, and others. The law also required all foreign-born priests, rabbis, and preachers to leave the country. This law was not directed against Protestants and Baptists, but against the Roman Catholic church. Thousands of priests were required to leave the country. All Protestant and Baptist preachers were also required to leave the country. The Mexican government having confiscated all religious property, now permitted religious services to be held only on property owned by the Mexican government. That law is operative today. The title to all religious property in Mexico is now vested in the Mexican government.

When I first heard of this law, I thought it was a very bad one. After talking to Bro. Lacy, I found that there were some good things to be said in favor of the law. While it is true that all religious property is owned by the Mexican government, yet in turn, the Mexican government protects those who worship in such buildings. There is then some protection for Baptists and others where they have sufficient strength to build a building. It is, of course, very difficult to establish a new work in Mexico under such circumstances.

When this law was passed, Bro. Lacy disposed of the property by selling it and sending the money to the States for safe-keeping. The school was closed by Mexican law. Bro. Lacy determined to remain in Mexico in spite of the law.

During his stay in Saltillo, Bro. Lacy had organized a

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Baptist church and was serving as the pastor of the church. He had also formed a friendship with the chief of police of the city. When Bro. Lacy did not leave the city in accordance with the law, the chief of police asked Bro. Lacy when he was going to leave. Bro. Lacy replied, "I am not leaving. The Lord sent me to Mexico and I intend to remain in Mexico.

The chief of police told Bro. Lacy that though he was not in sympathy with the law that it was still his duty as the chief of police to enforce the law and that Bro. Lacy must make immediate preparations to leave the country.

Some days later the chief of police met Bro. Lacy and asked him again when he was leaving. Bro. Lacy said, "I told you I would not leave." The chief then said, "I'm sorry to have to tell you this, but I can not let friendship stand in the way of my enforcement of the law." He gave Bro. Lacy 24 hours to leave the city. Bro. Lacy met with the church and they continued all night in prayer.

The next day, Bro. Lacy had a conversation with the chief of police and told the chief of police again that he would not leave. The chief of police insisted that he leave, and then Bro. Lacy asked the chief of police, "If I agree never to preach, nor baptize nor conduct a religious service of any kind, can I remain?" The chief of police replied that under those circumstances he thought it would be possible for Bro. Lacy to remain, but he said, "Bro Lacy, I know you, and I know that if you stay, you

will continue to pastor the church here and preach to them." Bro. Lacy said, "No, I can't because there is no church here any more. Last night I resigned as pastor and the church dissolved its membership. We organized a little school and I am going to teach in the school." The chief of police replied, "That is a subterfuge, and you know it." Bro. Lacy said, "I know that, but there is the possibility that there is a loop-hole in the law and until that matter is cleared up, can I remain?" The chief of police said, "Until I receive further instructions, you may." Further instructions apparently never came because Bro. Lacy remained in Mexico.

The Foreign Mission Board of the Southern Baptist Convention ordered Bro. Lacy to return to the States. Bro. Lacy refused to do so and insofar as I know was the only foreign-born missionary to remain in Mexico during this trying time. Later Bro. Lacy took out naturalization papers and became a citizen of Mexico.

Following this, Bro. Lacy asked the foreign Mission Board to return the money that he had sent to them for safe-keeping. The Foreign Mission Board refused to do so. I have the letter from the Foreign Mission Board to Bro. Lacy telling him that under no circumstances would they return the money, and ordering him to return to the States. Bro. Lacy refused to return to the States, and, of course, his services as an active missionary of the Foreign Mission Board were discontinued. Because of his long service with the board, he was entitled to a \$75 a month pension from the board. From

that time on, Bro. Lacy considered himself an independent Baptist missionary.

Realizing even more than he did in the early years of his ministry, the need of a trained Baptist ministry in Mexico, he determined to re-establish a Baptist school for the training of preachers.

Lack of funds created a tremendous problem. The Board having refused to return the money, and with an income of only \$75 a month, Bro. Lacy was wholly dependent upon the Lord for means to establish and operate a school. He moved to the far south in Mexico to the state of Oaxaca and began the school in a very small way. He suffered great privation and hardship during this time.

It was in a conversation with Mrs. Elizabeth Lacy Glover, his daughter in Pine Bluff, Ark., that we found out about his needs. He was an old man in the late sixties. His health was not good. Living on almost nothing yet determined to establish this school, he had taken the \$75 a month that he could have used for his own personal living expenses and was using that money to pay rent on a building, buy food, and support the young preachers that came to the school.

