

# the Baptist CHALLENGE

a voice of independent Baptists

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WHOLE NO. 396

## *"Ye Have Not Yet Resisted Unto Blood, Striving Against Sin"*

By Jim Velazquez,

In Hebrews chapter eleven the Apostle Paul gives his readers a long list of the heroes of the faith. He writes of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Joshua, and Rahab. Then he mentions Gideon, Barak, Samson, Jephthae, David, Samuel, and the prophets. These were victorious heroes he says, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, (and) women received their dead to life again."

Then the Apostle Paul begins telling his readers of another group of the heroes of the faith who sound more like victims than victors. He says, "And others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in

sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens and caves of the earth."

Finally in chapter twelve Paul challenges his readers to consider the prince of sufferers: The Lord Jesus "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." "For consider him," Paul writes, "that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *Ye have not yet resisted unto blood, striving against sin.*"

I want to preach on some things our Baptist forefathers shed their blood for! It would be good for Baptists living in the nineteen nineties to go back and remember that there were times when Baptist men, women, and children had to resist unto blood. It would be good for us to think about some of the suffering our Baptist forefathers had to endure so we could enjoy what we enjoy in the way of church today. Isn't it great to gather as a church and enjoy the fellowship of the saints and sing the songs of Zion. Our Baptist forefathers shed their blood so we could enjoy this precious fellow-

ship. So we could enjoy the precious liberty to sing the songs of Zion and preach the gospel of our Lord and Savior Jesus Christ.

"Ye have not yet resisted unto blood, striving against sin." But I want you to know *the first Baptist resisted unto blood striving against sin.* When King Herod committed adultery by taking his brother Philip's wife, John the Baptist preached against it. He told King Herod it was not lawful for him to have his brother's wife. King Herod immediately had John the Baptist imprisoned and later Herodias saw to it that John was beheaded for taking a stand against their sin. And thus began the flow of Baptist blood down through history!

Baptists living in the nineteen nineties need to remember that our Baptist forefathers resisted unto blood striving against sin. And we need to preach against the sins of our day and age. We need to lift up our voices like a clarion trumpet warning about and denouncing sins like alcohol, cigarette smoking, pornography, rock music, abortion, fornication, homosexuality, and adultery. John the Baptist would roll over in his grave if he knew about the number of Baptist preachers in our day and age who

have fallen into the sin of adultery. God help us to put up a hedge around our family relationships and resist unto blood striving against sin, that sin not enter in and destroy our families.

The second thing Baptist suffered and shed their blood for was preaching that *Jesus Christ is Lord to the glory of God the Father.* First they suffered at the hands of the Jews. When the first church at Jerusalem began to grow (It grew from the twelve the Lord had called to be Apostles to one hundred twenty, and to the one hundred twenty were added three thousand souls, and then multitudes were added. Yea, historians say that the first church at Jerusalem numbered some twenty thousand members.) Then the Pharisees, Sadducees, and Scribes became alarmed and they made efforts to destroy the first church at Jerusalem. They persecuted the church and imprisoned the apostles. They had them beaten and told them they could no longer preach in the name of the Lord Jesus Christ for they had turned their world upside down.

Later Stephen was arrested and brought before the Sanhe-

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The Book of Revelation -- Message #19

# The Church at Thyatira

By M. L. Moser, Editor

*“And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am*

*he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.”*

—Rev. 2:18-29

These seven churches are all in the same general area.

None of them are very far from the others, and they form a rough circle, with the city of Thyatira about 40 miles SE of Pergamos. This church and this city was the least important of all the seven cities of these that we have been talking about.

It was the center of some commercial activity and was famous primarily for its trade unions or guilds because they were well organized and powerful, and controlled every trade. The one thing that they were especially known for was their dyeing of material or cloth. You remember the Lydia that you read about in Acts 16, a seller of purple, was from this city, and she was among the first of the congregation at Philippi.

We find that Apollo was the chief god of this city. As you read about these cities, and about the various gods and goddesses that are mentioned in connection with them, you begin to understand just how much paganism there was throughout the world. They had various kinds of gods and every city that you come to, had gods that you do not even hear about anywhere else. Then, of course, there will be certain gods that seemingly are common among all of them.

Here at Thyatira, Apollo was the chief god, but there was very little evidence of Emperor worship. Two other gods were very prominent, and they did have temples built to each of these. One was called Tyrimnos and the other was called Sambethe. These were two gods that you do not read about in any of these other cities.

The city of Thyatira had this church located within it. A small church, not as large as some of the other churches that we read about, and yet, as we read about this church, we find that she receives more praise than all of the other churches, and the praise is an evidence of the good works that were carried

on within this church. This church seemed to be very active, highly organized, and performed many good works of charity. They were instrumental in winning converts from both outside and inside the city, and they were faithful to the Lord in spite of the persecution they had to undergo.

As you read about the church at Thyatira, one can compare them with the church at Ephesus, for these two churches are both praised and blamed. When you look at the church at Ephesus in Rev. 2:5 we find that Ephesus has gone back. It says: *“Remember therefore from whence thou art fallen, and repent, and do the first works.”* Ephesus, then, has gone backward. Yet as we look at the church at Thyatira we see that this church is an on-going church, it is a church that is going forward rather than on the move backward.

We find a basic difference or distinction between these two churches. First we find that in Ephesus there is much zeal for orthodoxy, that is for doctrine, but there is little love within the church. But in Thyatira we find the reverse is true, for there is much love in Thyatira, but there is a carelessness about false doctrine. Where the church at Ephesus did not allow false doctrine to enter into the church, not permitting it or allowing it, the church at Thyatira allowed false doctrine to enter in and this was the danger confronting the church, the danger or the peril of compromising with heathenism.

Now I want us to notice *“And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass”* (Rev. 2:18). In every letter we find that the Author is identified by using two quotations that

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## THE BAPTIST CHALLENGE

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# Seminary To Open In September

By M. L. Moser, Editor

Brother Larry Jones, pastor of the Central Baptist Church and I have just returned from a fast one-week trip to the Yucatan peninsula and a visit with the faculty of the seminary in Cárdenas, Tabasco.

For those who have been reading about the mission work in **The Baptist Challenge** through these many years, you will remember that the church here in Little Rock last year was led by a former pastor to make the decision to phase out the seminary in Mexico which we started and which we have been operating for nearly 40 years, and to fully withdraw from the work in Mexico which is nearly 91 years old, having been begun by Dr. G. H. Lacy who went to Mexico in 1903 and became a member of our church before he passed away in 1949. However, our new pastor, Bro. Jones and the church, after much prayer, decided to resume full support of the seminary, and so the seminary will reopen for classes this September. School has been out for some five months already, and the men who were studying in the seminary have been working in churches and missions throughout the region, and we are hopeful that all of them will return to resume their studies.

For those who may not be familiar with our seminary, we have a five-year Bible school named **Latin American Baptist Theological Seminary**. We have graduates from the seminary that are working all over Mexico, but particularly in the five southeastern states of southern Old Mexico, and we have the largest work of any Baptist in the entire region, larger than any of

the Conventions or Associations, and probably larger than any other denomination. However, there are several distinctions between our work and other Baptist work in the area.

First of all, we were the first Baptists in the entire region. The other Baptists that are now in the area came many years after we opened up the work, and sorry to say, most of them instead of starting their own work, simply tried to split ours. They were successful only in a very few cases.

Secondly, we are independent Baptists, and the missions and churches that we begin are taught to be independent Baptist churches. The other churches are affiliated with either an Association or a Convention. Some are affiliated with interdenominational movements. *We are not!* We are Baptists just like Baptists during New Testament days.

Thirdly, we do not pay any of the Mexican preachers. We do have a paid faculty for the seminary since they devote full-time to the teaching in the school, but we teach each mission and church that they are to pay their own expenses. This includes not only their utilities, but also the salary for their pastor. *Every church and mission that we have started pay their own pastor and all of their own expenses.* This makes our work distinctive, as the Associations and Conventions pay their pastors and workers.

Fourthly, we do not build buildings for the churches and missions. We have been faithfully teaching, not only in the seminary but also among the churches and missions, that

they should build their own buildings and not depend on money from the United States. In every case that I am aware of, all the denominations in Mexico, including Baptists and even some independent Baptists, build the buildings for the Mexicans. *We do not.* We teach them that they are to build their own buildings, *and they have.*

While we were in Mexico just a couple of weeks ago, (this is being written August 4) we had the privilege of visiting several churches, all of them with their own buildings, and in some cases, their church building was the best building in the entire village or town, all built with tithes and offerings from their own members. For me it was a thrill and joy to see these churches that we had started, and for many years, these churches had met in small buildings made with bamboo cane walls and thatched roofs with dirt floors and homemade benches, now meeting in good concrete-block buildings, concrete floors, windows, a good corrugated asbestos roof, a good PA system, and many of them even have a synthesizer that they use with their singing. Paved roads now go out to these churches where before we had mud trails and had to walk to them. Today you can drive an automobile right up to the door.

Truly God has greatly blessed this work in Mexico. It is when one begins to visit the many churches of the area that you can begin to realize the importance of the seminary. In fact, we met one pastor from Kentucky while in Yucatan, and in talking with him about the

seminary, he told us that every preacher that he had met in the entire area had been to our seminary. In other words, the seminary has done a tremendous work of spreading the gospel, baptizing the converts, and organizing churches everywhere.

