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WHOLE NO. 408

Are Christians To Pray For The Holy Spirit?

By R. Nelson Colyar

Our theme for this article is put in the form of a question, "Are Christians to Pray for the Holy Spirit?" And I have chosen three texts around which our thoughts shall be gathered, and we shall let these three texts serve largely as our outline.

The first is found in Luke 11:13, "*If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?*"

The second is found in Luke 24:49, "*And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*"

And the third, Ephesians 5:18, the latter part of the verse, "*Be ye filled with the Spirit.*"

There are many good people in the religious world today who insist that we are to pray for the Holy Spirit. They call it a second work of grace, or the baptism of the Holy Spirit.

There are others who are doubtless confused on the subject, not knowing the Scriptures. I fear they are in danger of being misled in this matter, as Jesus said to some: "Ye do err, not knowing the Scriptures, nor the power of God."

Then there may be those whose lives are spiritually barren because they do not obey the command of God's word to be filled with the Holy Spirit.

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First, then, the question: Are Christians to pray for the Holy Spirit? As I have indicated there are some who would answer, "Yes, Christians are to pray for the Holy Spirit." Possibly they would cite such texts as Luke 11:13. There Jesus says, speaking to His disciples: "Everyone that asketh receiveth and he that seeketh findeth, and to him that knocketh shall be opened." Then He goes on giving a parable of a father and son: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Now I say some would answer the question, "Yes, we are to call upon God for the Holy Spirit." And they would cite this passage of Scripture. But I want to call your attention to the fact that here the Lord is teaching His disciples concern-

ing prayer. In the first part of chapter 11 you have what is called the Lord's prayer by some, but actually is the model prayer which the Lord taught His disciples to go by. Following that, verses five to ten, you have the parable of the importunate friend, the one who went to borrow of his neighbor bread because guests had come into his home. The neighbor, because of the long, persistent asking finally got up and gave him the bread. And then follows this parable teaching us that God the Father does answer the prayers of His children. Jesus said if they being evil knew how to give to their children good things, things to eat and things to wear, the necessities of life, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him. The promise is true. But please note the fact that Jesus and these disciples are on Old Testament ground. He is referring here to the then future coming of the Holy Spirit.

Then possibly there are some who would answer the question in the affirmative, citing Acts 1:5. It reads: "For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." And there are some, who not knowing the Scriptures would perhaps

cite that passage of scripture for their insistence upon answering this question in the affirmative.

Then we have another passage of Scripture found in Ephesians 4:5: "One Lord, one faith, one baptism." And there are some who would refer to that no doubt as the baptism of the Holy Spirit. I am confident that it refers to water baptism and not to the baptism of the Holy Spirit. These passages of scripture have led some no doubt to conclude that the Lord promised to give the Holy Spirit to all that ask of Him, and therefore Christians should ask of Him the Holy Spirit.

But the fact is, none of the disciples ever asked for the Holy Spirit. There is not a single citation of Scripture that the apostles themselves, who had asked the Lord to teach them to pray, ever asked the Lord for the Holy Spirit at all. These Jews had their minds, as doubtless all God-fearing Jews did in that day, on a prophecy found in Joel 2:28-29: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: and also

(See COLYAR on page 19)

The Book of Revelation -- Message #30

The Poor/Rich Church

By M. L. Moser, Editor

[This message on "The Poor/Rich Church" was preached Sunday morning, July 1, 1979, and is printed "as preached." It is one of a series of 113 messages on the Book of Revelation preached at the Central Baptist Church, Little Rock, Arkansas over a period of two year, 1979-1981. It is our hope to complete transcribing all of them and to print them in the form of a verse-by-verse commentary. For those who might be interested, tapes of these messages are available from the editor.]

If things work right, we will complete our study of this church today. We will preach part of our message this morning, and hopefully we will be able to complete our studies this evening. If so, then next Sunday

morning we will be discussing the Rapture.

The Rapture is that time when the Lord returns and when every believer will be caught up from this earth. That's why it's referred to as the rapture. The word rapture means "a catching away," and that is to take place between chapter three and chapter four. So if we complete our studies of the church of Laodicea tonight, then next Sunday morning, the Lord willing, we will begin the study on the Rapture and things that will be future.

The church of Laodicea is that church that is typical or representative of the churches immediately preceding the Second Coming of the Lord. So as we read these verses, we should be thinking about the fact that this is the way the majority of

churches are to be during our generation. Not all churches, but the majority of churches, and the churches that we are talking about here are Baptist churches. We are not talking about Methodist churches, nor Lutheran churches, nor Presbyterian churches, nor Catholic churches, but Baptist churches, because the church of Laodicea was a Baptist church. These churches belong to the Lord, and this description is the way the majority of the Baptist churches are to be in the days preceding the Second Coming of the Lord.

With that in view, as we read these verses, we should think about our church. We're a Baptist church, and as we have studied the other churches and we have asked you to compare our church with each of them, we want to do the same with this church of Laodicea.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:14-22).

As we pointed out to you last week, when the Lord says "I know thy works," the Lord had nothing good that He could say about this church. All that He saw in this church were things that were bad. Not one compliment could He make on this church.

This church, however, was a working church. They had plural works. "I know thy works." But the works of this church apparently were indifferent works. There was no zeal in their works. Their heart was not really in what they were doing. They were simply going through the motions. They were simply going through the formality of worship and the things that we would consider church work.

They seemingly were satisfactory to Satan, because we do not read here of any opposition to this church. The Lord was dissatisfied but Satan was satisfied with the church, and we find that the reason was because this church was a lukewarm church.

To all outward appearances it appeared to be a great church. It appeared to be a strong church. It appeared to be a prosperous church. Yet, the Lord says that this church was the worst church of all the seven. This may have been a surprise to them, and it might be a surprise to us, because who would think that the state of lukewarmness would be worse than the state of coldness. Yet, the Lord says that a condition of being lukewarm is worse than the state of being cold. Perhaps because if they are altogether cold, they might more

(See **CHURCH** on page 14)

THE BAPTIST CHALLENGE

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Thy Word Is Truth

By Philip B. Marquart, M.D.

When the scientists of the world formulate their laws of nature, they frequently have to revise them because of the intellectual depravity of which they all partake. However, when we find the hid treasure in the Word of God, there is no need to change these laws, for they were Authored by the One who knows what is in man (Jn. 2:24-25). He is the One who searches the heart.

When I was taking a course in physics in high school, I was taught a time honored principle which was never expected to change. It was the Law of Conservation of Matter. Everyone knew that atoms could not possibly be either destroyed nor changed to something else which was not matter. By definition, an element cannot be

pulled apart. We should have known better, because Einstein had already formulated his theory and his famous principle of $E=MC^2$ and if we had believed it, we would have known that atoms could be split and the result would be energy and not matter.

In 1919, some astronomers observing an eclipse, found that Einstein was right in at least one principle, that the universe is curved and that a straight line bends. Thus when I took a course in physics in college, Professor Snow used to say that a straight line bends and curves, and if it goes far enough, it would go on and on and finally come back again from the opposite direction. Finally, after fifty years, Einstein saw man split his first atom, in Operation Manhattan,

in the old Chicago University stadium.

But the Word of God could have told us the same thing in Colossians 1:17. "By him (Christ) all things consist (hang together)." The Lord is actually holding all of your atoms together until the time when atoms shall be destroyed. But this means that He can also let them fly apart at any moment He chooses. He is also "upholding all things by the word of his power" (Heb. 1:3). Then His power can cease to hold things together when He chooses. In fact, Second Peter 3:9 indicates that there will be a time when "the elements shall melt with fervent heat." Everything will blow up in one universal atomic blast, but we will not be in an inflammable condition in that day, but will be secure spectators. Atoms will melt and dissolve away and that is far more than merely splitting atoms. But the Lord has been melting atoms continuously on the sun for eons of time. Here we see that the Word gives more on the subject of matters of science than men of science are able to find out. In fact, we men fail to make scientific discoveries and applications, unless the Lord reveals to men from the common revelation of nature.

There is no more a Law of Conservation of Matter, for matter has been proven to be one form of energy. However, we still have the Law of Conservation of Energy. They find that no energy has ever been lost in the sense that it ceases to exist. This Law seems to be so well proven that it is now known as the first law of Thermodynamics. This Law is the result of a man-made method, the scientific method. However, it must be true because the Word confirms it, after a fashion. The passages we have given above in Colossians 1 and Hebrews 1 would also be true for all forms of energy, as

well as the atoms of matter. But since all these things are upheld by the Lord, He is able to destroy any part of His own universe, if He please. But for the present the Law of Conservation of Energy holds. Energy may be changed from one form to another or be dissipated out into space, but none of it is ever lost from the universe. In fact, the term Thermodynamics implies a relationship between heat energy and the other forms of energy such as light, sound, magnetism, electronics, chemical energy, mechanical energy, but especially kinetic energy, which is the action of particles in motion. When gasoline is oxidized (burned) in your motor, there is a production of heat and mechanical motion.

Some have cited Second Corinthians 4:18 to the confusion of logic. The things that are seen (sensed) are here said to be temporary. No one can see energy, but only the results of its action and hence they claim that energy is eternal. Rather God is eternal, but energy, physical things, and any created thing is not referred to here in this text. We should be warned not to press this Law too far, for the texts above suggest that the "all things" that hang together are in the hands of God and under His power, and He may change them at will. Some have even denied that prayers could be answered, or miracles occur, because it would break, they say, the sacred scientific Law of Conservation of Energy.

This brings up the closely related false Uniformitarian Doctrine. This is not a doctrine which you might find in the text books of Theology and most theologians would know far more about the Monroe Doctrine than the Uniformitarian Doctrine. It is merely a theory that the men of science have dreamed up

(See **TRUTH** on page 18)

An Apologetic of Premillennialism

By M. L. Moser, Editor

The author delivered a series of four lectures at the 1975 Annual Bible Seminar of the Independent Baptist College, Dallas, Texas. Though not a formal defense of Premillennialism, these lectures nonetheless advocate very strongly the Pre-tribulational and Pre-millennial return of the Lord.

The lectures discuss four of the main objections to a Pre-Trib or an "any moment" rapture. These are: (1) Origin of Premillennialism; (2) Daniel's Seventy Weeks; (3) Revelation 20:1-10; and (4) The Rapture.

A must reading in view of the many attacks being made today against this doctrine. Order from:

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The Fidelity of Our Baptist Heritage -- Part 2

By T. J. Villers

A glance at history reveals the fact that when formalism was substituted for spirituality, and devotion to externals supplanted personal faith, the regenerate church became a degenerate church, gross darkness covered the people, and the martyr-fires were kindled. The church in the world and the world in the church are two very different things. So long as the church

was a separated church, it gave proof of its divine origin and supernatural power. But when the world was taken into the church's bosom, the church was not only shorn of strength but became a public scandal. Take an illustration from Virginia. Preachers there, we are told, wore black coats, babbled in the pulpits, roared in the taverns, and by their exactions

and dissoluteness destroyed rather than fed the people. The clergy, Bishop Meade informs us, were sometimes a gambling, swearing, horse-racing, cock-fighting, and drunken set. One of them, a noted pugilist, getting into trouble with his vestrymen, knocked them down severally, then dragged them out more or less collectively, and the next Sunday celebrated his victory by preaching from the words of Nehemiah, "I contended with them, and cursed them, and smote certain of them, and plucked off their hair."

In Massachusetts, where citizenship and church-membership were nearly identical terms, a number of ministers, with a view to extending the franchise, met at Boston in 1657 and adopted what is known as the Half-Way Covenant. This covenant provided that all persons of sober life and correct sentiments might become members of the church without being examined as to a change of heart. Persons baptized in infancy were to be regarded as belonging to the church of their parents. Such persons, in turn, if not guilty of heresy or scandalous conduct, could have their children baptized. Thus the unregenerate were granted baptism, but were as yet denied communion. It was not long however, before the bread and wine were declared to carry converting grace, and then all were admitted to the Lord's Supper. And so the sluice-gates were flung open, and worldliness, with its consequent dearth and deadness, poured in. Against this inrushing flood Baptists stood almost alone, with here and there a mighty helper like Jonathan Edwards, who for his

insistence on a spiritual church was driven from his pastorate at Northampton. History calls loudly to us to be true to the Baptist idea — true to it, not simply because it is an inherited idea, but because it is the New Testament idea; true to it because God has honored and blessed us in proportion as we have cherished and practiced it; true to it because while other churches advocating a mixed membership have become decadent, our growth has furnished conspicuous evidence of divine approval.