During a part of this time, he did not even have a bed to sleep on, but was sleeping on a wooden table. The Central Baptist Church of Little Rock at this time (about 1938) began to send small contributions to him. [This began with a Sunday School class of young single girls taught by Mrs. R. G. Taylor.] The contributions increased as the years came and went. After the school had been in Oaxaca for about five years, Bro. Lacy felt led

of the Lord to move the school to Puebla. While the school was at Puebla, it was my privilege (along with M. L.) to visit the school and to become thoroughly acquainted with the work. By that time, though Bro. Lacy did receive money from other sources, the Central Baptist Church was the largest supporter of the work. The school was called the Mexican Baptist Theological Seminary. After the school had been in Puebla for five years, Bro. Lacy once again moved the school, this time to Morelia.

About this time Bro. Lacy realized that he had made one serious mistake. He had prepared no one to take over the work in the event of his death. He talked with me personally and in correspondence. He wanted to know if the Central Baptist Church of Little Rock knew of anyone that was prepared to take over the work. We did not know of anyone at the time.

In the meantime, my son, M. L. Moser, Jr., after serving more than five years in the Marines, was converted and called to preach. He felt definitely led of the Lord to prepare himself for work in Mexico. Bro. Lacy suggested that after M. L. had finished his college and seminary education, that M.L. come to Mexico and take further theological training under Bro. Lacy at the Mexican Baptist Seminary. Bro. Lacy had explained over and over again that he had one fear in his life concerning the future of the school. Bro. Lacy did not want the school to fall into the hands of the Southern Baptist Convention. Bro. Lacy never forgot how the Southern Bap-

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tist Convention had treated him personally and was also completely aware of the modernism and the infidelity that was creeping into the Southern Baptist Convention at that time.

Bro. Lacy had made a will that in the event of his death the school would be turned over to the Mexican Baptist Convention, this in order to keep it from falling into the hands of the Southern Baptist Convention. In talking with me personally, Bro. Lacy explained that though he had made such a will, yet if M. L. would take such training under him for five years, that he would turn the entire school over to the Central Baptist Church. The matter was brought before the church in Little Rock and the church in Little Rock voted unanimously to send M. L. as our missionary to Mexico and for him to take training under Bro. Lacy in order to, after Bro. Lacy's death, become the head of the school.

About this time, Bro. Lacy, now a very old man (85) and not in good health was struck by a bicycle on the streets of Morelia. He was carried to the hospital. M. L. in the meantime had been making preparations to leave for Mexico. While Bro. Lacy was in the hospital, he urged that M. L. come down immediately and M. L. made preparations to leave.

While M. L. was making preparations to leave, Bro. Lacy had a light stroke and asked that M. L. come down at once. the church put M. L. on a plane that same day and sent him to Mexico. However, Bro. Lacy died before he had

an opportunity to talk with M.L. and to change his will.

Funeral services were held in Saltillo, Mexico. M. L., of course, attended, since he was in Morelia at the time of Bro. Lacy's death. Mrs. Moser and I left Little Rock for Saltillo that same night. After the funeral, a group of Mexican Baptist preachers met in my hotel room and there we discussed the future of the school. The school now, of course, belonged to the Mexican Baptist Convention, but the Mexican Baptist Convention of that day and time was but a fellowship rather than a convention. They had no money with which to operate the school and no means of raising any. They asked me what would be the attitude of the Central Baptist Church of Little Rock toward the continued operation of the school under these circumstances. I told them, having received authority from the church in Little Rock at a special called meeting before leaving, that until proper arrangements could be made we would continue to support the school.

The question next arose as to a president. A very fine Mexican Christian by the name of Felipe Durán, who had been a member of the faculty for several years and a teacher of Greek and Hebrew, was asked to serve as temporary Director and so the school continued to operate.

At the next annual meeting of the Mexican Baptist Convention the whole future of the school was discussed. Mrs. Moser and I along with M. L. attended the meeting. The name of the school was changed to the "G.H. Lacy Baptist Theological Semi-

nary." A committee was appointed by the Convention to confer with me about the future of the school. The meeting of the committee took place in my hotel room. The Convention had no money to operate the school and consequently felt the need of outside support. They did not want support from the Southern Baptist Convention and they did want our church to continue.

At this meeting a permanent Director was decided upon. Jesús Hernández Leal, pastor of the First Baptist Church of Monterrey. Bro. Leal is one of the finest Christian gentlemen that I know. He resigned his church in Monterrey and became the Director of the school. During the time of Bro. Leal, certain problems developed in the Convention and for a period of time it looked as though the school would have to close.

Bro. Leal felt led to resign and we were faced with the selection of a new Director. Bro. Leal continues to this day a personal friend.

By this time M. L. Moser, Jr. had completed his college and seminary training and was prepared to go to Mexico. He had graduated from Central Baptist College in North Little Rock, Arkansas, Arkansas State Teacher's College in Conway, Arkansas, and from the New Orleans Baptist Theological Seminary in New Orleans, Louisiana and done some special work at Wheaton College at Wheaton, Illinois. He could speak Spanish fluently and would therefore have no difficulties with the language. M.L. with his wife and two small children, the youngest a babe in arms, moved to Morelia and began

his work with the seminary.