It is for this reason that we believe that the seminary must go on. I know of no mission work anywhere in Mexico that has had such an impact upon the entire country of Mexico. What we have been writing about is the work that has resulted from the seminary being located in just the state of Tabasco alone, and before this the seminary was located in Oxaca, then Puebla, then Morelia in the State of Michoacan and later in the city of Guanajuato, both in the central section of Mexico, and similar work was begun in those areas also.

I want to say at this point that this is not just the work of Central Baptist Church of Little Rock though it is owned and operated by the church. There have been many churches and individuals throughout the United States that have helped in the support of this work throughout all of these years. I moved to Mexico in 1952, and there are many churches that began the support of this work while I lived on the field, and continued to do so up until this past year. For this we are deeply appreciative of your prayers and support during these many years.

However, a letter was sent out from our church a little over a year ago, informing these churches that support of the

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come from chapter one where John gives us a description of the Lord in heaven. We find here that He is referred to as "the Son of God." This, of course, indicates His being infallible, so that whatever He commends about this church, we know that it is true. Whatever He criticizes about this church, we know that also is true.

It also says, "*Who hath his eyes like unto a flame of fire, and his feet are like fine brass.*" You turn back to Rev. 1:14 and we find this same thing mentioned here. His eyes refer to His omniscience. He sees everything. His feet "*being like fine brass,*" refers to His strength. He is strong.

We find that this letter is divided into two portions. The first part is addressed to the church as a whole, that is verses 18-23; the last part, beginning with verse 24 through the end of the chapter is addressed to that faithful remnant that is still within the church. Beginning in verse 19 we note the commendations that are made of the church. We pointed out to you that the faithful in that church are growing. They are increasing in these six aspects. He says, "*I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first*" (Rev. 2:19). Now these are virtues that every church should desire to have. These are virtues that we at Central Baptist Church should not only strive to have, and desire to have, but we really ought to have these virtues.

First He says, "I know thy works." Secondly, "charity" or love, Thirdly, "and service." This refers to their ministry, their service ministry. Then He says, "And faith." Next, "thy patience." That means their steadfastness. And then he repeats again "thy

works." So she is commended because her last works are more than her first works, for it says, "and the last to be more than the first." This church had many things that were very admirable about them; things that we ought to strive to have.

Remember this, that a church can only possess these things as the members of that church possess them. You and I together, as individuals are going to determine whether our church has these qualities or not. We cannot expect the church, our church, Central Baptist Church, to have these qualities unless the membership of the church possesses these qualities. So when we think about this, this in reality is talking about the individual members that make up the membership of that church in Thyatira. If we're talking about these qualities being true of Central Baptist Church it would mean that these things should be true of each one of us as individuals.

I want us to apply this and make it a personal test, a personal examination. The Lord tells us that we are to judge ourselves (1 Cor. 11:28; 2 Cor. 13:5; Gal. 6:4) and here are some things by which you can judge yourself. How can you determine spirituality? Well, to a certain extent, these are quality points that will total up to whether you have sufficient quality points to be a spiritual person or not. Some people have the impression that spirituality is to be determined by prayer, Bible reading, and by church attendance. Now all of these are a part of it, but here are the things that will help to determine it.

He says, "*I know thy works.*" The Lord knows your works. He knows your life. He knows what you are. He knows everything about you, and He knows your works whether they are few or many. He knows what kind of works they are. This is

something we must always keep in mind. The Lord says, "I know thy works."

Next He says, "*and charity*" or love. The Lord knows our love. Sometimes we can carry on work without love, and this was the thing for which the Lord criticized the church of Ephesus. The church at Ephesus was an ambitious church, an active church, a working church, but the Lord says that they were a church that was working without love. It is possible for us to be active, be working, be busy all the time, and still not have this inner love that the Lord desires that we have, a love not only for Him, but a love for His people, and then a love for those who are not His people, the lost or the unsaved. It is possible for people to be active, to be working, and to do so, without love. So then work alone is not a measure as to whether you are spiritual or not, because here was a group that worked in Ephesus, but had no love. So just because you're active, just because you are working, are busy all the time, does not necessarily mean that you are a spiritual person.

What kind of love do you have? Now that's where the question comes. Love! What kind of love do you have? Now the Lord says, "*I know thy works, and I know thy love.*" The Lord knows you. He knows whether it's all a front. He knows whether it's all just show, whether it is all sham, or whether what you do proceeds from a real heart of love for the Lord. Every bit of our work ought to emanate from a heart of love.

If we sing in the choir, the purpose and the motivation for our singing ought to be out of a heart of love for the Lord. If we play the piano, or the organ, our motive ought to be out of a heart of love for the Lord. If we are a deacon, an officer, a Sunday school teacher, we ought to do what we do motivated out of a

heart of love for the Lord. This ought to be what prompts us, motivates us to do what we do. Simply to do the work and not do it because of love is not a symbol of spirituality. We must show our love, not only in our action, but in our heart as well. We must get our heart involved in what we are doing. This is true of every aspect of church work. It involves not only Sunday school teaching but it involves nursery workers, and it involves any and every aspect of the church. What ever you do for the Lord, you ought to do it because you love the Lord Jesus Christ.

I mentioned last week that the church needed the yard cut, and we had three men that came down (maybe some others did), and cut the yard. The motive, even in our cutting the yard, ought to be out of love for the Lord. Any time you work for the Lord, any time you do service for the church, it ought to be motivated by a heart of love. So He says, "*I know thy works, and charity, and service.*"

Now our service is a ministry. There is a ministry that we can perform in our love for the Lord. Service ministry. What is this? Sometimes it may be visiting in hospitals. Sometimes it may be visiting in nursing homes. Sometimes it may be visiting those who are shut-ins. This is a service for the Lord.

I never was really acquainted much with nursing homes until my mother-in-law was in a nursing home. Edith, of course, went over there every day, usually twice a day, and for most of those ladies that were in there (there were a few men there, but most women outlive the men, so there was not as many men in there), some of them never had anybody ever visit them, even from their own family, much less anybody else. Now I'm not try-

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ing to make it too pointed, but how many of our own people ever go to visit members of our church that are in a nursing home? We had very few members that went to see Mrs. Fryer while she was in the nursing home. And yet she was just as faithful, regular, and active in her attendance of our church, teaching and working with our Sunday school and in our nursery, as any member we've ever had. Yet some never even made one single visit to visit her in the nursing home. We've got others in the nursing home just like that right now. These are services or ministries of love that we can do for those who are the members of our church.

I began to think, just suppose that I had to be in a nursing home. I imagine it gets rather lonesome. Who knows, maybe some day I may be in such a position that I may have to be in a nursing home because of the kind of care that is required, but our motive ought to be out of love, the love of God's people. We ought to demonstrate our love for the Lord's people as well.

Then He says, "*I know thy faith.*" We ought to be faithful and we ought to have "*the*" faith. Now He's not talking about salvation. We know that salvation is by faith, but as you know, there are two kinds of faith spoken of in the Bible. There is what is referred to as "*saving*" faith, and then there is "*the*" faith. This is what Jude wrote about when he said "*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith*" (Jude 3). Now that's not talking about salvation but doctrine. This is talking about

doctrine and our faithfulness in serving the Lord.

Next he says, "*and patience*" or steadfastness. You see, patience or steadfastness is what the Lord looks upon as well. The Lord wants us to be steadfast in our Christian life. Not be one thing today and another thing tomorrow, but be steadfast, continually staying within that realm that we ought to be in as a Christian. It has been said that the greatest ability that a man possesses is dependability, and that's what He's talking about. Being steadfast, being dependable where the Lord can count on you any time He needs to.

Being patient and steadfast "*and thy works; and the last to be more than the first.*" So she is commended because her last works are more than her first works. She started out, but she didn't just taper off and gradually quit, but her last works were even greater than when she began. There was a steady increase and a growth in her works. The very opposite was true of the church in Ephesus. It worked in reverse. That is not the way the Lord intends it to be. The Lord intends that we begin small and little since we are a babe in Christ, and as we learn, then we increase and grow, and we are to increase in our work as well, so that our last works ought to be greater than our first works.

Did you know that this is the way the Lord intended it to be for each of us? You take for example, and I mentioned this some years ago, somebody was talking about people's ability to serve the Lord. They talked about how when you are first saved, that most people are saved while they are young, and while they are not able to do very much for the Lord. You take a young teenager, there's not a lot that they can do in church work and in their service for the Lord. Of

course, there is much that they can do, but you see, with school work, and with their studies, it takes much of their time, even out of school hours, to study in obtaining their education. And really, young people, you need to study and become well educated because the Lord can use you to an even greater extent the better that you are educated.

Then after you pass through that, you usually go on to college. In college you have much time to study and to make your grades and to prepare yourself, it's a full-time work, being in college and studying.

Then you have marriage that comes along, and the beginning of a family. You have to get out and get a job. Usually your first job doesn't pay very much, and you have all these early expenses in setting up a home and in getting your family established, buying all the things necessary for a young family with children, so that it takes all your time, and nearly all your money. So again, it does not really leave a lot of time that you can serve the Lord. For a young family, they have to spend a lot of time in doing these things.