"The Advance," of Chicago, commenting on the decline of Congregational churches in some of the western States, several years ago said:

"It is significant that this has occurred at a time when it is easier than ever before to get into a Congregational Church, excepting the period of the Half-way Covenant. In many of the churches the doors are as wide open as hinges and posts will admit. A Chicago gentleman of liberal proclivities was constrained to protest that his church could not go any further without removing the whole front end of the building. No teaching in the New Testament (the "Advance" declared) is clearer than this, that for spiritual work and spiritual results there must be spiritual power. The churches, however, are more or less under the influence of an opposite kind of teaching. We have imbibed just enough of the evolution theory to turn our heads from the upward look of the apostles to the downward look of the naturalist. We do not openly admit it, except

(See **HERITAGE** on page 22)

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Hymns We Love**Onward Christian Soldiers**

In the year 1865, a tall, young man named Sabine Baring-Gould was curate of a church in the village of Horbury, Yorkshire, England. It was a village of neatly-thatched cottages and bright gardens; a village of small shops surrounding a rolling green where trees cast a lacy pattern of shadows.

On Sunday it was the ivy-covered church which took on importance, as the Rev. Baring-Gould preached his sermon and the choir sang its hymns. And each Sunday, after morning worship, ninety-seven Yorkshire lads and lassies fluttered into their places on the Sunday School benches to spend the happiest

hour of their week, for they dearly loved the young curate, who, in turn, considered the children the most important persons of his parish.

But, although the good curate thought of each child in the village as his special friend, one spindling, freckle-faced lad of ten had, somehow, become most special. His name was Tommy Taylor. The nearby country folk had long since grown accustomed to meeting the tall, young minister and the little chap named Tommy, walking hand in hand upon the downs. And, in the village, it was quite the expected thing to see the Rev. Baring-Gould's

gig tied to the post outside the house where Tommy, living with his parents and pretty older sister, regarded the curate as his personal guest.

But one summer day, Miss Grace Taylor and the Rev. Sabine Baring-Gould were married! Then Tommy understood that perhaps he had not been the sole reason for the minister's faithful attention to their humble household!

It was shortly after this happy event that the children of the Horbury Sunday School were invited to attend the Whit Monday festival in a neighboring village. But this neighboring village was a mile and a half away over roads which were steep and stony, since they led over Quarry Hill.

The Rev. Baring-Gould realized that it might be a wearisome journey for his ninety-seven youngest parishioners, for in 1865 there were no speedy cars, nor were horses and carts to be had for any such purpose as transporting children to a picnic. Whoever went, therefore, would be obliged to go on foot and the minister was moved to decline the invitation. But the children pleaded until he finally changed his mind.

Little Tommy Taylor was greatly excited over the prospect of the picnic. Over the supper table at the vicarage he talked with spirit about the coming occasion.

"A mile and a half is a long way over Quarry Hill," remarked the curate thoughtfully. "Our littlest children and Timothy Anderson with his crutches are going to find it longer still, coming home at night."

"But it won't be too long," declared Tommy stoutly. Then he added: "Why can't we sing on the march? Then it won't seem long at all!"

Sing on the march? Why not, indeed! The Rev. Baring-Gould was delighted with the

idea. No sooner was supper finished than he began looking for a marching song. But he searched the hymnals to no avail; he looked without success through volume after volume of Sunday School verse. Nothing was to be found that would do.

An excited Tommy bounded through the vicarage gate the following day.

"Did you find the song for us?" he eagerly wanted to know. "I can already imagine our banners flying and I can hear us singing across the downs! That will be a day!"

The curate confessed that he had, as yet, found no marching song for the young people. "But," he said, "I promise to have one for you if I have to write it myself."

Supper finished in the vicarage as usual; summer twilight settled down and Jamie, the grizzled old lamp lighter, appeared with his long pole topped by its tiny flare.

"I think I'll take a bit of a walk," the curate said to his wife. "I won't be long."

And now it was that, thinking, talking half-aloud as he walked, the curate began putting together lines of a song such as the one he had promised Tommy for the morrow. He remembered a good marching tune called St. Alban. To this he matched the words. He remembered what Tommy had said about Christian soldiers marching. To this, he matched his thoughts. And on the next morning, a morning of perfect summer sunshine, ninety-seven eager children heard, for the first time that song written especially to help them march over Quarry Hill.

They found it easy to sing and easy to remember. In their best bib and tucker, banners flying, wildflower chains looped

(See **HYMN** on page 6)

Our Church Life

By J. M. Frost

You will not find a better book written concerning membership in a Baptist church. Chapters are:

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HYMN...

(Continued from page 5)

about their necks, they marched across the countryside singing the joyous strains of "Onward, Christian Soldiers."

But that doesn't quite make the story complete.

At that very same time, in the great and bustling city of London, a young man named Arthur Sullivan was very busy turning out delightful new musical plays for the London theater. His name was known everywhere.

The day came when the popular Arthur Sullivan, in London, heard "Onward, Christian Soldiers." He had just been paid the honor of being invited to sing and play personally for Queen Victoria, and for this occasion he composed a tune for the curate's words.

It is the tune he wrote, which we sing and love as Christian soldiers today. The words are the very ones which were written for the children of Yorkshire.

How little, how very little, did a quiet Yorkshire curate and a young London musician dream, over a century ago, that they had written a song which will be sung by billions of voices as long as the world shall be; the greatest marching hymn ever written for Christian soldiers. •

Gossip Town

Have you ever heard of Gossip Town,
On the shores of Falsehood Bay,
Where old Dame Rumor, with rustling gown,
Is going the livelong day?

It isn't far to Gossip Town,
For people who want to go;
The Idleness Train will take you down
In just an hour or so.

The Thoughtless Road is a popular route,
And most folk start that way,
But it's steep down grade; if you don't watch out,
You land in Falsehood Bay.

You glide through the Valley of Vicious Town,
And into the Tunnel of Hate,
Then crossing the Add-To-Bridge, you walk,
Right into the city gate.

The principal street is called "They Say," and
"I have Heard" is the public well,
And the breeze that blows from Falsehood Bay,
Is laden with Don't You Tell.

In the midst of the Town is Tell Tale Park,
You are never quite safe while there,
For its owner is Madame Suspicious Remark,
Who lives on the Street Do Not Care.

Just back of the park is Slanders Row,
'Twas there that Good Name died,
Pierced by a dart from Jealousy's bow,
In the hands of Envious Pride.

From Gossip Town peace long since fled,
But envy and strife and woe,
And sorrow and care you'll find instead,
If ever you chance to go.

An Open Letter To:

A Promise Keepers Representative

By David W. Cloud

I received a Promise Keepers packet which has been distributed on Whidbey Island (Washington), and I am writing to share my concerns with you in regard to this movement. I have made some effort to inform myself of the philosophical platform of Promise Keepers (PK). I have read *Seven Promises of A Promise Keeper* and have received *Promise Keepers* magazine from the first issue.

One of the most disturbing aspects of Promise Keepers to me is its ecumenical goal. Promise Number 6 is a call for ecumenical unity. Page 164 of *Seven Promises* says, "We're going to break down the walls that separate us so that we might demonstrate the power of biblical unity based on what we have in common ..."

This is unscriptural and dangerous. The Bible forbids me to have fellowship with those who disobey the Word of God (Rom. 16:17; 2 Cor. 6:14-18; 11:1-4; Gal. 1:8-9; Eph. 4:14-15; 5:11; Phil. 3:1-2; Col. 2:8; 2 Thess. 3:6; 1 Tim. 1:3, 18-20; 6:3-5, 20-21; 2 Tim. 2:16-21; 3:5, 13; Tit. 1:10-13; 3:9-11; 2 Pet. 2:1; 3:17-18; 2 Jn. 7-11; Jude 3; Rev. 2:2, 6, 14-16, 20-23; 18:4). The enclosed pages from the *Way of Life Encyclopedia of the Bible & Christianity* show what the Bible says about separation from error. Promise Keepers ignores this biblical injunction and calls for unity regardless of doctrine and practice.

Promise Keeper founder Bill McCartney said plainly that even Roman Catholics are invited to participate in PK. I also have the March 31, 1995 issue of *The Tidings*, which is the

official voice of the Los Angeles Roman Catholic archdiocese. It reports that Promise Keepers is "being expanded to include Catholic congregations." It says that Christian Van Liefde, a Catholic priest, was instructed by Cardinal Roger Mahony to study the feasibility of utilizing Promise Keepers at the Catholic parish level. The article noted that the decision has been made for Catholic parishes to participate in PK because "there is no doctrinal issue which should cause concern to the Catholic Church" and "there is no attempt at proselytizing or drawing men away from their [Catholic] faith to another church."

Do you understand the blasphemy of Roman Catholic doctrine? Do you understand the wickedness of the Catholic sacramental gospel which has led multitudes to an eternal Hell? I have a preacher friend who is French Canadian, and he testifies that none of the French Catholics that he knows understand or believe the true gospel of the Grace of Jesus Christ. All of them are deluded by Rome's errors and are trusting a mixture of grace and works and sacraments and saints. He was in precisely that sad condition before he was saved when he was in his early 20s, and his Catholic relatives remain staunchly opposed to his biblical position on salvation.

Some say the Roman Catholic Church has changed and that it no longer teaches the blasphemies it held in past centuries. This simply is not true. While there have been great changes in Roman Catholicism

Case Reveals Humanity of Unborn Child

By Haven Bradford Gow

Recently in San Fernando Valley, Calif., a drive-by gang shooting resulted in the death of one teenager and the wounding of three others. One of the persons injured in the shooting was pregnant, and she eventually suffered a miscarriage. Prosecutors have charged five defendants with fetal murder, citing a San since Vatican II, its basic doctrinal system has not changed. I have studied the Vatican II documents as well as the New Catholic Catechism (1992), and there is no doubt that Romanism continues to hold a false gospel. The following are direct quotes from the New Catholic Catechism: "The Church affirms that for believers the sacraments of the New Covenant are necessary for salvation" (1129). "By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin" (1263). "This sacrament of Penance is necessary for salvation for those who have fallen after Baptism, just as Baptism is necessary for salvation for those who have not yet been reborn" (980).

The Apostle Paul said those who preach a false gospel like this are cursed of God (Gal. 1:7-9).

I urge you to stop promoting this unscriptural movement and instead to warn God's people to separate from the apostasy of these last hours and to be faithful to sound New Testament churches. We need godly men, it is certain, but God's means of building strong Christian men is the local church (1 Tim. 3:15) and the pure Word of God (2 Tim. 3:15; 4:4), not some unscriptural para-church, interdenominational organization. •

Diego case which maintained that even a "non-viable" fetus — one which cannot sustain life on its own — nevertheless is entitled to California's protection against murder.

Abby Leibman, executive director of the Women's Law Center, acknowledges that "Any time you have a court ruling giving sanction to the notion that a fetus is a viable human being, it gives ammunition to those who would exalt the rights of the incipient human being over that of a viable, living woman."

Anne Kindt, executive director of the Right to Life League of Southern California, says the court ruling reveals the moral and legal schizophrenia regarding abortion: "It's a recognition of what resides in the womb is a person. It has to raise the question in people's minds (that) if we are prosecuting a third party for killing an unborn child, it's ironic that a woman can choose an abortion for a child at that same date and can't call it murder."