The Mexican Baptist Convention was gradually assuming the powers that conventions have so often assumed here in the States. The money of the Central Baptist Church had always gone direct to the Seminary. It was now suggested by the Convention that we send our money through the Mexican Baptist Convention. We told them at that time that we did not believe in conventions as such and that under no circumstances would we send our money through the Convention. The school was still sound in the faith and we saw no reason for withdrawing our support. We still believed that in the long run we would manage to keep the school from Convention control.

At the meeting of the Mexican Baptist Convention in Mexico City, a motion was put before the Convention that from now on all money received from any source and for any purpose in Mexico, go through the Mexican Baptist Convention. I asked for and received the privilege of the floor. I spoke through an interpreter. In speaking to the Convention, I told them very frankly and bluntly that if they passed such a motion that the Central Baptist Church of Little Rock would refuse to send the money that way. During this discussion the time ran out and it was postponed to the next day.

During the recess of the Convention, a missionary of the Southern Baptist Convention who handles the funds for the Convention came to me and told me of an incident that had occurred. A

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**HEALTH...**

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run the Clinton plan, thereby forcing people to join HMOs.

— **The “community rating” rule** would require insurers to offer the same basic health package to everyone in the region *at the same price*, thereby making no distinction in premiums paid by smokers and non-smokers, drug addicts and non-users. Those with healthy personal habits would subsidize the health abusers. Moreover, insurers would be required to offer supplemental insurance to everyone, *also at the same price*.

— **Lowest cost instead of highest quality** would be the guideline for HMOs under pressure to reduce costs. The quality of American health care would therefore decline. Use of specialists would be tightly controlled and limited, and “reasonable quality” would be forced on patients still willing to pay their own way. For those considering bribes or “going outside the system,” the Clinton health planners thought of that too. There are criminal penalties for infractions. Is this believable in America? A crime to select your own doctor!

As for *who pays the bill*, it would be the U.S. taxpayers of course. The Clinton allegation that his plan would provide universal health coverage for an addition 37 million Americans (current uncovered), improve the care of everyone, and that any increased costs could be paid primarily with an increased tax on cigarettes is ludicrous to say the least. Many economists have estimated that the Clinton health plan would cost \$200 billion to \$700

billion, all of which would be added to the public debt of \$4.36 trillion.

Economically the Clinton plan would be a disaster, as now written. Socially it would be threatening and coercive, forcing patients and families to surrender their rights to choose their own doctors and hospitals.

President Clinton closed his weekly radio address on October 2 with the observation that “the memory of thousands of people who failed to get adequate health care” is haunting. Perhaps he should also be haunted by the catastrophic cost of his health care ideas and the basic freedoms that he proposes to take from Americans, who, I predict, will not tolerate such action.

People should be alarmed at this impending example of socialism that is creeping on America and let their representatives and senators in Congress know their feelings. □

**LACY...**

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Baptist church in Texas had somehow heard of the Seminary and wanted to send an offering to the Seminary. Not knowing where the Seminary was located, they sent the funds to the Southern Baptist Convention Foreign Mission Board designated for the seminary in Mexico. The Foreign Mission Board of the Southern Baptist Convention had no contact with the Lacy Seminary so they in turn sent it to this other Baptist missionary with instructions for him to see that the funds got to the seminary. He in turn, having no connection with the seminary, turned the

funds over to the Mexican Baptist Convention with instructions to send it to the Seminary.

Some months went by and the church in Texas, not having received any message from the Seminary, wrote to the Foreign Mission Board. The Foreign Mission Board got in touch with the missionary, the missionary in turn with the Mexican Baptist Convention and asked them what they had done with the money. The Convention officials told him that they had received the money, but that they had felt that there was a greater need elsewhere in Mexico and so had applied the money to the greater need. The Foreign Mission Board then told this missionary that under no circumstances was he to ever turn any money over to the Mexican Baptist Convention and that if he did so he would be held personally accountable by the Southern Baptist Convention.

When the Convention resumed sessions the next morning, I again asked for the privilege of the floor, told them of this incident, and again explained that under no circumstances would the Central Baptist church send the money to the Convention. Evidently the Convention thought we were bluffing. They knew of our love for the work and our long continued support of Bro. Lacy. They believed that we would continue sending money.

However, there were some friends of the school, faculty and student body who knew that we were not bluffing. Some of them came to me and asked for the privilege of having a meeting in my hotel room at the Gran Palas Hotel. In the hotel room, we

discussed the matter at some length. At this meeting it was decided that we would do this — let the Convention, in spite of the fact that it had no money to operate the school, assume the obligations of the school. That the Central Baptist Church of Little Rock would secretly have an understanding with the faculty and student body that we would see that sufficient funds were on hand to pay the salary of the faculty and other expenses of the school; that at the end of the first month, a bill would be presented to the Convention for a month’s operating expenses to see what they would do. As we expected they had no money to pay the bills and consequently the committee that had been appointed by the Convention to operate the school voted to release it.