By the time you get to middle age, your kids are then in college or high school, and of course, by then you have finally gotten your home established. You have your future years now laid out and ready, but your family, your children, are going to high school or college, and any of you that have had kids in school know what kind of cost that is. So again, that takes a lot of your time and money.

During the early times of your work, you are preparing yourself and getting ready. By the time you reach above 50 then you begin looking toward the time of retirement and so you are preparing for retirement. Then, the kids are gone. You're by yourself with just the wife. The kids are coming over with

grandkids maybe, but did you know that when your kids leave home, and they leave college, and they're married and on their own, it is then that you have a large amount of time that you can serve the Lord. And when you do retire, you do not even have a job that causes you to punch a clock or put in a certain number of hours, and it is at that point *that you have the maximum amount of time to serve the Lord. It is then that you can be of greatest service to the Lord.*

But what happens? We reach that point, and we begin to look at our retirement years as though they were ours. We begin to think that we can do things we couldn't do before, and we begin to do all of these other things, and when we are most able to serve the Lord, we don't have any time for Him. Yet, we have more time that could be used for the service of the Lord than at any other time.

Usually, if you wait very long after retirement, your health is such that you cannot serve the Lord. Your body begins to break down, you cannot be as active, so that you can't do this, you can't do that, you can't do the other, and you find out that because of health, you're not able to serve the Lord. So you see that the time that you should devote to the service of the Lord is pretty well going to be limited to the time when your kids are out of college and before your health breaks down so much that you have to stay at home.

But what happens? In most cases, this is the time we've been talking about doing the things and going places we could not do earlier. Instead of using what life we have left as a means of service to the Lord, we use it as a means of what we might term the gratification of the flesh. Doing what we want to do and ignoring the Lord. This is why

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the Lord does not have more workers for Him today. From the time we're young on up, our time is occupied in getting trained, getting prepared, getting a job, getting established, raising a family, and getting the family out of the house, married, etc. and then when we do have time to serve the Lord, we don't want to. We want to do what we want to do.

Now this is where this church of Thyatira needed to serve the Lord, and the Lord said, "I know thy works." This applies to each of us as individuals. "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." Are your last works greater than your first works? Sometimes we can reach the point of middle age and beyond, and instead of our last works being greater than our first works, they actually taper off; they become less, and less, and less. It's not long until whether we want to or not, we find that we are unable to serve the Lord because of our health.

Now brethren, it ought not to be that way. We ought to put our last works as a work of growth so that when we reach this time, we can actually serve the Lord more than what we have in the past. This is what he said about this church.

But its noteworthy and something that I think we need to notice right here. This church, in spite of having the outstanding virtue of love, since it is the only thing the Lord commends, the Lord had to complain about this church as well. Though she maintained a kind of love, some where along the line she lost her love of the truth. Now Ephesus was commended because of her doctrinal purity, the fact that she would not allow false doc-

trine to be in her midst, but she didn't have love. Here was a church that had love, but she grew lax because she lost her love of the truth.

Notice, beginning in verse 20, "*Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works*" (Rev. 2:20-23).

This church was a working church, a church that was commended because of her works, her love, her service, her faith, her patience, and the fact that her last works were better than her first works. And yet in the midst of all of that, the Lord says I have somewhat against thee, and this which He has against them, is that that church allowed false doctrine to enter into the church.

This shows you that it is very dangerous to go to one extreme or the other. The Lord has given us two things. There is first of all love. Secondly, there is doctrine. These are like two rails of a railroad track. We are to have both love and sound doctrine. What we find here are examples of the church at Ephesus who maintained sound doctrine but did not maintain love, and the church at Thyatira that maintained love but did not maintain sound doctrine. The Lord says both of them are wrong. We are to make sure that we have both of

them. It is just like riding an automobile or train, but riding on one wheel. The Lord wants us to stay on both wheels.

Now there are churches today that make these errors. There are some churches today that all they talk about is love. All they talk about is evangelism. All they talk about is soul-winning. All they're interested in is trying go out and tell the world, we love the world. We're interested in seeing the world come to know Jesus Christ as their Lord and Savior. Now there's not a thing wrong with that.

Then on the other hand, there are churches that are more interested in making certain that they are a doctrinally sound church. They emphasize doctrine. They maintain a very close tab on what is taught within their church. They're able to diagnose false doctrine and their pastor and their teachers emphasize this so that the people might be made aware of false doctrine, lest they be brought under its influence and be led astray. Nothing is wrong with this. *Both of them need to be practiced and need to be preached.*

A church needs to be a church that is sound in doctrine. We need to warn our people, we need to influence our people, we need to point out to them the danger of all these cults, all these isms, all of these false doctrines and false heresies, as we find today so prevalent even among so-called Baptist churches. I'm talking about the charismatic movement with their so-called divine healing, speaking in tongues, and all of these kinds of things along with their so-called "baptism in the Holy Ghost," all of which are false doctrines and are not for our generation or time. All the cults and the isms such as the Moonies and their Unification Church, or these "Jesus Freaks",

and all of these others, we need to warn and be on guard against all of these things. That's true.

At the same time we need to be sure that we have real genuine love for lost souls. We need to show that we have real genuine love for men and women that are all around us, that are dying and going to hell. It does not matter how sound you are in doctrine, it matters not how straight you are in your doctrine. You can be just as orthodox and sound as you can be, but of what value is it if you don't care whether people die and go to hell or not. That is the purpose of orthodoxy. The purpose of soundness, the purpose of doctrine is to make certain that we maintain the purity of the Word of God so that we will have the true and right message that will go out and reach men and women with the gospel of the Lord Jesus Christ. You will never do this if you do not keep a straight church. In time, false doctrine will soon lead to a false gospel, as we see here within this church of Thyatira. The difficulty is here because they allowed this false doctrine to enter into that church. They soon lost the pure true gospel. They allowed false doctrine to pervert their love, so that their love soon was perverted, and it resulted in a false gospel that would not save anybody at all. What we need is to make sure that we have real love.

Let me apply this right now. I believe that our church is doctrinally sound. I believe you will find that Central Baptist Church can measure up to be as straight and as sound on doctrine as any church in the world. I believe that with all my heart. I wish I could say the same thing concerning our love. Where do you fit? Are you straight and are you sound in doctrine? Fine! What about your love? This is where our problem comes. The church at Ephesus

(See **CHURCH** on page 16)

**MEXICO...**

(Continued from page 3)

seminary was going to be discontinued and that their offerings would no longer be needed, and they no longer needed to send their offerings to the seminary. This has now all been changed. Property has been purchased in Mexico for the Seminary, and it is now being readied for the beginning of classes in September. Though we will no longer be paying rent for a building to be used by the seminary, we will still have the expenses of the school. This means that the offerings will still be needed. Though we do not pay any salaries to pastors in Mexico, we do pay the full cost of operating the seminary. This includes paying the faculty, utilities, and providing for the needs of the men who enroll as students. We provide them their books, food, medicines and personal needs. If they go to begin a mission work in a new area where there are no believers as yet, we provide them with bus transportation, food, and sufficient to spend the night. This does not happen very often, because when a request comes in from a town or village for a student from the seminary to come and help them begin a mission, we always tell them that they need to provide him with his food and lodging while there, and in nearly every case they do.

All of this has been written in order to bring you up-to-date with the status of the mission work in Mexico. For our many readers, I hope that you will continue to pray for this work. For the churches that have supported this work in the past, I pray that you will be able to resume your support of the work. We will begin once again giving regular reports of the work in Mexico. I have asked the members of the faculty to send us

a monthly report that we can print in **The Baptist Challenge** and also I have asked them to get a written report from each of the men in the seminary that we can translate and use in the magazine also. We may not use them every month, but we will keep you fully informed as to the work in the churches, missions and seminary in Mexico.

I want to personally thank each of you for your prayers on behalf of my wife and me in response to the request for prayer that I made earlier this year. God has marvelously answered your prayers (and ours), and once again the church here voted for me to be in charge of the mission work in Mexico as well as continuing my work with Challenge Press.

I would like to issue an invitation to our readers to make a trip to Mexico to visit the mission work. I shall be happy to accompany you, and I am sure that you will never be the same after a visit to the mission field.

Some pastors who have already visited the field include: Gene Seay, now a missionary in Alaska; Harvey Bynum, Immanuel Baptist Church, Wellington, KS; Elton Wilson, formerly pastor of the Bible Baptist Church, Clarksville, TN; Al Locke, formerly pastor of Lake Worth Baptist Church, Ft. Worth, TX; Bob Ross, Houston, TX and publisher of the works of Spurgeon; Gary Coleman, Lavon Drive Baptist Church, Garland, TX; John R. Gilpin, former editor of **The Baptist Examiner**, now with the Lord; Duane Phy, First Baptist Church, Clute, TX; Max Smiley, Edgewater, TX, and others whose names I cannot think of at the moment, along with many members of the Central Baptist Church here in Little Rock.

(See **MEXICO** on page 10)

## 40th Annual Bible Conference In Little Rock

### October 24-26, 1994

Dates have been set for the 40th Annual Bible Conference of the Central Baptist Church in Little Rock. The first Bible Conference was held in 1954 with Bro. T. P. Simmons preaching a series of messages on "*The Trail of Blood*," and we have continued every year since then. This year our services will begin on Monday evening October 24 and will conclude with the evening service on Wednesday, October 26.