Regarding such cases, John Walker and Doris Gordon, officials of Libertarians for Life (13424 Hathaway Dr., Wheaton, MD 20906), insist that we keep the following principles in mind: "Pregnancy is automatically protective to the child. Termination of pregnancy terminates the protection and gravely endangers the child. But not wanting to be a parent doesn't excuse us from the obligation to protect the children we cause to exist . . . The point of abortion is to kill the child, and most abortions dismember and/or poison the child . . . The first question in abortion is . . . personhood. Since prenatal children are persons, we have the same obligation to them that we have to adults: Not to aggress against them." In other words, in abor-

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Charge It To Our Great Great Grandchildren

By E. L. Bynum

"... For the children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14).

"A good man leaveth an inheritance to his children's children..." (Prov. 13:22).

Guaranteed Luxury For All?

Imagine if you can, the following scenario. Suddenly every citizen in the United States can live a life of luxury, with no concern about paying for anything that we want. We could all do this, by going to the banks and lending institutions and get credit cards and an unlimited line of credit. According to this scenario, we would never have to worry about ever paying any of this money back. How can we do this? It would be a simple matter if we could just have the bill for all this credit sent to our children, grandchildren, great-grandchildren, and several more unborn generations. There would be no certain due date for all this money to be paid back, it would just be charged against their future earnings and credit. Many of these people who would be expected to pay these bills are still unborn, and will not be born until the 21st Century or later.

Of course no bank would settle for such a credit arrangement today, at least for an individual. Of course they are willing to do it for the U.S. Government, and are doing it every day.

Who Would Do Such A Thing?

It is being done every day in the United States, and has

been going on for over 60 years. It is our government that is doing this, with the approval of the citizens of this country. You may say, I have not consented for any such thing to be done. Maybe you have, and you just don't know it. Silence gives consent, and most people seem to be silent about this awful tragedy. There has been very, very few years in the last 60, when our government has not taken our country deeper in debt.

Does It Matter How Much The Government Owes?

Many people have been led to believe that it does not. I remember growing up in the period of the great depression, when most of this madness got its start. My father was a farmer with about a 7th grade education. He told me over and over again that it *does* matter how much our government owes. Many people said it didn't matter, because we owe it to ourselves. Educated people, including school teachers, college professors, economists, politicians and others endorsed this silly stupid idea. My uneducated father was right, and they were wrong. Many today know that our national debt is insanity, but nobody seems to know what to do about it.

Our society has an insatiable appetite for deficit spending. Very few seem willing to do anything about it. Do not take a hungry lion into a butcher shop and expect him to be satisfied with 6 ounces of scraps. Our greedy society is like the hungry lion, they will not be satisfied with anything less

than to take over the butcher shop and eat what they want.

The U.S. Debt Is 4.8 Trillion?

How much does the government owe? I don't know for sure. One late report says that *we owe 4.8 trillion dollars*. According to the 1994 **Information Please Almanac**, in 1992 the debt was over 4 trillion. *This amounted to a per capita debt of \$15,650.00*. This means that every man, woman, and child in the U.S would have to pay over 15 thousand dollars, to pay off the debt. I am sure that it has grown to 17 or 18 thousand dollars a person today. For a family of four, this would be around 70 thousand dollars. When do you want to pay your part?

What Should We Do?

Let the government fairly tax the people for all that it spends. *No deficit spending whatsoever should be allowed — PERIOD.*

If we want to continue to send *billions of dollars of foreign aid* to countries that hate us, by all means let us do it, but we must raise the taxes to pay for it. It should not be charged to our Great Grandchildren (hereafter GGC).

If we want to *finance the National Endowment for the Arts*, so that they can subsidize dirty art in this country, then let us raise the taxes to do it, and not charge it to our GGC. (It goes without saying, that I'm against this filth in the first place.)

If we want to spend vast sums of money *to save the spotted owl* and some specie of minnow, then let us raise the taxes and do it. Let's not charge it to our GGC.

If we want to *give our Senators and Congressmen huge salaries and ridiculous*

retirements, then let us raise the taxes to do it with. Please don't charge it to our GGC.

If we want to *pay unwed mothers to have more babies*, so they can get more welfare, then raise the taxes to pay for it. It should not be charged to our GGC.

If we want to *support people who will not work*, then raise the taxes to pay for it. Never should it be charged to our GGC.

If we want to *give food stamps to people who will not work*, let us raise the taxes to pay for it. It should not be charged to our GGC.

If we want to feed, clothe, pay the education, and medical expense of *illegal aliens*, then by all means let us do it. However, we should pay for it, and not charge it to our GGC.

I could go on and on with the many ways that money is being wasted by our government. *Many of these things would never be permitted, if we knew our taxes were going to be raised to pay for them.*

Politicians are buying votes with our money, and what they cannot finance with taxes, *they are just charging to our Great Great Grandchildren.*

Go back and read the texts at the beginning of this article. What are we leaving for our children and grandchildren. *We are leaving a mountain of debt, that they will not be able to pay!*

No political party has a monopoly on this insane way of financing our government. It is pure insanity to talk about balancing the budget in 7 or 10 years. It must be balanced sooner than that. It should have been balanced many years ago. It is criminal and dishonest to continue to spend money that we don't have, and then just charge it to future generations.

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Pocahontas

By Berit Kijos
(From Christian News)

Assertive and free-spirited, the new Disney heroine models today's feminist ideal. Pocahontas follows her dreams and submits to no one. Brave and athletic, she scales mountains, climbs trees, and steers a canoe better than a man. Like "women who run with wolves," she does what she wants — and does it well.

"What is my path?" she asks the wise old spirit of Grandmother Willow, a magical tree in the forest. "How am I ever going to find it?"

"Listen ..." says her enchanted counselor. "All around you are spirits, child. They live in the earth, the water, the sky. If you listen, they will guide you."

The Indian maiden believes. Why shouldn't she? Not only does the tree spirit's advice fit the context of Disney's fictionalized history, it also fits today's cultural shift toward a global spirituality, a seductive blend of all the world's religions. Few realize that when children learn to see the world through a pantheistic lens, our Christian words take on a new universalist meaning.

The villains in Disney's new fantasy are the greedy white males who have come to exploit the land and steal its goal. Even the best of them, handsome John Smith, is made to look foolish compared to the naturewise woman he loves. Their exchange of wisdom flows one way only: from Indian to European. So when Smith unwittingly offers to build an English civilization of Indian lands, Pocahontas shows her disgust, then teaches him a lesson on pagan oneness. Her message now echoes in the hearts of children everywhere through the hit song "The Col-

ors of the Wind," which keeps reminding them that mountains, trees ... everything is filled with spiritual life and linked in a never-ending circle.

It all makes sense when you watch the movie. With subtle mastery, its makers highlight the anti-Western message and stir predictable indignation: How can the crude British sailors, so ignorant of the spiritual things, call natives "heathen?" Those Christian intruders are the *real* savages who batter the earth and rob its friends.

In contrast, the Indians seem flawless. They care for the land. They commune with its spirits. They love each other. Kekata, the tribal shaman or medicine man, provides spiritual protection and guidance. The ghostly images in the smoke from his magic fire warn the tribe to shun the newcomers who "prowl the earth like ravenous wolves." The only exception is John Smith who has learned to see life and nature from Pocahontas' perspective. In the end, he risks his life to stop the war.

In line with today's quest for gender "equity," the deep spiritual insights come from women. As multicultural lessons tell us: patriarchy brings war and oppression; matriarchy brings wisdom and peace — especially if the female heroines are non-Western. It doesn't matter if the source of matriarchal wisdom comes from humane, ancestral spirits, or nature spirits. So when chief Powhatan feels the spirit of Pocahontas' dead mother guiding him, he heeds her lofty wisdom; "... there will be no more killing. Let us be guided instead to a place of peace."

The true story about Pocahontas would have undermined Disney's politically correct message. It tells about a girl between 10 and 14 years old, who helped the settlers of the Jamestown colony. They, in turn, shared their Christian faith

with her. Pocahontas apparently accepted Christ and was baptized. After she married John Rolfe, the two traveled to England where she was "received at the court."² On the return trip, the brave 22-year-old died of smallpox.

Pocahontas' tribe belonged to the Algonkin family, a nation at war long before European settlers came. Dr. Clark Wissler, an anthropologist recognized as a world authority on the American Indian, tells how the "warlike" Iroquois invaded Algonkin country. Like other nations throughout history — Greek, Aztec, English, etc. — they expanded into new territories. "The Algonkin were not merely at war with Iroquois but often with each other. There were about a hundred Algonkin tribes ... In revenge for past injuries, a few members of one tribe would stealthily approach the camp of a hostile tribe, take a scalp or two and escape ... [The highest honors went to the man who was the most daring and ruthless in such raids ...]"³

Not unique to Indians, brutality has characterized *all* cultures inspired by occult powers — Norse, Aztec, Babylonian, Nazi ... Disney simply twisted the fact. Remember, history documents Pocahontas' conversion to Christianity, not Smith's conversion to pantheism.

But do the facts really mat-

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tion, the mother and the abortionist are doing exactly the same thing to the unborn child what the drive-by killers did to the unborn child residing in his pregnant mother's womb: Kill him.

Law professor Dr. F. LaGard Smith, author of *When*

Choice Becomes God (Eugene, Oregon: Harvest House Publishers), puts it this way: "Simply because a human fetus is not an adult human does not mean it is any less a human being. It shares the same essence in both forms. If we would not kill an innocent *adult* human being, how can we kill a *fetal* human being? At their different stages of life, they nevertheless are one-in-the-same. Like a chicken and an egg, they share the same unique nature. *Unlike* a chicken and an egg, they are both sacred human life."•

GGC...

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The politicians, including the congress and the president should have their salaries cut 5% a year until they balance the budget. •

[Editor's comments: I am a member of American Association of Retired Persons (AARP), but AARP has opposed the reducing of the budget at every hand since Social Security, Medicare, and Medicaid are by far the biggest part of the budget, and these services must be cut, else we will continue to pass this on to our Grandchildren and Great-Grandchildren, and who knows how many more generations.

Also, this debt is not owed to ourselves. It is owed to the Japanese and Oil barrons, as we have borrowed the money from them, not from our own people. If this debt is not taken care of **NOW**, our grandchildren will not know the America that we know today, nor will they be able to enjoy the blessings that you and I enjoy today.]•

Coincidence?

Is it a coincidence that all the violence in our public schools and streets began at the same time that the Bible was thrown out of our public schools?

Christ Launched His Church In Palestine

By George R. Reynolds

The wording of my subject has been selected with care and thought. The appropriateness of this topic will become quite obvious to the reader as this treatise is studied.

The word *church* is to be found for the first time in God's word in the Gospel of Matthew, the sixteenth chapter. We read thus: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 126:18). The Lord Jesus Christ is speaking in this passage of Scripture. And He announces that He is to build His church! Thus, this text informs us that Christ is to be considered or looked upon as the builder or founder of His church!

When did this church have its beginning? The answers given to this thought-provoking question are numerous and contradictory. The people with whom I was formerly numbered often delight to say: "The church had its beginning in the days of Abraham and was perfected and completed in the days of the Wesley brothers." Such an utterance reveals a gross ignorance of the Scriptures. What does the Bible have to say as to the origin or beginning of the church?

It is even stated in Old Testament prophecy that Christ was to build His church. In Zechariah 6:12-13, we read these words: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall

bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." This prophetic utterance is in agreement with the words of the Apostle Paul. In the First Epistle to the Corinthians, we read: "And God hath set some in the church, first apostles" (1 Cor. 12:28). By turning to the Gospel of Luke, we can read of our Lord selecting the twelve apostles. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles" (Lk. 6:13). And in the Hebrew Epistle, we read these words: "For this man (Christ) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house" (Heb. 3:3). All of these Scriptures unite to show us that the church began in the days of the Savior. He organized His church in the days of His earthly ministry, in the days of His flesh. This is what the Bible teaches!

Where was this church established? Certainly not in hamlets and localities where the Son of God never set foot, while He was upon this earth in the flesh. And so the Lord organized His church in the Holy Land, in Palestine. Read Mark 3:13-19, and this will show that Christ launched His church in Palestine.