M. L. was in the States at the time the Convention voted to release the school. An emergency meeting was called at the Central Baptist Church in Little Rock to discuss the matter: M.L. and I left immediately after the service with authority from the church to meet with the faculty and student body and to take over the complete responsibility and operation of the school. Meeting in Professor Durán’s home, all arrangements were made to carry on the school exactly as before but now under the direct and personal control of the Central Baptist Church.

Because of some other problems involved, and also because we were not in sympathy with the naming of the school after man, it was unanimously decided by the

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**LACY...**

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group meeting in Mexico to change the name of the school from the G.H. Lacy Baptist Theological Seminary to the Latin American Baptist Theological Seminary. Another reason we changed the name was that we were already beginning to reach out to other countries. Two students had come to us from El Salvador and one from Costa Rica, so we felt that naming it the Latin American Baptist Theological Seminary would give access to other Latin American countries as well. Thus the school reopened in Morelia — the place where it had been for the last four years, under the name of the Latin American Baptist Theological Seminary.

Two years ago we felt led to move the school from Morelia to another location. One of the problems in making such a move was the fact that it seemed necessary to hold the school in a church building. This is a cover-up as the operation of such a school was contrary to the law in Mexico. Only a very few churches in Mexico had buildings large enough to accommodate the school. Bro. Lacy had followed the plan of moving the school ever since it had been organized. The plan was to operate the school in one section of the country until Baptist work had been established and then to move the school to another section in order to establish the work throughout the country.

When it became known that we were planning to move the school, we received four invitations to locate the school. Our first invitation was to locate in Vera Cruz. The

church in Vera Cruz is an independent Baptist church. We also received invitation from the cities of Villahermosa, Irapuato, and the city of Guanajuato. After much prayer and deliberation we felt very definitely led of the Lord to locate the school in Guanajuato.

There were three reasons for moving the school to Guanajuato rather than the other three places. First, we already had a work there under Bro. Cabrera. Second, it was in the exact geographical center of the country and we could radiate out from that section to other sections. Third, there was a great need there. We felt that by the establishment of the seminary in Guanajuato we could possibly do more good than if we located anywhere else.

Guanajuato is a large city. There is no evangelical work there of any kind except a very small struggling Methodist church. The city is entirely Catholic and pagan with the exception of our mission and the little Methodist group. At one time there had been a Baptist church there but when Mexico passed the law requiring missionaries to leave, the Baptist work folded up and until Bro. Cabrera established the mission there was no Baptist work at all.

We were fortunate in being able to secure an old hotel building for our seminary. Of course, we did not rent it under the name of the Latin American Baptist Seminary. It was rented by individuals and the seminary meets there secretly.

The building is over 200 years old but is ideal for our purposes. It has a large patio with flowering shrubs and some fruit trees. There are

sufficient rooms to take care of the men's dormitory, class rooms, study hall, kitchen and dining room. In addition, there are some rooms that can be used by the faculty. How long we can use this building as the seminary building is not known. If it should be reported to the government that the building is being used for religious purposes, it would be subject to confiscation by the government.

Realizing the need of a permanent building, we were fortunate in that we were able to find a small piece of property right in the very heart of the city that could be bought for a reasonable sum. The property had a dilapidated building upon it. That building has now been torn down and our new building is under construction. We hope within a few months to be able to secure enough funds to finish the building. When the building is finished it will be turned over to the Mexican government and in turn, the Mexican government will protect us in the use of the building. Until that time we are faced with the instant closure of our seminary by the government.

We want you to pray very much that God will bless this work and that God will protect us in the operation of the seminary and that in a short time we will be able to finish the building. □

**IRON...**

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The love of many waxes cold. Imitators of Demas, who loved the present world and left Paul, abound. The times demand men like faithful Luke and "profitable" Mark who value what is of God and will

stand unflinchingly for His truth whatever the cost.

I would press upon every Christian reader of these lines the importance of turning absolutely away from fellowship with those who are leading in the apostasy. The call of the Lord is distinct: *"From such turn away."* *"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."* *"We would have healed Babylon, and she is not healed; forsake her."* *"Let us go forth therefore unto him without the camp, bearing his reproach."* *"Have no fellowship with the unfruitful works of darkness, but rather reprove them."*

Christians will be held responsible for every penny they contribute to organizations that are apostate in character and for every act of fellowship that helps to make it easier for Satan's emissaries to pursue this nefarious work. Faithfulness to Christ demands separation from that which so gravely dishonors His name. □