We are not able to tell you the exact location as to where the conference will be held, but negotiations are presently going on, and we hope to

be able to inform you next month. Readers of **The Baptist Challenge** know that all of the church facilities were sold nearly a year ago and therefore the church does not have a place to meet. Ground-breaking should take place this month for the new facilities, but they will not be ready for use by the time of the Conference. The church is temporarily meeting in the Community Room of the University Mall, but this is not adequate for our Conference, so we are presently searching for a place for the Conference to meet. We hope to be able to inform you next month as to the location of the Conference.

### Debtors Can Gamble But Not Tithe

The Clinton administration has provoked an outcry from a religious group by arguing that parishioners who are in debt and heading for bankruptcy cannot contribute money to their church.

Supporters of a 6-month-old law designed to protect worshippers from government interference say the view taken by the Justice Department in a Minnesota bankruptcy case undermines the new statute.

"The department's position is a slap in the face to our religious community, and it should not stand," said Sen. Orrin Hatch, R-Utah, the new law's co-author.

At issue is an attempt by creditors to collect the \$13,500 that Bruce and Nancy Young gave to the Crystal Evangelical Free Church of New Hope, Minn., in the year before they filed for bankruptcy.

The church is appealing a federal judge's ruling that the

money must be turned over to the creditors. The Justice Department sided with the creditors, arguing that the case could open a loophole for criminals to hide their assets.

The Youngs observed the practice of tithing, giving the church each week 10% of the gross earnings from their electrical contracting business.

"There is no instruction in the Scriptures (where) God says you only give to me in the good times," said the Rev. Stephen Goold, the church's pastor. "The government is saying we will now tell you how you practice your biblical faith."

A judge held in 1993 that because the Youngs got nothing of value for the church donations, the offerings amounted to a fraudulent transfer of their assets.

Before filing for bankruptcy, debtors can spend their

(See **TITHE** on page 12)

**MAP Plane Found After 38 Years.** The remains of the plane that carried Nate Saint, Jim Elliot, and three other missionaries to martyrdom in the Ecuadorian jungle four decades ago have been discovered. The Piper PA-14, damaged and abandoned by the missionaries' attackers, was discovered June 4 in a sandbar. Missionary Aviation Fellowship (MAP) pilot Bill Clapp retrieved a 7-foot section of the plane, but heavy rains forced postponement of its complete removal. The slaughter of the five as they tried to contact the Huaorani Indians, then known as Aucas, made headlines worldwide in January 1956. The men's sacrifice inspired several books and animated a generation of new volunteers for missions in the 1950's and 1960's. The tribe was contacted successfully 19 months later by Saint's sister, Rachel, and Elliot's widow, Elisabeth. Ten years after the massacre, Saint's daughter, Kathy, was baptized by two of her father's killers, who had become leaders in the Huaorani church. A Huaorani translation of the New Testament was given to the indigenous church in 1992.

\* \* \*

**Doubt Or Assurance?** One of the great sins of our day concerning evangelism is preachers and personal workers giving assurance to people who doubt. There is absolutely no verse telling us to do so. It is the ministry of God's Spirit to give assurance

(1 Jn. 5:11-13; 4:13; 3:24). One should not *believe* they are saved, they should *know* they are saved.

\* \* \*

**A Horrible Dream.** I dreamed that the Lord took my Sunday offering, and multiplied it by ten, and this became my weekly income. In no time I lost my color T.V., had to give up my new car .... I couldn't even make my house payment. After all...what can a fellow do on \$10.00 per week. (Suppose the Lord took your offering and multiplied it by ten and made that your weekly income. How much would you make? Tithing is more than a duty — it is a great privilege.

\* \* \*

**1994 SBC Meeting.** Various speakers at the Southern Baptist Convention meeting in Orlando, Florida, denounced other religions, new age religions, pre-marital sex, liberal theology, universalism, moral relativism and abortion. Few, however, urged that the Southern Baptists do anything about the fact that more than 900 women are SBC pastors and that more than a thousand SBC pastors and more than a million members of the SBC are Freemasons. Masonry, according to its official writings, is a religion which teaches that Jesus Christ is not God and that a man must work his own way to heaven. Southern Baptists elected Rev. James B. Henry, 56, as their new president, over the Rev. Red Wolfe, 56, head of the Southern

Baptist Convention executive committee. Both men claim to be conservative, but Henry is viewed as more personally conciliatory. Henry has vowed to mend fences with "conservatives" disaffected with "fundamentalist politics." Wolfe is allied with those who have demanded that SBC agency heads and seminary presidents toe a strict doctrinal line. The vote was 9,876 to 8,023. — *The Christian News*.

\* \* \*

#### Let's Get Presidential.

Fearing that news of White-water and sexual-harassment charges could erode public confidence in President Clinton's character, advisers are urging him to watch his temper and avoid swearing. "It's not easy," says one high Administration official. "The President uses the F word a lot." — *Time Magazine*, 6/27/94, pg. 20.

\* \* \*

#### Unborn Babies Feel Pain.

Even fetuses feel pain, according to preliminary evidence by British researchers. The findings suggest fetuses should have pain relief when undergoing such invasive procedures as blood transfusions, said Dr. Nicholas Fisk, the investigator at Queen Charlotte's and Chelsea Hospital in London. [How about an abortion?] The study will be published in Saturday's issue of *The Lancet*, a medical journal. The investigators studied 31 fetuses between 23 and 34 weeks of gestation that needed to have blood withdrawn for

life saving procedures. Fifteen fetuses had blood taken from a liver artery. The rest had blood taken from the umbilical cord, which has no nerves. "Five or 10 years ago people thought newborns didn't feel pain, and now analgesia for newborns is widespread. This is the first direct evidence that the human fetus may experience pain too," Fisk said in a telephone interview from Jerusalem, where he is attending a medical meeting. — (AP)

\* \* \*

**Sidestepping Equal Access Costs School \$97,000.** A school board in New Jersey will pay nearly \$100,000 in attorney's fees for trying to sidestep the Equal Access Act. The case, *Pope v. East Brunswick Board of Education*, began five years ago and ended with a victory for a group of high school students who wanted to hold a Bible study on school property before the beginning of the school day. After the U.S. Supreme Court ruled in favor of students in a similar case in 1990, *Board of Education v. Mergens*, the New Jersey school board revised its guidelines for student groups. The school board required all faculty advisors to participate in clubs they advise, creating a conflict with the Equal Access Act, which prohibits teachers from participating in or leading Bible clubs. In April 1993, the U.S. District Court in Newark decided in favor of Donna Pope and other students in the Bible club. Rejecting the school board's policy, the court stated, "One can think of few more bla-

tant and disingenuous ways to subvert Congressional intent.” The school district petitioned the U.S. Court of Appeals for the Third Circuit, but lost again last December. On May 19, the school board agreed to give up the battle and pay \$97,000 for Donna Pope’s attorney fees. “This case sends a loud and clear message to school boards nationwide,” commented Steve McFarland, director of Christian legal Society’s Center for Law and Religious Freedom. “Equal Access is the law. This is the third case in three years where school districts have had to pay large settlements because they refused to obey that law.” In 1991, the Buffalo School Board paid \$125,000 for students’ legal costs in an equal access case that lasted four years. Currently, a petition for over \$500,000 in attorney’s fees has been filed in the U.S. Court of Appeals for the Ninth Circuit for a seven-year equal access case in Renton, Washington. Donna Pope’s attorney, CLS member Susan Rankin, donated nearly 400 hours of her time to battling this case. Rankin said, “I’m relieved it is finally settled, and I hope school boards will be wiser in how they spend the taxpayers’ money in the future.” McFarland added, “School boards nationwide had better get the message soon or be willing to give up large portions of their budgets.”

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**CBS Orders New Episodes of “Christy.”** “Christy” isn’t on the CBS fall television schedule, but the network ordered 13 new episodes and will

use the program as a midseason replacement, the network announced May 17. “Christy,” based on the Catherine Marshall novel by the same name, has been hailed as a family-friendly series, and has gained a devoted following in the Christian community. Ratings for the debut were high — fifth overall for the week — and the program performed well in ratings despite sharp competition in its Thursday evening time-slot. Starring Kellie Martin in the title role and four-time Emmy winner Tyne Daly as a Quaker missionary, “Christy” tells the story of a young girl in 1912 who leaves her home in the city to become a teacher at a mission school in the remote mountains of East Tennessee. Christian leaders have praised the program for its sympathetic handling of the Christian faith.