Out of what kind of material did the Lord Jesus build or organize His church. The answer is Baptist material. The Bible shows clearly that Christ built His church out of the disciples of John the Bap-

tist. In the Gospel of Luke, we read: "The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight" (Lk. 3:2-4). Thus we are told that John the Baptist came to make ready for the coming of the Savior. John's message moved the people and he won many disciples. And in the Gospel of John, we see John the Baptist encouraging his followers to become disciples of the Son of

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ter? After all, this is only a Disney movie!

Columnist Thomas Sowell, Senior Fellow at the Hoover Institution at Stanford University, has an insightful response: "The curriculum, the *movie screen, the art gallery ... are all ideological battlefields — and in most of these institutions, only one side is battling. That is why they are winning Being factually wrong does not matter to those who are politically correct ...* charges which turn out to be hoaxes do not bother them because these charges serve to raise consciousness....⁴ to shift America's consciousness from a Judeo/Christian world view to a global/earth-centered perspective, Disney and other social engineers have invented new role models not tainted by an uncompromising reality. They know that rational arguments do less to change consciousness than an incessant flood of ideas and impressions. Advertisers wouldn't

pay millions for minute-long televised exposure if it didn't help sell their product. Facts matter little compared to the *perceived* goodness and subjective feelings of the viewer.

Since Pocahontas majors in spectacular scenery, delightful animals, and feel good sentiments, its subtle seductions are difficult to resist. People ask, "Why shouldn't we all be one family? How can it be wrong to love and respect all religions? So much is good — why focus on the bad?"

The most seductive deceptions hide behind "good" ideals. God calls His people to be *in* the world but not *of* the world, to be missionaries but not mission fields, to share His love without compromising His truth. That love must point the way to Christ, not conform His message to the world. Spirituality without the cross⁵ can only lead to disillusionment in the present life and separation from God for eternity. While this political *incorrect* message may divide and disturb, we cannot change reality to fit popular beliefs. Pocahontas does just that.

Don't be discouraged. "Blessed are you," said Jesus, "when they revile and persecute you, and say all kind of evil against you falsely for my sake. Rejoice and be exceedingly glad for great is your reward in heaven" (Mt. 24:12; 5:11-12)

1 Pantheism: all is god or god is in all. Usually found with polytheism: many gods or spirits.

2 Encyclopedia Britannica, Vol. 18 (Chicago: William Benton, 1968), 85.

3 Clark Wissler, *Indians of the United States* (New York: Anchor Book, 1940), 70-71.

4 Thomas Sowell, "the right to infiltrate," *Forbes* (March 13, 1995), 74

5 Christ's death on the cross to cleanse and free us from sin is the heart of the gospel. The Native American promise of unconditional entrance to heavenly bliss — taught as multicultural education—is deadly as well as deceptive. •

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God. We read thus: "Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus" (Jn. 1:35-37).

I now desire that we mention the Day of Pentecost and the church. There are those who are always asserting that: "The Day of Pentecost is the birthday of the church. The church was organized and established on the Day of Pentecost." Such talk reveals that the person so speaking does not know his or her Bible! The Bible has nothing, absolutely nothing, to say about a church being set up on the Day of Pentecost! Then where did such an idea start? Certainly such an idea has no Scriptural support whatsoever. God's Word does show that the church was here when Pentecost came and to this church received three thousand members upon that occasion. In the Book of Acts, we read thus: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls ... And the Lord added to the church daily such as should be saved" (Acts 2:41, 47). Just the other day, I added eleven dollars to my bank account. Now I did not have a whole lot of money in the bank (Baptist preachers never do), but I did have to have some money in the bank, else I could not have added eleven dollars to my bank account. Even so, the Lord had to have a church upon this earth at the time of Pentecost, else He could not have added three thousand members to the church. If there is any one thing that is plain from the Scriptures, it is that the church was already in existence and

was functioning before Pentecost began. May God help us not to believe errors that contradict God's Word!

One of the widespread heresies of our day and generation is the large amount of talk about the church being universal and invisible. And strange to say, but many Baptists (so-called Baptists) are now talking the language of Ashdod!

The church that our Lord established and organized was a local and visible church. (It was limited as to membership and as to location. hence, it was a local and a visible church. As time went on, the followers of Christ scattered far and near. The book of Acts and the New Testament Epistles show that many churches or congregations were established. I am emphasizing this in order to put to silence another heresy, and that is the error now abroad in the land that there is only one church. Such talk contradicts Scripture. Notice the following statements from the Bible, namely: "And at that time there was a great persecution against the church which was at Jerusalem" (Acts 8:1). "Now there was in the church that was at Antioch" (Acts 13:1). "The churches of Christ salute you" (Rom. 16:16). "Unto the churches of Galatia" (Gal. 1:2). "John to the seven churches which are in Asia" (Rev. 1:4_). These plain statements from God's word show that there were many congregations or churches in apostolic times. All of these churches were limited as to membership and as to location. Or to state it differently, these churches were local and visible. From now on, may Baptists cease to talk of the church as something that is universal and invisible for there is no Scriptural support for such language!

How is a sincere and conscientious child of God to go

about finding a true New Testament church. There are many churches (so-called) and they are of every description under heaven. New churches are being started every year, and so there will be more churches tomorrow than there are today. All of this complicates the matter of ascertaining or finding *true new Testament churches!*

There are two methods of finding a *true scriptural church*. The first method is the doctrinal test. Does the church that you belong to teach that which the inspired Apostles taught, and does it practice that which they practiced? A church that is wrong in teaching and practicing (the Bible being the standard) is not a true New Testament church.

The second method of ascertaining a true church is by the process of historical elimination. Any church or churches whose history is exhausted before or by the time we reach the sixteenth century (the beginning of Protestants) is too young to be the church founded by our Lord! Let the sincere and honest student of history note that, of all the churches that we have in the world today, only two have a history that go back into the dark ages. And what two have such a history? The Baptists and the Catholics are the only two whose history extends beyond the Protestant Reformation.

I am going to give you the words of Dr. Ypieg, of the Dutch Reform Church. He wrote: "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. *On this account, the Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian society which has preserved*

pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the Reformation brought about in the sixteenth century was the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient."•

Baptists And Beliefs

By Oscar Gibson

The author was pastor of the Walnut Street Baptist Church of Louisville, Kentucky for many years.

This is another book that was prepared for distribution to new church members.

Chapters are:

1. Baptists
2. Baptists and Baptism
3. Baptists and the Lord's Supper
4. Baptists and Other Denominations
5. God's Program for World Conquest
6. What Must I Do To Be Saved
7. Can A Person Be Saved and Then Be Lost?

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Politically Correct Bible Published. The New Inclusive Translation of the Bible, published by Oxford University Press and due out in March, is being labeled the "politically correct" Bible. In it, Jesus is no longer the "Son of Man" but the "Human One." Jesus' divine "Father" has been transformed into the divinely hermaphroditic "Father-Mother." children are no longer told to "obey," but rather "heed" their parents, while wives are to "commit" to their husbands rather than "submit."

* * *

18% Identify With Religious Right. The much-talked-about Religious Right comprises 18% of the U.S. population and its makeup defies common stereotypes, according to pollster George Gallup. In recent polls, the Gallup organization asked American adults if they considered themselves members of the Religious Right. Those most likely to claim that label are Southerners, Republicans, non-college graduates, people over 65 and those who are "born again." But, contrary to common stereotyping, the Religious Right label also was claimed by a larger percentage of blacks than whites (30% vs. 17%) and more often by females than males (21% vs 15%). Although the Religious Right has been most closely identified with the Republican Party — 24% of Republicans claim to be part of the Religious Right — a good number of Democrats

claimed the label as well. The Gallup surveys found that 16% of all Democrats identify themselves as part of the Religious Right. In reporting the poll results in a recent issue of the "Emerging Trends" newsletter, Gallup distinguished between the "evangelical" or "born again" label and those who identify with the Religious Right. One third of all Americans who say they are "born again" say they belong to the Religious Right. Regionally, 26% of Southerners identify with the Religious Right, compared to 16% of Easterners, 15% of Midwesterners and 12% of people in the West. The number of people identifying with the Religious Right stood at 16% of American adults one month prior to the 1994 elections, peaked at 22% the week before the elections and slid to 14% one month later, Gallup reported.

* * *

Christians In Saudi Arabia Most Restricted. Saudi Arabia tops a list of nations in which Christians face the strictest repression for their faith. Christians in Iran, Sudan, the Comoros Islands, and China also face severe religious-liberty restrictions, according the 1995 international survey by Portes Ouyertes, a religious organization based in Strasbourg, France. Using an index with a possible maximum of 100 for total religious repression, the survey estimated Saudi Arabia at 86 points. Iran at 75, Sudan at 73.5, the Comoros at 70, China at 78, North Korea and Qatar at 65, Oman at 64 and Libya at 63. Of the 30 countries at the top of the list, 24 are predominantly Mus-

lim. Four of the 30 are communist. The index is based on 25 different criteria including the country's constitution, the attitude of the authorities to Christians, and the liberty of churches to go about their own affairs and to play a role in society at large. Discrimination and persecution of individual Christians and other factors such as local conflicts are also taken into account. "Seventy-five countries are above the figure of 10 and can thus be considered as places where Christians do not have complete liberty," Portes Ouyertes said in its survey, which was reported by Ecumenical News International.

* * *

"Gay Day" At Disney World. Dr. Norman Pyle says: "The Walt Disney Company" is the world's best known "family entertainment company." It is rapidly becoming a leading purveyor of anti-Christian bigotry, perversion and immorality. Attendance at this year Gay's and Lesbian Day (6/3) at Disney World was estimated at 35,000, the most ever. Until 1995, it had more than doubled each year, from 500 to 2,000 to 8,500 to 23,000. Disney does not sponsor it but works with the organizers. The homosexual paper *Out* says Disney has hired lesbian Lauren Lloyd to produce films featuring lesbians and promoting the lesbian lifestyle. — CC

* * *

Unwed Moms: White Rate Nearly Doubles. The stigma of unwed motherhood is fading

fast. Schools used to exile teens to special homes, but now provide day-care for their children. The unwed black birthrate rose 7% since 1980, the unwed birthrate for whites leaped 94%. The highest unwed birthrates are among Hispanic women (95.3 per 1,000), followed by black women (86.5) and white women (35.2).—CC

* * *

Our Taxes Fund Planned Parenthood Abortions. Of Planned Parenthood's \$443 million annual budget, \$158 million is government grants — our tax money. Planned Parenthood operates the nation's largest chain of abortion facilities. Its clinics perform about 140,000 abortions each year. PP's sale of birth control pills provides an estimated \$65 to \$70 million in profits annually. The American taxpayer is the largest single contributor to PP, and these monies are used to promote PP's radical social agenda and to indoctrinate America's children into its "safe sex" philosophy. PP's "sexual revolution" has resulted in an epidemic of AIDS, VD, teen pregnancy, soaring divorce, abortion-on-demand, and a generation of children lacking a sense of right and wrong. — CC

* * *

Women Preachers Win Top Awards At SBC Seminary. One week after Southern Baptist Theological Seminary (Louisville) trustees affirmed a decision by President R. Albert Mohler, Jr. to hire only professors who agree that women are

biblically prohibited from being pastors, an all-male committee of six students and two faculty members selected three women for the top three awards at the annual preaching competition. The 6/12 *Christian News* said over 900 women are ordained SBC clergy persons. — CC

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Five Hundred Christians Killed Weekly In Algeria.