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**AT&T Supports Homosexual Movement.** The decision by communications giant AT&T to be a major sponsor of the Gay Games IV and Cultural Festival in June in New York was no surprise, says the American Family Association. Corporate sponsorships for the homosexual games went at prices up to \$250,000. “AT&T has long been a leader in promoting the homosexual lifestyle,” said Donald E. Wildmon, president of AFA. “The company for years has observed Gay and Lesbian Awareness Week and presented ‘homophobia workshops’ to promote homosexuality to their corporate managers. They have been giving special corporate recognition and sup-

port to the homosexuals and employed by the company for years.” In addition, AT&T recently began a direct mail advertising campaign seeking support from homosexuals. The promotional mail comes in a lavender envelope, contains a rainbow colored telephone card, a letter from AT&T’s “Lesbian, Bisexual and Gay” employee group and a brochure showing a male homosexual couple. The caption on the front of the brochure reads, “A call for change.” Other ways AT&T has promoted homosexuality include: the sponsorship of the homosexual musical *Falsettos*; the use of Brian McNaught’s video “On Being Gay” to indoctrinate AT&T employees; and the promotion of “comprehensive” sex education programs which advocate homosexuality. In addition, at the National Lesbian and Gay Journalists Association in 1993 AT&T was among companies named as progressive because of support for homosexual causes. AT&T also advertised on the recent episode on the CBS television show **Northern Exposure** on which two homosexual men were married. — AFA Journal. [Editor’s comment: Because of the above, I have changed from AT&T to MCI effective today, August 2.]

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**Blasphemy Law Backfires In Pakistan.** A recent judgment by the High Court in Lahore decided that the country’s blasphemy laws apply to all the prophets of Islam, including Jesus. Blasphemy carries the death sentence in Pakistan. But under the judgment, worshipping Jesus as the son of God could

now be interpreted as committing blasphemy. The decision was made after a bishop petitioned the court to grant the same legal protection against blasphemy of Jesus as of Mohammed. The bishop received more than he asked for.

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**Just the Facts.** Liberals tell us that severe punishment does not deter crime. Well what are the facts? Look at the facts below and decide for yourself. This information is from the *Los Angeles Times*:

<u>Singapore</u>	<u>Los Angeles</u>
<u>Population:</u>	
2.75 million	3.5 million
<u>Homicides per year:</u>	
58	1,100
<u>Rapes per year:</u>	
80	1,855
<u>Robberies per year:</u>	
1,008	39,227
<u>Car thefts per year:</u>	
3,162	65,541

It appears that a return to corporal punishment would be a big improvement over incarceration.

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**Breyer Is Bad News For Christians.** The appointment of Stephen Breyer to the Supreme Court is of great concern

(See WNR on page 10)

## WNR...

(Continued from page 9)

to Christians. He, as was President Clinton's other appointment (Ruth Bader Ginsburg), is Jewish. He is a member of the one-world Council on Foreign Relations. He has carved out a rather liberal judicial record. Friends and colleagues say he supports abortion rights and ruled against the Bush administration's ban on abortion counseling at federally funded abortion clinics. The Home School Legal Defense Association opposes Breyer's nomination "because of his position on religious freedom for private education." It says he grants virtually no real freedom to private schools and says he explicitly implies it is constitutional to *totally ban home education*. — CC

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## SBC Conservatives Lose

**Vote.** Jim Henry, pastor of First Baptist Church of Orlando, Florida, surprisingly defeated Mobile pastor Fred Wolfe by a 55 to 45 percent margin to become president of the Southern Baptist Convention. Wolfe had been backed by SBC conservative leaders, so this ends the 15-year conservative resurgence in the Convention. Though Henry is an inerrantist, he was endorsed by moderate-liberals such as Russell Dilday. Henry is more inclusive. Someone said, "Jim Henry speaks more to the yuppies, Southern Baptists influenced by Willow Creek", the trendy Chicago mega church pastored by Bill Hybels. He stresses reconciliation, and says "OK, that battle (over the Bible) has been won. Let's move ahead" (6/7 **Indiana Baptist**). Henry says he will listen

to all points of view. Some perceive that he will try to convince the moderates that they can return to the SBC. — CC

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**Scientists And God.** At a 1990 convention of astronomers, speakers presented data from a space-studying satellite. Astronomer Geoffrey Burbidge told the assembly, "The first verse or so of the book of Genesis seems to have been confirmed." Burbidge was not claiming that the Bible was a book of scientific date, but in this strictly scientific meeting, the astronomer felt free to mention God and the Bible. A century ago, only theologians would have called the beginning of the world the "moment of creation." Now it is an accepted scientific term. The "Big Bang" theory not only tells us when that moment was: the Big Bang points to God. "Our picture is incomplete without him," said physicist Edward Milne. Wernher von Braun, a pioneer of solid-fuel rocket research, once remarked, "The more I study outer space, the more I believe in God." Even the existence of life points to an intelligence beyond the universe. "The more I examine the universe....the more evidence I find that the universe in some sense must have known we were coming," wrote physicist Freeman Dyson. For centuries, philosophers said that the beauty and order in nature prove the existence of God. Now scientists are pointing to the same things, and come up with the same conclusion: The beauty in nature, in molecules and even (believe it or not) in mathematics points to an artist, an intelligence behind the scenes. It points to God. There is so much more to the earth,

the stars, nature and the human being than people had ever dreamed of. That is why the old scientific approach wasn't big enough. Now scientists are growing into a new approach: one that looks at nature and finds meaning; one that looks at human beings and sees dignity; one that looks at the stars, and knows there is a God.

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## "Radical Religious Left"

**Form Organization.** A coalition of religious leaders recently announced the formation of The Interfaith Alliance to counter what it calls the extremism of the "radical religious right." The alliance believes the "groups which represent the radical religious right pose a serious threat to tolerance and liberty," said Presbyterian Church (USA) official and alliance board chairman Herbert Valentine at a July 14 news conference. "The radical right arrogantly asserts that its voice is the only true religious voice speaking in America today." One of the 11 directors on the alliance's board is Foy Valentine, former executive director of the Southern Baptist Christian Life Commission. The other directors are members of mainline Protestant denominations, as well as Catholics, Jews and a Universalist.

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**Homosexuals Claim Jesus Was A Homosexual.** "Rumors of a sexual relationship between Jesus and Lazarus, probably disturbed certain followers. Early in the Christian movement, some church leaders may have felt vulnerable to the ridicule from outsiders that Jesus was unmanly. Regarding

Jesus, the Bible lacks the traditional proof of virile heterosexuality, such as wives and children, or even of Jesus' celibacy" says a full page advertisement in the July 3, 1994 *Boston Globe* titled "For Freedom Christ Has Set Us Free"—Galatians 5:1—Why Bi-sexual, Lesbian, Gay and Cross-Sexual Friends of Jesus Have the Freedom in Christ to Love One Another" and "Save Jesus From the Religious Right." This notice appears at the end of the advertisement: "For the video and transcript of Sex In The Bible, along with the recent proposal for a Public High School Bible Curriculum Elective for Transcending Radical, Sexual and Religious Differences please send a check or money order for \$21 to People of the American Way" which is a notorious liberal, ungodly organization which opposes true Christianity on every hand. — *Christian News*

## MEXICO...

(Continued from page 7)

For those who desire to help in financing this seminary, offerings will be appreciated. You can make your check payable to:

**Latin American Baptist  
Missions**

**P. O Box 25848**

**Little Rock, AR 72211-5848**

We will have a further report of the trip to Mexico next month, as Bro. Jones kept a day-by-day journal of the trip, and we hope to have it ready to print next month.

Once again I want to thank each of you for your prayers both for me and the work in Mexico, and we hope to continue the operation of the seminary until the Lord returns.

# 100 Principles For Teens

(And Others)

By Glenn Armstrong, Pastor  
Calvary Baptist Church  
Rochester, Minnesota

I want to befriend all the junior- and senior-high young people of my church. I want to be a pastor who never loses touch with his youth.

Thanks, young people, for letting me be your pastor. I want to share some principles I have found valuable in life. I am certain you will find them priceless if you practice them.

1. Quitters never win, and winners never quit.

2. No one has the right to create messes that others must clean up.

3. If you opened the door — you close it. If you dropped something — you pick it up. If you turned it on — you turn it off.

4. No one is responsible for your failures but you yourself.

5. Growing up is hard, but staying young is stupid.

6. Bad behavior is a sign of childishness.

7. It is hard to learn with your mouth open. In other words, don't talk all the time — listen too!

8. Growth implies change, and you will need to change constantly if you are to improve. When you are through changing, you are through.

9. Be smart enough to go against the flow.

10. Holy living is the only really happy living.

11. It is easier to go downhill than up, so don't let "duds" influence your life.

12. Never abuse people; never use people.

13. Be honest even when being dishonest seems easier.

14. Don't let failures get you

down — the most successful people have failed more than you will fail.

15. Learn by observation and explanation. Not everything should be learned by experience.

16. Smoking, drinking and taking drugs make people smell bad, act dumb and lose self-respect. Besides, they cost more than you can afford, and they ruin your health.

17. Find good role models (people you would desire to be like) and pattern yourself after them.

18. Don't believe what you see on TV. Some people are happily married, and they do love their children.

19. Work hard. If possible, do the work you enjoy.

20. Pay your own way in life. No one owes you more than an opportunity.

21. Parents are imperfect — they had to learn on their children. You will find that you are also imperfect.

22. Enjoy life, love people, be happy. Possessions will not bring more than moments of pleasure.

23. Don't think everyone else is better or more beautiful. You have great possibilities.

24. Everyone is defective in some area; and everyone else also feels inadequate.

25. Rude is crude.

26. Talk to your parents and get to know older people.

27. Study and read — a whole world of exciting information is waiting for you in books.

28. Look at the stars, and

don't let anyone tell you that stars just happened to happen. Nothing can ever equal everything, even if you give it long periods of time. Zero multiplied by any number still remains zero.

29. Invest in your own potential.

30. Find someone to help.

31. Falling in love is a complicated activity. Don't let it happen too early in life. Wait for some maturity.

32. God uses people who get up and go again.

33. Pray for wisdom — God gives it with no strings attached.

34. Be yourself — you are unique.

35. Finish every job you start. Work half done is work for some other one.

36. Be different without being odd. In fact, there is nothing different about being odd.

37. Christian virtues are still valid.

38. The Bible and prayer are for youth as well as adults.

39. Pay attention in church.

40. Be on time all the time.

41. Make good use of time.

People who excel have the exact same amount of time you have. No one has more minutes in an hour, hours in a day or days in a week than you have. You can't carry time into tomorrow — you *can* carry work into another day.

42. Good manners are never out of date.

43. Be patient. It takes time to turn a mulberry leaf into silk.

44. Never live a day without goals (what you want to accomplish) and game plans (how you plan to get it accomplished).

45. Progress is direction, not speed. You never get ahead going in the wrong direction. However, even a turtle will eventually get to the right place if it is headed in the right

direction.

46. Practice will never equal inspiration.

47. Document your achievements. This activity in itself is a reward. Learning by reward is an effective tool in human behavior.

48. Know where you are going before you start.

49. Learn to see the whole picture. Few do. Most see only parts of life, jobs, the future, and so forth.

50. Train your mind to work on many things at the same time. Much of life will pass you by if you are a one-action person.

51. Be sure of the certainty and severity of punishment for wrong, if not in this life then surely in eternity.

52. Hell is no place to spend time with your buddies.

53. Replace "if only" with "next time."

54. Never mistake a moment in your life as the measure of your life.

55. Everything needs enthusiasm.

56. Don't work for money. Work for the good things you can do with money.

57. Give attention to details and training, and work for quality.

58. Help the hurting.

59. The majority is not always right — they crucified Christ!

60. Learn to love. Loving is an art, not a science. Art has neither fixed laws nor guarantees.

61. Life lived in the fast lane is always dangerous.

62. Every week save some of what you earn. It is impossible to spend yourself into prosperity.

63. It is impossible to get ahead on borrowed money. Our government, which prints the money, has proved this fact.

(See **TEENS** on page 12)

**TEENS...**

(Continued from page 11)

64. Learn to communicate. Those who communicate have the edge in life.

65. Hate error and love truth. Learn which is which.

66. God is never too busy to listen to you.

67. You can never live down a rumor — you can only live above it.

68. A bulldog can whip a skunk, but the victory is not worth the battle.

69. Absolute privacy promotes absolute intimacy.

70. There are some places you should not be and some people you should not be with, or you will get into trouble.

71. Learn to say *no* in a way that no one misunderstands it as *maybe*.

72. God can make a beautiful article out of broken pieces — if you give Him all the pieces.

73. It is never right to do wrong.

74. You can get knowledge from college, but wisdom comes from God.

75. Implying a wrong idea is telling a lie.

76. Gossip is cheap. The only thing cheaper is the one who gossips.

77. When God helps you, He expects you to help others.

78. The desires of your heart can often end in disappointments.

79. Ivory soap floats because of a manufacturing failure. Learn to turn *your* failures into successes.

80. Your life always interacts with more people than you realize.

81. Life is precious — handle it with prayer.

82. An empty mind and too much free time will be filled with worthless things.

83. You are worth a lot — Christ was willing to die for you!

84. You must learn to forgive everyone for everything that ever happened to you, or happiness will always elude you.

85. Character is doing right by reflex.

86. Leadership is taking the right step in the right direction before others.

87. You will succeed when you refuse to fail.

88. If you follow the Lord, He will make a way out of no way.

89. The height of a building is determined by the depth of its foundation. This principle is also true of people.

90. Failure always has a definable cause.

91. Christ came to do the Father's will. Doing His will is also our total job in life.

92. Satan has two lies with which he defeated Adam and Eve, the perfect couple: God will withhold something good from you. He will give you the wrong mate.

93. God's will is three things: It is good for you. It is perfect in itself. It alone is acceptable to God.

94. The fruit of tomorrow must be planted today.

95. The major goal of life must be to lead others to a life-changing experience by bringing them to Christ and the cross.

96. You never need to pray about what God forbids.

97. You will never find the will of God for your life by seeking; you will find it only by surrendering to the Lord.

98. If you try, you will sometimes fail — but keep trying.

99. Beware of the instant expert.

100. God's greatest challenge was not creation; it is attempting to make us like Christ.

— The Baptist Bulletin

**TITHE...**

(Continued from page 7)

money on anything as long as they get something of value for it. To prevent people from hiding their assets, the bankruptcy code allows creditors to seize any money that debtors have given away.

"The debtor is free to spend his money however he wants, even on frivolous consumption ... traveling, booze, gambling and prostitution, as long as he isn't giving it away," said Douglas Laycock, a First Amendment scholar at the University of Texas.

"If he can gamble it away, he ought to be able to give it to his church."

The church appealed to the 8th U.S. Circuit Court of Appeals, claiming that the Youngs' offerings were protected under the new Religious Freedom Restoration Act.

The law says government must have a "compelling interest" to interfere with religious practices, a test used by the Supreme Court until 1990.

Clinton, who signed the measure into law with great fanfare last fall, said it would hold the government "to a very high level of proof."

**Incomplete Baptism**

"Once, I knew a Baptist,  
He had a pious look,  
He had been totally immersed--  
Except his pocketbook.

He put a nickel in the plate,  
And then with might and main,  
He'd sing, 'When we asunder  
part,  
It gives me inward pain' "

The operator in creation is Christ and the operator in re-creation is the Holy Spirit.

**"Expert-itis"**

Among the afflictions of the race today, few, if any, can be more tragic than "Expert-itis."

The Expert is a very ordinary man away from home — usually very ordinary.

"Expert-itis" is born of laziness and bigotry and is worse than the "seven year itch." "Seven year itch" afflicts the body, while "expert-itis" afflicts the mind and the hear — and then levies a tribute upon the masses.

"Expert-itis" is a full exemplification of non-sense. The world would indeed be better off if all experts were confined in a mechanized infirmary and there refrigerated with their own egotism, thereby helping their few but fevered brain cells to cool off. The expert has two major qualifications, to-wit: He is long on talk and spending the other fellow's money, and short on old-fashioned horse sense and moderation.

Religion, education, and government is woefully afflicted with "expert-itis" today.

**New Address**

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**BAPTISTS...**

(Continued from page 1)

drin Council to be interrogated concerning his faith. And when Stephen declared that Jesus was Lord, the Just One, they cried out with a loud voice, stopped their ears, ran upon him, and cast him out of the city, and stoned Stephen calling upon the name of God saying, "Lord Jesus receive my spirit." I like what Thomas Armitage, the great Baptist historian, said. He said, "When Jesus looked down and saw Stephen suffering and heard his cry ... it was then He arose from His throne ... and the Master's arms welcomed the first Baptist deacon safely across the vale of death." Our Baptist forefathers shed their blood declaring Jesus Christ is Lord to the glory of God the Father.

First they suffered at the hands of the Jews, then they suffered persecution at the hands of the pagans. You see when the first church at Jerusalem was persecuted and scattered abroad they went everywhere preaching Jesus is Lord. They went all over the entire Roman Empire establishing New Testament Baptist churches. And as those churches began to prosper and grow the heathen temples began to empty and diminish. The pagan priest became jealous. They could not understand those Christians who worshiped a God without any idols.

See the pagans needed idols in their worship. They had an idol for everything. So they could not understand the Christians who had no idols and worshiped God. So those pagans called the Christians atheists. They have no idols; they have no god to bow down to. Christians didn't have idols because they didn't worship something made by a man's hands. We don't worship idols. We don't worship something that has a

mouth but cannot speak, eyes but cannot see, ears but cannot hear, noses but cannot smell, hands but cannot feel, and feet but cannot walk. We worship the living resurrected Savior. We worship Him in spirit and in truth.

I serve a risen Savior.  
He's in the world today.  
I know that He is living,  
Whatever men may say.  
I see His hand of mercy,  
I hear His voice of cheer.  
And just the time I need Him,  
He's always near.

He lives. He lives.  
Christ Jesus lives today!  
He walks with me  
And talks with me  
Along life's narrow way.  
He lives. He lives,  
Salvation to impart.  
You ask me how I know  
He lives?  
He lives within my heart!

Not only did our Baptist forefathers suffer at the hands of the Jews and the pagans, but they also suffered tremendous persecution at the hand of the Roman Emperors. When the Roman government ruled the known world the Roman Emperors were considered the Pontiffs over all religions under their domain. The emperors also considered themselves to be deity and gods. The people under the Roman government were required to burn incense on public altars to the Roman Emperors as recognition of their deity. But our Baptist forefathers refused to burn incense on those public altars. They had only one Lord whom they worshiped. They had only one Lord to whom they would bend their knee to. He was not Caesar. He was the Lord and Savior Jesus Christ!