Approximately 500 Christians in Algeria are killed by Islamic extremists every week, according to diplomatic sources. Members of the Islamic Salvation Front are reportedly “purifying” Algeria of non-Muslims, including Christians, Jews and Communists. The Armed Islamic Group, the most extreme of the Islamic militant groups in Algeria, has declared a campaign of “annihilation and physical liquidation of Christian Crusaders,” according to the *Middle East Digest*. Several expatriate Christians have been killed, and the indigenous Algerian church is “feeling increasingly vulnerable,” said the publication. The only Christian bookshop in Algeria, located in Algiers, closed its door in March 1994 after staff members were told they would “disappear” unless they did so. According to the International Christian Embassy, virtually all Algerian Christians have converted from Islam. Under Islamic law, adult male apostates from Islam may be punished by death. — EP

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Philippine Christians Killed By Radical Muslim

Group. At least 53 Filipino Christians were killed in April when members of the extremist Muslim organization Abu Sayyaf attacked the town of Ipil, according to the International Christian Embassy. The attackers fled the town with a number of hostages, including a 14-year-old boy who was reportedly hacked to death and cannibalized by his captors. For some time, members of Abu Sayyaf, which means “bearer of the sword,” have waged a bloody campaign for the creation of a separate, Islamic state in southern Mindanao. — EP

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Doles Stop Attending

Liberal Church. Sen. Bob Dole (R-KA) and his wife Elizabeth Hanford Dole have stopped attending the Foundry United Methodist Church in Washington, D.C. where President Clinton and Hillary Rodham Clinton attend services about twice a month. A friend of the Dols said the Doles considered the pastor of the 180-year-old church too liberal.

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Elton John's Opinion On

Religion. Pop superstar and acknowledged homosexual Elton John told *Interview* magazine his opinion of religion: “Things like religion can be so divisive. In theory it should be great; in practice it's completely destructive and divisive and breeds hatred. It's murderous, it's corrupt. It can be so depressing to look at religious situations all over the world.” — TV 5/95

Seminary Officials Resign.

Two officers of the Southern Baptist Theological Seminary alumni association resigned in protest of what they called “the narrowing of theological parameters for faculty” at the Louisville, Ky., school. New faculty must pledge that they think belief in Jesus is necessary for salvation, and they must oppose abortion, homosexuality and women pastors as leaders of congregations. — RNS

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Hints On Entertaining A

Preacher. “The preacher is going home with us today,” she said; won't you go along and help us entertain him?” What will he think? What will he say? It is tragic that many good Christian people, through misunderstanding make the entertainment of a preacher a task accompanied with uneasiness and worry rather than the joyful occasion it should be.

Surely the preacher himself should be allowed to speak on the subject. In the following lines I purpose to set forth some suggestions that I sincerely hope will help those people who love the preacher but hate to entertain him.

First of all, he is a *man* and should be treated as such. He is a member of Adam's fallen race — a sinner saved by the marvelous grace of God. Your minister is to be respected and honored but not worshiped. Keep in mind that he is only a man and it will help you to feel at ease while he is in your home.

Second, since the preacher is a man he needs food. Therefore, buy and borrow all the food you can — load the table to ca-

capacity and insist that the preacher eat some of every dish you have fixed. Then if he does not readily respond to your every urge to “Have some of this” conclude that he is “finicky” and displeased with your cooking. No, a thousand times no! Prepare a meal of wholesome food and let him eat what he wants, no more. Under the plan if he eats too much you will in no wise be responsible for it.

Third, there is a limit to any physical endurance. He gets tired just like you do. Almost every preacher appreciates an opportunity to rest and relax a short while. Especially is this true when he is engaged in revivals. Give him a chance to rest and if he is tired he will take it. Many times this writer has refused to lie down and rest because he wanted to do other things, but on the other hand, he has sat and talked for hours when he had much rather have a chance to rest and meditate upon his subject for the coming service. Please do not misunderstand. Every preacher likes to talk, but he will not feel neglected if the conversation lags as much as five seconds! Good entertainment does not require your talking every minute the preacher is in your home. Too much talk and too much attention is unnatural. Be yourself. You can't fool the preacher. As a rule he is a good judge of human nature. You might as well relax and have a good visit with your pastor or evangelist, knowing that he is human like you — “a chip off the old block.” Yes, he is *human*, but the God he represents is *divine*. •

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easily become aware of what their condition is, and they might come to the Lord in repentance so there might be correction made. But by a state of lukewarmness this church seemingly thought that they were all right, and that they did not have any needs of any kind. They had seemingly only a half-heart toward the things of the Lord, but at the same time, they had a half-heart toward the things of the world. So we find that this church was equally divided between hot and cold, evenly divided between things spiritual and things worldly, so that when you mix them together, they came out as not being either for the Lord nor being against the world. Lukewarmness was that state that characterized that church. This is the last state of existence that we find before this church would cease to be a true church recognized by the Lord.

We see this by the Lord's attitude toward this church. Because a church that has no enthusiasm, no urgency, no compassion, to the Lord it is repugnant. The Lord uses language here that is just as strong a language as you can find. The Lord says that this lukewarm state actually made Him sick at His stomach.

Now you can take hot water and drink it. You can take cold water and drink it, and it doesn't bother you at all, but when you mix the two together, and you come up with water that is tepid or lukewarm, then the stomach becomes nauseated and sickness soon follows. Here the Lord uses this illustration to show us that nothing makes the Lord more sick at His stomach than the indifference that comes from a lukewarm church. The Lord says "*So then because thou art lukewarm, and neither*

cold nor hot, I will spue thee out of my mouth." Putting it in just plain simple English that we all can understand, He says you make me so sick at my stomach that I am just ready to vomit. Now that's plain language, but that's the language that the Lord uses, and I think this lets us know how extremely serious the condition of this church was when the Lord says I am about to spue thee out of my mouth.

But the amazing thing is that the church was not aware of it. The church did not know this. The church in reality thought they were good. They thought everything was just fine. They were not really worried about themselves at all. You talk about somebody being blinded to their true condition, this church at Laodicea was. They did not really know that this was their condition before the Lord. Notice in verse 17,

"Because thou sayest, I am rich, and increased with goods, and have need of nothing." You talk about being self-deceived, this church in reality was really self-deceived. They said "I am rich and increased with goods, and I just really don't need anything at all." Now they may not have actually spoken these exact words, but this is the actual condition of the church, and the church spoke these words by their actions. You know, often times you speak by your actions even when you say something with your mouth that is different.

Sometime you can tell somebody you love them, but your eyes can tell them the exact opposite. Sometimes, you may say one thing with your mouth, and yet your very demeanor or your conduct indicates that that is not true, no matter what you say with your mouth.

Here was a church that didn't really think they had need of anything, and that's what they said and they may have be-

lieved it, but their conduct showed that it was not true. They had simply deceived themselves.

Now when it says increased with goods "*Because thou sayest, I am rich, and increased with goods*" this indicates that the church had not always been rich. This church could go back and remember the times when she was poor, but she has gradually reached the point where she thinks that she has need of nothing.

Now a wealthy church might be that way. They can go back and remember when they were a poor church. Maybe they had to scrape to get enough money to pay the utility bills. Maybe they really had to sacrifice to get enough money to pay the pastor, the overhead, support mission work, and do all of these things. It may have taken every penny they had and they may have "robbed Peter to pay Paul" at times when it got down that low.

I can remember in the history of this church where this church was just about that way. There were times during depression days when my father was the pastor here that his salary was \$10.00 a week *if the church had it*, and often times the church didn't even have the \$10.00 a week. We survived because there were members who had canned food in their homes, and they'd have what they termed "a pounding." They'd bring in a jar of beans or a quart of this, or potatoes, or something, and that's the way we ate when there was no money.

I can remember when this church did not have money enough to do anything at all. It was poor. Many of you remember that. The fact is, if you lived during the depression days you yourself were that way as an individual. You remember what it was like. I don't remember much because I was only about 6 or 8 years of age, so I can just barely

remember some of these things. Some of you that were here then can remember those things.

But here was a church that could look back to the time when they used to be poor, when they didn't have very much, but now they say we are increased with goods. They have reached the point that they seemingly do not need anything at all. Yet the Lord says they are just as broke as they can be; that they have nothing at all.

So the Lord tells them in the middle part of verse 17, "*And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*" Now how can both of these things be true? Well, I think they were. I think both statements are true. The difference is that the church was looking at the material things and God was looking at the spiritual things. If you were to have visited the church of Laodicea, from a material standpoint, they really didn't need anything at all. They had all the property they needed. They had a fine building. They had good pews. They had padded seats. They had money in the bank. They really didn't need anything at all, and as they looked at themselves they prided themselves about how they had prospered from the times when they really had to rake and scrape and work hard to meet bills, and now they were in need of nothing. They had it made. That probably was true in the material level.

But Jesus Christ talks to them on a spiritual level. He says that their eyes had been looking at themselves strictly from the material standpoint. He says forget your material prosperity, forget your building, forget your pews, forget your air-conditioning, forget your material things. He says if you were to open your eyes and see what

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the spiritual condition of your church was, you would find it the exact opposite. You're destitute—poverty stricken. He says, "*Knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*"

You see, often times we look from a different viewpoint. If we're to judge and determine a church as to how good a church is, often times we use material things to determine that. We will determine whether a church is any good or not by the amount of money that they have, by the buildings they have, by the numbers that they have, and by the material things that they have. God does not do that. I believe that we ourselves may become discouraged and we may get an inferiority complex because we can look around and see churches with a great amount of wealth. They build gymnasiums, bowling alleys, swimming pools, skating rinks, sauna baths, all of these things, and we look at them and we have a tendency to believe that they must be working and on fire for the Lord. God says you've got your mind on the wrong things when you begin to look at material things.

Now I'm not saying that a church can't have good things, nor did the Lord say that. I think some of those things I mentioned have no business in a church. I'm not saying that a church can't have a good building and nice facilities. But these are not what determines whether a church is a good church or not, and when the Lord looks at His churches and He begins to decide whether that church is a good church or not, He does not even consider material things at all. That never even enters into it.

Nor does He consider num-

bers. We have a new style of arithmetic today. When we begin to add up what qualifies and makes a good church, three things that we try to determine it by: that's nickels, noses and numbers. God doesn't look at these things. It is not material things that God looks at, and that's not what determines whether a church is good or great at all, but God looks at the spiritual things of a church. The problem of this church at Laodicea is that they had lost spiritual eyesight, and they were simply using material or carnal eyesight. They were looking at things from the human or material viewpoint rather than from the spiritual viewpoint.

There are two special articles this month in **The Baptist Challenge**. It hasn't gone in the mail yet, it'll go into the mail this week, but two excellent articles, one is on the editorial page. One article uses a unique phrase. I don't know whether the author coined the phrase or whether he heard it somewhere else or not, but I had never heard it before. He talks about the fact that often times churches will begin to use new methods because of a fear of failure. They begin to see a drop off in their attendance. They begin to see that they lose this, or they lose that, or they lose the other, and so he has this little phrase, "*Fear of failure equals 'must add energy of the flesh.'*"

"Fear of failure equals must add energy of the flesh." This is what has happened to churches today. They have seen that there has been a slack off in attendance. They have seen a drop off to where they are not doing number wise as great as they were in previous years. So the solution is "add energy of the flesh." Now that's when they bring in Roy Rogers and his horse "Trigger" to the Sunday School, or they'll bring in Bozo the Clown to the Sunday

School, or they'll offer to give away a bicycle to the one who brings the most number of visitors. Or they'll hide a five dollar bill underneath one of the bus seats. If they have many buses, they'll have a competition between all the bus drivers, and the bus captains, and the one that brings in the most gets a free trip to the mission field. They do all of these kinds of things and more. This is "fear of failure," therefore we must "add energy of the flesh."

These are not methods that God has given. These are worldly methods. These are human methods. These are not spiritual methods. They will work, as far as building a crowd. They will work as far as increasing attendance, but you soon find that unless you can come up with a new gimmick every week, then the other church that operates on gimmicks will get them. Then you'll find that the people who ride their buses are going to bounce from one church to the other, depending upon who gives them the biggest gimmick that week.

In March, they usually give everybody a kite. Easter season they give everybody a bunny rabbit. Next week they may give everybody a goldfish. The next week, the preacher may agree to get up on top the building and preach to everybody from the roof, if they get 200 or 500 or whatever they want in Sunday School. Now this is "adding energy of the flesh." It will build numbers, it will increase attendance, but it will not add spirituality. God says, though you may be rich, you may be increased with goods, you may increase your nickels, your noses, your numbers, yet you are still as bad and even worse off spiritually than you were before.