The first was under Emperor Nero in 64 A.D. The second under Emperor Domitian in 85 A.D. The third under Emperor Trajan in 108 A.D. The fourth under Emperor Marcus Aurelius in 163 A.D. The fifth under Emperor Septimius Severus in 200 A.D. The sixth under Emperor Maximinus in 235 A.D. The seventh under Emperor Decius in 249 A.D. The eighth under Emperor Valerian in 257 A.D. The ninth under Emperor Aurelian in 270 A.D. and the tenth under Emperor Diocletian in 303 A.D.

During that nearly 300 years of persecution Baptists were driven from the cities where they lived. The places where they assembled were confiscated. Their Bibles and writings were burned. Then they were dragged from the dens and caves of hiding. And they were tossed into the amphitheaters to be torn apart by wild and ravenous beasts. They were burned with hot irons. And they were also set on fire while yet alive. Hundreds of thousands of Baptist Christians shed their blood proclaiming that Jesus is the only Lord to whom they would bend their knee.

Let me give you several records of our Baptist forefathers who died under the third persecution that came under Emperor Trajan in 108 A.D. There was Phacas, the pastor of Pontus, who refusing to sacrifice to Neptune was cast into burning lime and then thrown into a scalding bath where he died. The pastor of Antioch, Ignatius, was cruelly scourged. Then splinters that had been dipped in oil were stuck into his sides and set on fire. His flesh was mangled with pinchers and then his body was thrown to the wild beasts. A widow named Symphorosa and her seven sons were commanded to offer sacrifices to the heathen gods by Trajan. Refusing to obey she was carried to the temple of Hercules where she was scourged

and hung by the hair of her head. Later a large stone was fastened to her neck and she was thrown into a river. Her seven sons were also martyred with her.

When two brothers by the name of Faustines and Jovito were being tormented for their faith, a heathen man named Colocerius was struck with admiration at their patience in suffering and he exclaimed, "Great is the God of the Christians!" Immediately that heathen man was put to death with Faustines and Jovito. Our Baptist forefathers died proclaiming that Jesus Christ is Lord to the glory of God the Father.

"Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to win his  
cause  
Or blush to speak His name?  
Must I be carried to the skies  
On flowery beds of ease?  
While others fought to win the  
prize  
And sailed through bloody  
seas?"

God forbid that Baptists living in the 1990's would be ashamed to declare that Jesus Christ is Lord to the glory of God the Father.

I'm so glad that back in 1970 my path crossed with a Senior Master Sergeant in the Air Force who happened to be a Baptist. He stood in the line of his Baptist forefathers in proclaiming that Jesus Christ is Lord to the glory of God the Father. When my roommate heard that I was being transferred to the Command Post where SMSgt. Campoamor worked, he said, "Jim, I want you to check out Sergeant Campoamor. He's from my home town. He's been on base now for several months and I'd like to meet this Sergeant but

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**BAPTISTS...**

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I've heard he is a religious fanatic. So Jim, when you report for duty check him out and let me know what he is like. If you say he's okay, then I'll introduce myself to him." I said, "Sure Louie, I'll do that for you."

I remember the first day walking to the Command Post. It was a restricted area and you had to have a top secret clearance to get in there. I remember buzzing the door with a two-way mirror then being buzzed in and shown back to where SMSgt. Campoamor's office was. I stood in front of his desk, clicked my heels, saluted, and said, "Airman Velazquez reporting for duty, sir." And he said, "Praise the Lord, Airman Velazquez."

You know up to that time I had never heard a Sergeant say "Praise the Lord." I had heard Sergeants say a lot of things in the military but they never said, "Praise the Lord." His language was a little bit different. But he wasn't ashamed to declare that Jesus was Lord. He said, "Jim, I want you to know up front, I am a born-again, saved Christian. I have been saved for nine years, and it has been the best nine years of my life. Now you follow me. I want to introduce you to the rest of the men on our team on the staff. And he proceeded to introduce me to the rest of the men in the Command Post.

That night back at the barracks Louie came by and said, "Well Jim, tell me what's Sergeant Campoamor like?" I said, "Louie, he's a religious fanatic. But Louie, you want to know something, I like Sergeant Campoamor. There's just something about him I like!" Everybody in the Command Post liked Sergeant Campoamor.

Every day in the morning when Sergeant Campoamor walked into the office he'd take off his military cap, toss it on the

desk, and say, "Jim, Praise the Lord, for another day to serve Him." Sergeant Campoamor was not ashamed to declare that Jesus Christ is Lord to the glory of God the Father. And because he wasn't ashamed one day, I said to him, "Sergeant Campoamor I have been working with you now for a couple of months. I know you are a real Christian. There's no doubt in my mind about that. I have been raised a Catholic all my life; sprinkled as a little baby, and I call myself a Christian. But I know I'm not a Christian like you, but I want to have what you have."

He said, "Well, James do you know that you are a sinner?" I said, "Yes sir, I know that I'm a sinner." He said, "Do you believe in the Lord Jesus Christ that He came to be the Savior; that He came to die on the cross for your sins?" I said, "Sergeant Campoamor, growing up the Nuns told us in catechism He died for the sins of the whole world." He said, "Yes, Jim, He did. But do you believe what He suffered on that cross He suffered for *your* sins?" I said, "Sergeant Campoamor, if Jesus came to die for the sins of the whole world then I believe that what He suffered on the cross He suffered for me." He said, "Jim, it's not enough to know that you are a sinner. It's not enough to know that Jesus Christ came to be the Savior. You have to call upon the name of the Lord, tell the Lord you know you are a sinner, and receive Him by faith into your heart and life. When you do that you'll be a Christian just like me."

I said, Sergeant Campoamor, is that all there is to do? Isn't there anymore? (Understand I was Catholic and was taught there were seven sacraments to obtaining the grace of salvation, but here was a man telling me all the grace I needed for salvation was in Jesus Christ.) He said,

"Jim, that's all I did nine years ago." I said, Sergeant Campoamor, thank you for telling me what you told me."

I wrestled with what he had told me for three days. Finally on a Monday night I went to the day room in our barracks where all the enlisted men were watching the preliminary football game commentators on TV. But I couldn't concentrate on TV because there was a struggle going on within my soul. I was telling myself "What Sergeant Campoamor told me is right. I need to do that. I need to receive Jesus Christ as my Lord. I've never done that." And then I'd tell myself, "Jim, you know you're too young. You're only 22 years old. Why don't you just wait until you're older and you get married and have a family, then that will be the time to settle down and do that." But my conscience said, "No, you ought to do that now." I wrestled with that and finally I just told myself, "If I'm ever going to do that it will be tonight or I'll never do it."

Then I got up out of my seat in the day room and walked down the hallway of the barracks to my room. I walked into my room and knelt at the side of my bunk bed and there I called upon the name of the Lord. I said, "Dear God, you know me, you know everything about me. You know every sin I've ever committed in my entire life. There is nothing hid from you. But I am here to tell you tonight, that I believe in your Son, the Lord Jesus Christ. I believe what He suffered on the cross He suffered for me. I believe that He rose again and that He is seated at the right hand of the throne on high. And the best way I know how, tonight, dear God, I want to ask Jesus to come into my heart and life."

I want you to know that heaven came down and glory filled my soul that night! Why? Because there was a Senior Master Sergeant who wasn't

ashamed to declare that Jesus Christ is Lord to the glory of God the Father. We need to do the same in the places where we work, in the communities where we live, in the public schools our children go to. When we go into restaurants we ought to bow our heads and pray in thanksgiving over the meal declaring Jesus is Lord.

O that with yonder sacred  
throng

We at His feet would fall.

And join the everlasting song,

And crown Him Lord of all.

And join the everlasting song,

And crown Him Lord of all.

Yes, there are some things our Baptist forefathers shed their blood for. They shed their blood resisting sin. They shed their blood declaring Jesus Christ is Lord to the glory of God the Father. Then they shed their blood for *the keeping of the ordinances as they were delivered unto them.*

You see a strange thing happened during those ten major Roman persecutions of Baptists. The more Baptists were martyred and their blood shed, the more others would believe and take their place. And thus the saying came about "The blood of the martyrs is the seed of the church."

Then in 306 A.D. Constantine the great came to be Emperor of the Roman Empire and his reign marks one of the infamous turning points of Church History. On the eve of one of Constantine's battles to establish himself as the Emperor of Rome, he claims to have seen a flaming cross in the sky, and above it the words, "In this sign conquer." Constantine went on to win the battle of Milan. Then wanting to unite his divided kingdom, as a political move, he

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ordered the stopping of Christian persecution. Then in 313 A.D. Emperor Constantine called for all the churches to come together in a council where they would receive the favor of the Roman Empire and he would declare himself as the Pontiff, head of all the churches in the Roman Empire.

Many churches went to the Council of Nice, but I want you to know that our Baptist forefathers did not go. They resisted unto blood. There was only one head over their churches and that was the Lord Jesus Christ and not Caesar.

The erring churches that went along with Constantine were already apostate and were teaching the error of baptismal regeneration. This is why, when Constantine took on their Christianity he was not baptized immediately. He waited until he was on his death bed to be baptized. He reasoned, if baptism washes away one's sins then I will wait until I'm on my death bed, for if I am baptized now, what shall become of all my sins after I'm baptized. But I want you to know that our Baptist forefathers took a stand against the erroneous teaching of baptismal regeneration. They said, no, salvation is not in the baptismal water, salvation is in the blood of the Lord Jesus Christ.