Some churches go to the extent of having a Youth Director that will use the "Madison Avenue" public relations style

of dreaming up and coming up with all kinds of gimmicks rather than following the scriptural plan of building their church. That's what the Youth Director is hired to do, promote all kinds of gimmicks to build attendance.

Now brethren, don't think that won't affect you. It does me. There may be times when we as a church, can become discouraged, for when we look around and see the church over here and the church over there, increasing their numbers by that kind of promotion, we begin to wonder, perhaps if we can't lick 'em we'd better join 'em. "Fear of failure, must add energy of the flesh." All that will do is build a Laodicean church.

Now you can rationalize it all you want to. You can say, "Yes, but ... If we get all those people here, just think of how many people we'll get to preach to." Don't you think God knew that when He set the way to do His work?

You know, the end does not justify the means, and gimmicks are built upon the basis that the end justifies the means. Now if you want to get a crowd here Sunday morning, and that's what you want, I'll tell you exactly how you can do it. Simply promise to give everybody that comes in that door a ten dollar bill next Sunday morning, advertise it in the newspapers, on the radio and television, and tell everybody that comes here you'll give them a ten dollar bill, you'll fill this building and have people standing around trying to get in. And if you want more than that, just tell them you'll give them a hundred dollar bill and they'll come! They will! But does the means justify the end?

"Well, look how many we can preach to. And after all, who can put a value on a soul? If you just get one soul saved, why isn't that worth it all?"

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You see, you can always rationalize. You can always make it sound good. Well if that's what we're going to do, why don't we just say all right, we're going to give everybody a hundred dollars that comes here, and if we get one person's soul saved, it might have cost us ten thousand dollars etc., but can't you say that one soul is worth ten thousand dollars? Why, it's worth lots more than that. You see, it's easy to rationalize these things.

That was the way this church in Laodicea was. "*I am rich, increased with goods, and have need of nothing.*" Material! But when the Lord judges a church, He looks at them from the spiritual standpoint, and He says "*And knowest not that art wretched, and miserable, and blind, and naked.*" If you're going to build a church, you do not use material methods. You do not use Madison Avenue or Fifth Avenue methods. You don't go out and hire a promotion firm and have them come in and promote your church like they promote many of the commercial enterprises. God has given us methods, and His methods are found right here in the Word of God, and we're not to go outside of this Book for our methods. So the Lord looks at them from a spiritual standpoint and He says you're just plain broke. You're "busted." You're "in the hole." You're in debt. You're bankrupt.

Then He says in verse 18. "*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*"

Now the words of rebuke

and the words of chastening may be signs of love even when they indicate displeasure. We know this with our children. If we rebuke our children, if we have to chasten, if we have to spank our children, or if we have to put them "on the block" and say no car for a week, or you can't go here or you can't do that, we know that this is a means of showing them our love and our concern for them. We care about our children. And don't let the kids tell you any different, because they know that too. Children know that if you don't put any discipline over them, they know you do not really care about them. If you care and you love your children, you will discipline your children, because you love them. You may have to rebuke them, you may have to fuss at them, you might even have to spank them, but you do so because you love them.

Now I'm not talking about child beating or child abuse. I'm not talking about that. You know that, but I'm talking about discipline that comes because of love. All of this, God says, when He reproves this church, and He rebukes this church, it's because He loves them, and the purpose of all of these words was to bring them to repentance.

You know, of all these seven churches, the most tender words, and the most tender plea that was made to these seven churches, was made to this lukewarm church. He shows more compassion and more tenderness to this lukewarm church than He does to all the others. Furthermore, the most distinct promise of actually sitting down with Christ upon His throne is given to this church, and yet it is the worst church of all.

Now how can they change all of this? Well, remember that the Lord changed from the material to the spiritual. They talked about the material, the Lord

talked about the spiritual, and He urges them to "buy." He urges them to buy, though He's already informed them that they are poor. Well, how can they buy if they're poor, if they're destitute, if they don't have any money at all? How can they buy spiritual things?

Well, God tells us how to buy spiritual things. In Isaiah chapter 55 he says in verse one: "*Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price*" (Isa. 55:1). What He is saying is that grace is free. Not only salvation which we have from the Lord is free; it doesn't cost you and me anything, but the spiritual gifts that God has for us after we are saved, are also free. You can't buy them. They are free. "Buy them without price, and without money."

Now what is it He says that they are to buy? He said "*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.*" Two things, gold and white raiment.

Now man by nature is naked before God, but God has provided us with the white raiment to cover our nakedness. Turn with me to Second Corinthians 5:21. Beginning in verse 17 we see that the Apostle Paul is talking about a saved person, for he says: "If any man be in Christ, he is a new creature," etc. Then in verse 21 Paul says "*For he hath made him (Christ) to be sin for us, who knew no sin; that we might be made the righteousness of God in him*" (2 Cor. 5:21). God has prepared for us a white raiment and it was prepared by the Lord Jesus Christ Himself.

He says, first of all, "*I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do*

not appear." Secondly He says "*And anoint thine eyes with eyesalve, that thou mayest see.*" Now this was not physical eyes He was talking about. He's not talking about people that are blind physically, but He is talking about the spiritual eye. That is, the "inner" eye of the physical body, that is the conscience, the inner light of the soul. This is where they were blind. They could see the material things, but they were so blind they could not see their spiritual condition.

Now what caused all of that? They're saved. These are saved people here. What has happened that caused them to have gone spiritually blind to where they could not see their spiritual condition? One thing, that's worldly living. Because of worldly living their eyesight became so greatly impaired that they simply were not able to see correctly. Their lives had been so controlled by worldly living that they lost spiritual viewpoints. They could not see with their spiritual eyes. Now these are saved people, Christians. It is possible then, for Christians, saved people, Baptists, church people, to become so involved in things of the world, that they can lose their spiritual eyesight, so that they do not even see what their real spiritual condition is before God. This church wasn't even aware of what their condition was. They were blind. They could not see. When they looked, all they saw was the material things, and they thought of themselves as rich and having need of nothing. But if they would just take God's glasses and look through God's glasses and see their spiritual condition, they would see what the Lord did. They were wretched, and miserable, and poor and blind and naked.

So what's the solution?

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Well, the Lord tells you what the solution for this blindness is. He says, "And anoint thine eyes with eyesalve, that thou mayest see." The counsel then is to anoint those weak eyes with eyesalve, that is, the Holy Spirit.

You see, only the Holy Spirit can open one's eyes so that they can see. In the fifth chapter of the Book of Acts, we read, beginning in verse 31: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:30-31). In other words, if you want to know what your true, spiritual condition is, you obey the Lord, and then God will give you eyesight by means of the Holy Spirit that will let you know what your true condition really is.

You see, the true beginning, or the beginning of all true correction in a wrong life is to begin to see the wrong, the misery and the shame in your life. Until you see it, you will not seek correction. Until you know what your condition is, will not be concerned about having it corrected. So the first thing is that you must come to the Lord in repentance so that the Holy Spirit of God will then reveal unto you what your true condition is, and this ability to see must come from the Holy Spirit.

Now our problem is that we do not allow the Holy Spirit to intrude into our lives. We want to do what we want to do with our lives, and we don't allow the Holy Spirit to intrude. Actually, He's not an intruder. He lives there. When we're saved the Holy Spirit moves into our heart and takes up His dwelling place and we are indwelt by the Holy Spirit, yet we want to consider

Him as an intruder seeking to interfere with our lives. But that's His job. That's His position.

Then the Lord says in verse 19, "As many as I love, I rebuke and chasten." Again we must remember that the rebuke and the chastening of the Lord comes because of His love. This chastening in Hebrews chapter 12 and verse 6 comes because God loves us as His children. He says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). I want you to notice that word, maybe underline it, but it says "For whom the Lord loveth he chasteneth and scourgeth" and note that word "every son." Every son! Not just a few, but every son whom He receiveth.

Why? Because God is interested in our welfare. Just as parents discipline and chasten their children because they are interested in their welfare, so God chastens His children because He also is interested in their welfare. The Lord may permit financial reverses; He may allow sickness; sometimes the Lord may even allow death as a more severe and needed means of chastening. God might do that. But sometimes when God chastens us, we do not receive it as chastening from the Lord.

But everybody is not chastened of the Lord. Everybody is not rebuked by the Lord. How come? Because in Hebrews chapter 12 we read in verse 8, "But if ye be without chastisement, whereof all," and again note that word *all* even as we noted that word *every* in verse 6. Here we find the word *all*. "But if ye be without chastisement whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:8).

Sometimes people want to know "how can I know whether I'm saved or lost?" There's one way right there. If God never chastens you, if God never re-

bukes you, if you never undergo any chastisement from the Lord at all, God says it's because you are not His child. It means you are a false professor. You may be a church member. You could even be a teacher of a Sunday School class. You could even be a deacon. You could even be a preacher, but He says those that belong to Him — one time He uses term every, another time He uses the word all — but He says His children do receive chastening. Therefore, if you don't have it, it's because you're not saved. The majority of the people of this church of Laodicea were lost church members, more inclined toward the things of the world than inclined toward the things of God. So He says to those who are saved within that church, "Be zealous therefore, and repent" (Rev. 3:19). "Be zealous!" That word *zealous* means *hot*. She's now lukewarm. She wasn't hot, and therefore He urges that church *be zealous, be hot*. And then He says, "and repent." That's very similar to being zealous. What He is saying is turn from your lukewarm state to a hot state. Turn from the Laodicean spirit and turn back to that spirit that we saw manifested at the church of Philadelphia. They were on fire for the Lord and it was that period of time that represented the greatest missionary activity by the churches, not just in sending missionaries, but in being missionaries themselves.

What are you? What's your temperature? Are you hot? Are you cold? Or are you lukewarm? The temperature of this church is made up of the combined temperatures of all of its members.

They have what they term a "mean" temperature. This is the first day of July. If you wanted to know what the mean temperature of today would be, you would take the high temperature and the low temperature, com-

bine them and divide by two, and that would be your mean temperature. If you were to do that on a year basis, the more cold temperatures you have, even though you might have a few hot ones, the more cold ones you would have would bring the mean temperature down. And if all of your days were cold, you'd have a cold "mean" temperature.

What would be the temperature of Central Baptist Church? You may think that because you are one member that you don't have any effect upon this church, but you do. You either add to or you subtract from the spirituality of this church. Every one of you do. All of us do. And that's exactly the problem with the church of Laodicea because nearly all of them were either cold or lukewarm. They were a few that were "hot" because the Lord does address those by saying "Behold I stand at the door, and knock: if any man hear my voice" (Rev. 3:20). There were still some within that church. We'll cover that tonight, but the vast majority of them were either cold or lukewarm. What are you?

Our biggest problem today is our own self-deception. We blind ourselves to thinking that we are more spiritual than what we are. What are you? Oftentimes we'll not even confront the question. We don't want to think about it, and if you're not careful, when you go out that door in the back, you're going to forget this message and not think about it any more. But God wants you to think about it. You, as an individual are important, and your temperature, spiritually speaking, is important to the temperature of this church.

I wonder if when an unsaved person comes into our church if they don't feel as if they're in a spiritual refrigerator. Last year when we had trouble

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for their own benefit. It is false because it fails to take into account the plain teaching of the Word of God. It is being much talked about in our own generation, but it was first promulgated over a century ago by a geologist named Lyle. He tried, by means of this theory, to explain how the surface of the earth got into the shape in which we find it in modern times. He took for granted that the Laws of science never change, and hence it would have to take countless ages for the river valleys to have been carved out and for the mountains to have been piled up and carved away. Everything was supposed to have proceeded at the same rate as at the present time. There were no cataclysmic epochs of disaster. This would make Genesis in error in its apparent timing and hence it must have been nothing but legend and myth.

From this doctrine, geologists have formulated their timetables of the ages, with some kind of man going back a mere hundred thousand years, the dinosaurs living several million years ago. Even that date, they say, is recent because the first simple fishes appeared on the globe several billion years before that. Finally they reached the depths of the Precambrian layer, which has no fossils, but there chemical evidences that simple sponges, jellyfishes and amoebae may have been there. Needless to say, if these things be true, then the Word of God is false.

Another consequence of the Uniformitarian Doctrine was its influence upon the thinking of Charles Darwin. Darwin was led to build his theory of evolution by natural selection upon the framework of the Uniformitarian Doctrine. He saw that, if there are such long stretches of time available to him, then he could

derive one species from another by minute, gradual changes, which were to be explained by natural selection and the survival of the fittest.

1. Display

Thus we find that the men of many sciences displayed their ignorance of the One who knows all science. It spread from science to science. The astronomers set up their theory of the evolution of the solar system. Such theories deny creation, the Creator and the Word. The Lord knows what happened in His own universe better than the men of science.

According to the Geological timetable, the dinosaurs never lived at the same time that man was upon the earth. Yet I have seen, with my own eyes, the gigantic tracks of two huge dinosaurs in a layer of rock near Fort Worth, Texas. In the same layer of rock there was the track of a gigantic human foot. Remember that there were giants on the earth before the Flood. However, this would upset the geologist sacred time table, so they destroyed the human foot print.

Indeed, if we accept the Uniformitarian Doctrine, the following theses must also be accepted:

- a.) There could have been no Noachian Flood.
- b.) There was no change in the water distribution at the time of the Flood, a canopy theory.
- c.) There was no change in human nature with the Fall.
- d.) There could have been no influence of the Fall to corrupt all of nature.
- e.) There would be no Second Coming of Christ, with its coming changes in the economy of all nature.
- f.) There could be no miracles at all, no answered prayer, no Providence.
- g.) The Lord Himself is thus denied the privilege of manipu-

lating His own universe.

h.) Since there would be no sudden changes, Creation itself is ruled out.

i.) There could be no change in the gradual breakdown of radium, strontium and Carbon 14. Once this is accepted, then these elements may be used to measure the age of things upon earth. But how can we be sure of this?

j.) Finally, there could be no change in the application of the so-called Second Law of Thermodynamics. This law says that everything is changing for the worse, decaying and dying in nature. Has this been true from the beginning and will it continue throughout all the eons of time in the future? Entropy, as this is called, will then bring us finally into the same desert condition as that which prevails on the moon and on Mars.

2. Decay

The universe is running down. We know that this law of Entropy is true at the present. All is decay, rotting, stinking, corrupting. Everything dies. We are already in a dying condition. We are also in the bondage of corruption and the fear of death. However, we know, from what we have learned from the Word, that this decay first set in, not in Genesis one, but after Genesis three and because of Adam's sin. We also know that this Law will be changed when our vile bodies shall have been changed and fashioned like unto His own glorious body (Phil. 3:21). This trend to tragic deterioration will be liquidated in a lake of fire.

3. Dismay

Meanwhile the worldly wise men continue to question: "Is there knowledge in the Most High?" They do not yet know that "all the treasures of wis-

dom and knowledge are hid in him (Christ)" (Col. 2:3). He is the Source of all the intellectual life. They will be surprised when they learn the Truth, and they will know it within the next hundred years. But some of these men of science have taken up their complacent seat with the scornful.

Sneeringly, they are now scoffing: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Note that this is a Biblical statement of the Uniformitarian Doctrine and that this is one of the outstanding issues of the present moment. Did Peter know when he wrote this passage in Second Peter 3:4 that this would describe our present controversy better than at any other time? No, but the Author knows. Notice the word "creation." It suggests that this will be a controversy among those who call themselves Christian, believing in creation but not in a second coming. That is exactly what is happening today. The church is now beginning to reject the pre-millennial doctrine at the same time that they are calling the Genesis development a myth. Note also the refutation of the Uniformitarian Doctrine in the context.

First it says that they are willingly (willfully) ignorant of the Word. The historical fact of the Flood time is then described. Then the Lord's relationship to time is stated, "and a thousand years as a day." The Lord is not limited by time. Rather He created this Fourth Dimension of time. The reason that the Lord is waiting is shown. He is "not willing that any should perish, but that all should be brought to repentance." He is not slack concerning His promise.

Better get wise, men of science. Why spend eternity in Dismay with murderers, harlots and them that slay?•

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upon the servants and upon the handmaids in those days will I pour out my spirit." Then the prophet goes on in the verses immediately following to speak of the signs of the end of the age, immediately preceding and at the time of the Second Coming of our Lord. We take it therefore that there is to be a pouring out of the Spirit of God upon Israel, as well as upon the Gentiles. These Jews thought it a very strange thing to ask for the Holy Spirit, except in connection with the fulfillment of this prophecy of the kingdom blessing that is promised to Israel by the many prophets of the Old Testament. So none of Christ's disciples asked for the Holy Spirit, as far as the record shows.

Then, again, in John 20:22, we read these words: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." I cite this Scripture, friends, because there are some who may insist that this event, when Jesus breathed upon His disciples, is an exception to that which I have already stated. So I reaffirm that this is no exception, and that none of Jesus' apostles or disciples understood this thing until after Pentecost.

II.

Now the second thing that I would have you to see is this: *every believer in Jesus Christ is given the Holy Spirit.* I want us to underscore that as our second thought this morning. *Every believer in Jesus Christ is given the Holy Spirit.*

We turn to the seventh chapter of the Book of John, verses 37 and following: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He

that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)" This explanation is put in to explain the thing that Jesus said there on the day of the feast. He said: "He that believeth on me, as the scripture hath said, out of his inmost parts shall flow rivers of living water." And then John by the Holy Spirit inserts an explanation of what was meant. And it is this: Jesus spake this because He had not yet been glorified, the Spirit had not yet been given. That is to say, the Day of Pentecost had not come; the Holy Spirit had not yet come into the world as the Vicar of Christ. The reason is, Jesus was here in person, and the Holy Spirit would not come manifestly as the Vicar of Christ to stand in the churches of the living God until after the crucifixion and the resurrection of the Lord Jesus Christ.

Every believer, in the next place, who believes in the Lord Jesus Christ is sealed with the Holy Spirit. This is distinctly taught in 2 Corinthians 2:21-22: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." Paul is telling the Corinthian church that it is God who has given us the seal of the Holy Spirit, that the Holy Spirit Himself is the seal of God upon all them that believe in the Lord Jesus Christ. In Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," is another Scripture telling us that every believer in Christ Jesus is sealed, and that he is sealed not for a day or a week or a month, but unto the

day of redemption. It is the day when the body shall rise from the dead and be glorified in Christ Jesus. In Ephesians 1:13-14 the same truth is stated: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

Now mind you I'm citing these Scriptures to show that every believer receives the Holy Spirit. He receives the Holy Spirit first of all as God's seal upon him, the seal of identification, and the seal of God's eternal possession of the believer in Christ Jesus.

And again, every believer has the witness of the Holy Spirit that he is a child of God. Turning to Romans 8:14, we notice what Paul says concerning the Spirit: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Here Paul states emphatically that the believer receives the Holy Spirit, and that the Holy Spirit witnesses in the believer's own heart that he is a child of God, and heir of God, and a joint-heir with Jesus Christ.

Rather it was Jesus Himself, who prayed that we might have the Holy Spirit. Turning to John 14:16, we find that Jesus does the praying that His disciples should receive the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot

receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you again." Again in verse 26, "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jesus said in this passage, "I will pray the Father." That's exactly what Jesus had been doing all the time, all through His ministry of some three and a half years. As the Twelve accompanied Him upon all of His journeys and witnessed all of His miracles, we do not read of one single instance in which the disciples, or the apostles themselves went to God the Father in prayer. Not a single time; but Jesus always did the praying, often in the night time, sometimes all night long. In the mountain fastness yonder alone, Jesus prayed unto the Father. He asked the Father for all the needs of Himself and for His church, for His apostles, and for His disciples. And I believe I'm correct when I say that you do not find a single instance in which the apostles themselves engaged in prayer to God the Father. But they did ask Jesus to teach them to pray, and that's where this subject came up, when He was teaching them on the subject of prayer.

III.

Now the third thing that I want us to see is this: The answer to the question is: "No, Christians are not to pray for the Holy Spirit." We do not find a commandment, I believe, where the Lord commands His disciples to pray that they might either receive the Holy Spirit or that they might be filled with the Spirit.

Christians are not to pray for

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the Holy Spirit for three reasons, then: first, because Jesus prayed that the Father would send the Holy Spirit to us; second, because the Father did send the Holy Spirit as He had promised He would; and third, because the Holy Spirit came on the Day of Pentecost and manifested Himself unto all in answer to Jesus' prayer and the Father's promise. We read of that occasion in Acts 2:1-4 "And when the day of Pentecost was fully come" — that is to say, when the time on God's timetable had arrived — "They were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them coven tongues like as of fire, and it sat upon each of them." The Holy Spirit, who is the "gift of the Father," came not because they prayed for Him, but because Jesus Christ prayed for the Spirit and because God the Father sent the Spirit; and He came to take up His official duties there in the church on the Day of Pentecost.

Now let's see. On the Day of Pentecost we note that the church was baptized in the Holy Spirit. Jesus had said, John baptized you in water, but ye shall be baptized in the Holy Spirit not many days hence. Ten days later the Holy Spirit came. His presence filled the room in which they were seated. They were baptized, enveloped in the Holy Spirit.

Then again, the members were all filled with the Holy Spirit. Notice that. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." To receive the Holy Spirit is one thing; to be filled with the Holy

Spirit is another thing; and to be baptized with the Holy Spirit is still another thing. When a man believes on the Lord Jesus Christ to the saving of the soul, that man receives the Holy Spirit according to the words of Jesus which I read a moment ago. When the church assembled there in Jerusalem to tarry there until they should be endued with power from on high, and when the Day of Pentecost was fully come, He did come, filling the whole room in which they were seated, and they were thus immersed, plunged, overwhelmed, enveloped, baptized in the Holy Spirit. The baptism of the Holy Spirit was, therefore, given unto the church of the living God. It was the official coming into the world of the Holy Spirit to take up His work in the church, to move through the churches with the gospel of Jesus Christ to a lost world.

The filling of the Holy Spirit is for each individual, and not for the church as a group. A church of Spirit-filled members is indeed the ideal condition. Moreover, they were not only filled once, but they were filled again and again.

A few instances will suffice to sustain this point. In Acts 4:8, "Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders of Israel," and so on. He was giving an explanation of how the palsied man at the door of the Temple had received his healing. It says that Peter "being filled with the Holy Spirit" spake. That tells us that when God speaks through men He gives them the filling of the Holy Spirit. And that was true in Peter's case.

Then again, Acts 4:31: "And when they had prayed" — that is the whole church assembled there, where Peter and John made a report of how they had been mistreated by the officers — "And when they had prayed,

the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness" — each one filled and each one speaking. This is another filling of the Holy Spirit. They had already received the Holy Spirit when they were born again. They were baptized as a church, collectively, in the Holy Spirit, on the Day of Pentecost. But here is an event which took place days after Pentecost. And here it says again, "And they were all filled with the Holy Spirit." And it goes on to say that they spake the word of God with boldness.

Now what are we to learn from that? It is this: God fills His spokesman, His servants, His workers with the Holy Spirit, that they may speak the word of God and to serve Him. Therefore the filling of the Holy Spirit has nothing to do with completing our salvation. It is not given to us as a second work of grace whereby we are saved. The filling of the Holy Spirit is given to the individual servant of God that that servant may do service unto his Master. You will find it so in every instance.

Other instances may be cited. This time we turn to the ninth chapter of Acts, where Saul of Tarsus had been converted on the road to Damascus: "And Ananias went his way, and entered into the house" — that is, the house of Judas on Straight Street — "and putting his hands on him (Saul) said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit." Now get that — "to be filled with the Holy Spirit." "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he

was strengthened. Then was Saul certain days with the disciples which were at Damascus." Then the record goes on to show how Saul of Tarsus, having met the Lord Jesus on the road to Damascus, having received the Holy Spirit when he believed, having been filled with the Holy Spirit for His service, preached Jesus Christ, the Son of God in the synagogue of Damascus.