Time would fail me to tell of the countless thousands of our Baptist forefathers that were chained hand-to-hand and foot-to-foot then cast into the rivers to be drowned for their position on Baptism alone, because they held that they would only receive a proper candidate — the person had to be saved.

They held the position that they would only receive a *proper mode*. They had to be totally immersed. They held the position that they would only

receive a *proper purpose* for baptism. It was an identification with the Lord of glory. And then they held the position that they would only receive those from a *proper authority*. They did not accept the baptisms from erring churches. When those from erring churches came to them, they made sure they were saved, then they baptized them right. They took a stand for the ordinances.

Not only did they take a stand for baptism but they took a stand for the *Lord's table*.

Our Baptist forefathers believed in a restricted table. It was restricted first of all to the *participants*. They had to be members of the local New Testament Baptist church that was observing the Supper. It was restricted as to the *elements*. It was to be unleavened bread and the fruit of the vine. It was restricted as to its *purpose*. There was no saving grace or merit in the partaking of the Lord's Supper. It is a memorial to the death of our Lord and Savior that was to be kept until He comes again. Our Baptist forefathers took a stand for the Lord's Table.

Those churches that came under Constantine's rule and received the Roman Empire's favor became the Roman Catholic church. In 1200 A.D. those churches began to teach that when the priest said the mass, the wine they used became the literal blood of Christ, and the bread that was used turned into the literal body of Christ. That is called transubstantiation. But our Baptist forefathers took a stand against that teaching.

Let me tell you the story of Ann Askew. Ann Askew was a young, pretty, Baptist girl who was arrested and brought into court because she rejected the Roman Mass. She would not take it as the priest tried to tell her that he had transformed the bread into the body of Christ. And because she rejected it, they condemned her to be

burned at the stake. The Lord Mayor having chastised her, had the faggots lighted and said to Ann Askew, "Deniest thou the sacred elements of the Mass?" She said, "Yea, my lord, that I do deny. For I read in my Bible where God made man, but I have never yet read where man made God." And Ann Askew was burned at the stake along with her friend Ann Boucher. Our Baptist forefathers took a stand for the ordinances as they were once and for all delivered unto the church.

Yes, it would be good for us to remember our Baptist forefathers shed their blood resisting sin. They shed their blood declaring Jesus is Lord. They shed their blood in keeping the ordinances as they were delivered unto them. And they shed their blood for the *Word of God!* They resisted unto blood for the King James Bible 1611.

Oh how my heart was thrilled back in 1984 when we had Jewell Smith come to our church and hold a Bible Heritage Conference. There he had on display parchments, manuscripts and first editions of Bibles that led up to the King James Bible. And there he had the 1611 King James Bible. He had hundreds of Bibles there. How it thrilled my heart to hear how our Baptist forefathers shed their blood for the Bible they held in their hands. Oh, how we ought to cherish the Word of God that we hold in our hands tonight. "Oh, Book of ages, how I love thy pages. Scented by the life and blood of Baptist down through the ages!"

Don't ever tell me there's a better translation. Listen, I've done my study, I've done my homework. I've searched the Scriptures. I've searched through history and searching history, I have found that there are two lines of translations. just like there have been two lines of churches.

You see Satan has always

had his counterfeits. He has had his counterfeit churches, his counterfeit gospel, his counterfeit preachers, and his counterfeit Bibles. There were two lines of scripture manuscripts that came down through history. I want you to know that it was the Textus Receptus, the Received Text, the Majority Text, the Traditional Text that our Baptist forefathers shed their blood for. Those are the texts that gave us this Bible, the King James Bible, 1611. That other text, the Siniaticus and the Vaticanus came out of another line. We've traced them back to the apostate school of Alexandria. There Tatian, Clement, and Origen, those apostate preachers, tampered with the Word of God and it was these Bibles Constantine embraced for the Roman Empire. The Traditional Text was burned when it was found. So the Siniaticus and the Vaticanus were preserved by the apostates and by the Roman Emperor. These and modern Bible translations have been tampered with and corrupted by men. But the Bible we hold in our hands, the King James Bible, is the preserved Word of God our Baptist forefathers shed their blood for.

How many have heard Jewell Smith preach on all the Baptists that shed their blood just in Smith's field alone? Why? Because they dared to read the Bible in their assemblies; they dared to read the Bible in their homes. When Bloody Mary had declared that the only ones that could read the Bible were the priests of the Roman Catholic Church, Baptists resisted unto blood.

Oh, how we need to spend more time in the Word of God, Oh, how we as Baptists, living in the 1990's need to remember that our Baptist forefathers shed their blood resisting sin, shed their blood declaring Jesus is Lord, shed their blood keeping the ordinances, and shed their blood for the Word of God.

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**FELLOWSHIPS**

and

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**CONFERENCES**
**WILMINGTON, OH**

August 26-27, 1994, Wilmington Baptist Temple, 2873 S.R. 68, South, Wilmington, OH 45177, D. M. Ferrell, Pastor.

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**LIBERAL, KS**

September 19-21, 1994, Fellowship Baptist church, 216 W. Wilson, Liberal, KS 67901, L. K. Landis, Pastor.

\*\*\*

**SIOUX FALLS, SD**

October 3-5, 1994, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Ron Tottingham, Pastor.

\*\*\*

**FORT WORTH, TX**

October 3-5, 1994, Lake Worth Baptist Church, 4445 Hodgkins Rd., Ft. Worth, TX 76135-2136, Jerry Locke, Pastor.

\*\*\*

**ROSEVILLE, CA**

October 13-16, 1994, Landmark Missionary Baptist Church, 7150 Wildwood Pl., Roseville, CA 95746, Rick Perdue, Pastor.

\*\*\*

**ELGIN, IL**

October 10-12, 1994, First Missionary Baptist Church, 385 Silver St., Elgin, IL 60123, Terry Wilson, Pastor.

**LITTLEROCK, AR**

October 24-26, 1994, Central Baptist Church, P. O. Box 25848, Little Rock, AR 72221, B. Lawrence Jones, Pastor.

\*\*\*

**CINCINNATI, OH**

November 8-10, 1994, Central Baptist Church, 7645 Winton Rd., Cincinnati, OH 45224, James W. Love, Pastor

\*\*\*

**WESTCLIFFE, CO**

January 24-27, 1995, "Retreat In the Rockies", Wetmore Baptist Church, P. O. Box 84, Wetmore, CO 81253, (719) 284-4197, Brian Withrow, Pastor.

\*\*\*

**LUDLOW, KY**

March 27-30, 1995, Bethlehem Baptist Temple, 316 Adela Ave., Ludlow, KY 41016, Bill Miller, Pastor.

We shall be happy to list the dates of fellowship meetings of independent Baptist churches throughout the country. Please send the dates far enough in advance.

**CHURCH...**

(Continued from page 6)

was straight and sound on doctrine, but she left her first love. The church at Thyatira had love, but they allowed false doctrine to enter in. Which one is the worst? I don't really know. They both are bad. You see, the result is, neither one is going to win souls. The church at Ephesus may have been straight in doctrine, but they didn't have the love to go out and win souls. The church at Thyatira may have the love, but they allowed the false doctrine to come in, so that when they did go out, and when they

did get them to come to church, they presented to them a false gospel. The end result was the same. This is why we need to see that we have both doctrine and love.

Where do you fit? I think that we are doctrinally straight, but I feel that our love has grown cold. I feel that we have teachers in our Sunday school, we have deacons, officers, Sunday school Superintendents, we have officials in our church, and then we have those that we might just say are members of our church, that have no love for their classes, or for the people that they are to be witnessing to. Where is our love?

The Lord commended love. That's good. If we don't have it, we need to go to the Lord and ask God to give it to us. We need to love lost sinners. We need to love our fellow church members. We need to love the Lord, and this is where it begins, only I put it in reverse order. It begins, first of all with our loving the Lord. Then we will love our fellow church members and we will love those who are the lost, the unsaved. You see, the way you win lost people to the Lord is by loving them to the Lord. You don't drive them. You don't force them. You don't compel them, but you *love* them to the Lord. That's how you win lost people to the Lord. You do it by love. They believe you really love them, and they listen and respond, they pay attention to what you say.

How about those that you teach in your class, or in your department. Do they see your love? Do they believe that you love them? They should. You ought to love each member of your class so much that if somebody is absent you wonder where they are, and you call and find out. That's how love is demonstrated.

I'll give you an example. If you've got a boy or a girl that

normally calls you on your phone every day, and all of a sudden they don't call you, you call them to find if somebody is sick or if something happened. Last night we got a phone call after we got home. We passed Maurice and Ellen. We were going this way and they were going that way. I was driving Edith's car instead of mine, and they called to see if something was wrong, because we weren't in the right car and we were out of our area more or less. They called to find out if anything was wrong. This is the way you do when you love somebody. You care about them. Somebody doesn't show up for church, you call to find out "Where are you? What's happened?"

This church in Ephesus had doctrine but no love. The church at Thyatira had love but no doctrine. We need to have both. Do you? If not, let's go to the Lord and ask God to give us that kind of love that we need. Let's ask God that He will help us to be the kind of a church that we ought to be.