In Acts 13:52 is another: "And the disciples were filled with joy, and with the Holy Ghost" — an occasion when Barnabas and Paul were doing mission work together, and they went to the city of Iconium, and there they preached the gospel. Now, beloved, you know the Bible speaks with exactness, it speaks correctly, and it does not say these new disciples were *baptized* with the Holy Spirit. It says they were FILLED with the Holy Spirit.

Christians are not to pray for the Holy Spirit because, having received the Holy Spirit when they believed, they are *commanded* to be FILLED with the Spirit. In Ephesians 5:18, we read it: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." Now I want you to notice here that Paul is not expressing something that may be exercised merely as optional. Here the Holy Spirit is dictating the sacred word of Scripture by Paul the Apostle, in which the believers are commanded to be filled with the Holy Spirit, not to receive the Holy Spirit, nor to pray for the Holy Spirit. Nor are believers commanded to be baptized in the Holy Spirit, or with the Spirit, as some preach, because the baptism of the Holy Spirit was for the church at Jerusalem and *unto every New Testament church down through the centuries*. But believers in Christ Jesus are commanded to be filled

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with the Holy Spirit!

Christians are not to pray for the Holy Spirit because for Christians to pray for the Holy Spirit is first of all to deny they received Him when they believed. And though they may do it ignorantly, when any man "goes down" to be prayed for, or "goes down" seeking the Holy Spirit, that man denies by that act that he received the Holy Spirit when he believed on the Lord Jesus Christ. And I'm wondering if a great many of them are not actually lost, or else, if not, they know not the Scriptures, nor the power of God.

For Christians to pray for the Holy Spirit is to disobey the commandment of the Lord to be filled with Him whom they have already received. I want to repeat, for a man to ask God the Father that he might have the Holy Spirit is to disobey this commandment here that commands every child of God to be filled with the Holy Spirit.

For Christians to pray for the Holy Spirit is to add confusion to distrust in the word of God. The word of God never commands us to pray for the Holy Spirit, but the word of God commands us to be filled with the Holy Spirit. And when one is praying for the Holy Spirit he confuses the whole issue and shows distrust in the word of God.

Christians are not to pray for the Holy Spirit, for to do so is to grieve the Holy Spirit in repudiating His testimony in them. A while ago we read in the Scriptures that those who believe in the Lord Jesus Christ receive the Holy Spirit, and that the Holy Spirit witnesses with our spirit that we are the children of God. Now when a man prays for the Holy Spirit, it is a grief to the Holy Spirit Himself,

in having His testimony repudiated in your own hearts.

Christians are not to pray for the Holy Spirit, for when they do it is to confound and to mislead the unlearned in the Scriptures. Those who do not know the Bible, weak Christians, young Christians, unlearned Christians, inexperienced Christians can easily be misled concerning this whole vital subject. Many are misled. They are misled to call upon God that they may have "it," referring to the Holy Spirit. Oh no, my friends, not that. If we teach our young converts that, we will at once cast them into confusion, leading them to expect that which God has not promised them. I want us to see that. Can't you see that it is true, if we tell these new converts to come down here and we are going to have a session of prayer at the altar seeking the Holy Spirit, we lead these converts to believe that when and if they call upon God the Father to give them the Holy Spirit that they are to expect some unusual, some extraordinary experience in which they are somehow caught out of themselves, being given the Holy Spirit, and to speak with tongues, and such like? I say, when we teach young converts that we lead them into confusion world without end. Why? Because young converts do not know the Scripture. I've seen the time when I did not know the Scripture. I didn't know the truth about it. I didn't know what to expect. But when we come to the knowledge of the Scriptures, we find just exactly what I've delivered to you:

First, that God gives the Holy Spirit to every one that believeth on the Lord Jesus Christ to the saving of the soul.

Second, that the baptism of the Holy Spirit, which was the gift of the Father, was unto the church, and the church at Jerusalem was baptized in the

Holy Spirit by the Lord Jesus Christ Himself.

Third, that every Christian is commanded by the Scriptures to be filled with the Holy Spirit, that he may serve his Lord acceptably and effectually.

Now in the last place for Christians to pray for the Holy Spirit is to ignorantly lay claim to that which is not promised to the individual at all. This begets hypocrisy. Hence misled Christians get in a maze. They expect something they do not get, or they profess to receive something which is not actually real, until finally they are out upon the sea of confusion, because, as Jesus said to many in His day, "Ye do err not knowing the Scriptures, nor the power of God."

IV.

Therefore, I would have you to consider that filling of the Holy Spirit. It's the privilege of every one of us to be filled with the Spirit. I'm sorry that we live so far beneath that privilege. Oh, what a precious gift this gift of the Father is. What a high and holy privilege it is for you and for me, if we are saved, to be so emptied of self, so emptied of the flesh, so emptied of things of this world, that the Spirit of God can occupy His house.

Jesus said in a certain place concerning our bodies, that they are temples of the Holy Spirit. Yes, that's what He said. Your body and my body are temples of the Holy Spirit, if we have been redeemed. If we have believed on Christ to the saving of the soul. We have received the Holy Spirit, and having received the Holy Spirit when we believed it is but right, my friends that the Holy Spirit should claim possession to His own house. Paul said, "You are not your own. You are bought with a price. Therefore glorify the Lord in your body." What does He mean? He means that this mortal body, this tenement

of clay has been purchased by the blood of Jesus Christ. Paul said in the eighth chapter of Romans something about the redemption of the creation; and that will include the redemption of our bodies, when our bodies come forth from the grave, or yet shall be changed from our vile state into that glorious likeness of our Lord when His body came forth from the grave. That's the day of redemption — Resurrection morning! But meanwhile, between the time of our confession and that glorious morning, our bodies constitute here a living temple, the house of the living God, in which the Holy Spirit lives. And I ask you, Is it nothing but right that a man who has bought a house may occupy it? Is it nothing but right that He who paid the price for it should live in it? And you say, "Yes, that's right." Then we are to tarry at the altar asking God for the Holy Spirit, but inasmuch as our bodies and our souls have been bought by the precious blood of Jesus Christ, it is only right that His Spirit, which is the Holy Spirit, should occupy the house.

And that is not all. He does occupy the house. But many times He does not occupy fully. Oh, sometimes we will shunt the Holy Spirit off into the basement, or else we will kick Him upstairs into the attic, and say, Now, we are going to occupy this house as we will. We will invite in our friends. We will carry on what we please. We will go where we will. We say what we wish. We will do what we please, and the Holy Spirit will have nothing to say about it. Oh, yes, we are saved, thank God. Oh, yes, we received the Holy Spirit when we believed, thank God. But we will let the Holy Spirit occupy in the basement, or in the attic, but we will occupy in the living-room and

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in radical cases, but unconsciously we act out the theory that the forces of religion are all in man. With this conviction comes indifference to prayer, and a feeling unfavorable to revivals. What the churches need is a return to the upward look."

It is this upward look that has made the Baptist church so potent, and the Baptist heritage so precious. What memories throng us as we mention the church of our fathers? We think of Pentecost, the empowerment of the church; the army of martyrs who stand by the throne and gaze into the face that made glorious their own. We think of the romance and heroism of modern missions; of childhood days and the Sabbath chime of bells, when we joined the well-appareled crowd that went together to the house of God, where the gray saint just on the edge of heaven and the little child just taught to close the lash of its blue eye the while in prayer — knelt in attitude of worship; then the hymn sincere in its old-fashioned melody, and then the tremulous accents of the preacher who lent Isaiah's fire to the truth of revelation. We think of father and mother and many loved ones. Part have crossed the flood, and part are coursing now. We loved them, and they taught us to love God. We followed them, and they taught us to follow Christ. We think of the barrenness and joylessness and hopelessness which might have been our curse had we not known the church. We think of the inspiration which the church has breathed into us, of the safeguards which the church has thrown around us, of the hope with which the church has anchored us to things within the veil. The church has been to us a Bethel where in our stony

griefs we have seen the angel-crowded ladder; a Peniel, where through the long watches of the night God has wrestled with us, withered the sinew that resisted Him, and then, as we hung on Him pleadingly, showed us His face. The church has been to us a Patmos, where being in the spirit we have looked right through heaven's gorgeous roof, and have caught visions of the land that is fairer than day. So we sing::

I love thy church, O God,
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.
For her my tears, shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end.

We may also be justly proud of our educational inheritance — a goodly heritage of culture. Many imagine that our forbears, like the conies, were a feeble folk, whose feebleness was equaled only by their ignorance. But a study of beginnings and developments furnishes quite a different story. Among the earliest friends and promoters of the free public schools in America was a Baptist, Dr. John Clarke of Rhode Island. It was a Baptist, Henry Dunster, who served as the first president of Harvard, the oldest American college. That he might put the struggling institution on a solid financial basis, he obtained large gifts of money and gave one hundred acres of land himself. With masterful hand he shaped Harvard's early life, till after fourteen years of remarkable service he was indicted by the grand jury for disturbing the ordinance of infant baptism, and was compelled to resign. It was a Baptist University, begun as "a seminary of polite literature," which under

Francis Wayland emphasized scientific training and early introduced the elective system, thereby helping to blaze the way which other colleges almost universally follow. It was Matthew Vassar, a Baptist, who founded here the first distinctly woman's college, "thoroughly Christian, frankly feminine." It is the Baptists of this country whose sixty-eight educational plants have reached the enormous money total of \$80,000,000 (1920 dollars). To this total we are now planning to add \$28,000,000 more; but we are not willing that a penny of it shall go to any institution that would pluck the crown of Deity from the brow of Jesus.

At the great world-courts, it has long been held that education must be coextensive with sovereignty. Here, therefore, where all are sovereigns, education ought to be coextensive with the people — especially with Baptist people, since our principles encourage the freest investigation, and our mission demands the best equipment. The intellectual graces which adorned our fathers and mothers are urgent calls to further culture in us — a practical culture like that of Martin Brewer Anderson, who as an educator had a passion for practicalness; whose education did not make him an impractical dreamer; who was preeminently a man of affairs; who knew as much about poultry as about poetry; who was as familiar with calluses on men's hands as with calluses on men's brains; whose advice was eagerly sought in matters ranging from the pettiest details of commonplace lives to the most complicated questions of public policy; who studied history and science and theology that he might be the better able to help his fellow men; who appealed to scholars to bring themselves into contact with humanity to the point of need; who criticized

unsparingly literary recluses, that peep out from their loopholes of retreat, finding the pleasure of their life and the end of their being in the accumulation of mental wealth, which they never made available for any good purpose beyond their own enjoyment.

In his "Fragments of Science," Tyndall speaks of certain crystals in the mineral world, certain forms of fluor-spar which have lain darkly in the earth for ages, but which nevertheless have a potency of light locked up within them. In their case, the potential has never become actual, the light being held back by a molecular detent. When these crystals are warmed, the detent is lifted, and an outflow of light immediately begins. This is the work of Baptist parents and teachers and preachers — to warm the living crystals in our homes and schools and churches; to convert the potential into the actual; to lift the detent from the minds of our children and young people; to cause these future workers and leaders to become conscious of light within themselves, and sources of light to others; to teach them that our heads ought to be as full of light as are our hearts of devout heat; that there need be no antagonism between a luminous intellect and a devotional spirit; that knowledge ought to

Grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

As a final bequest, may I briefly mention our heritage of evangelism. One Sunday afternoon, in a little churchyard of Kettering, England, I stood with bowed head at the grave

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of Andrew Fuller, the man who held the ropes while Carey descended into the mines of India. A few minutes later I was standing at the old home of Mrs. Beeby Wallace, then occupied by Mr. Stockburn, president of the city magistrates. I knocked with the old-fashioned knocker, and was admitted. Mrs. Stockburn, an aged lady, graciously ushered me into the famous back parlor, where I found not twelve men planning missions, but two young couples, busily courting. As my funds were running low after a long trip to the Orient, I was strongly inclined to suggest if as a minister I could be of any service, I would be glad to render such service at half price. But other and more serious thoughts possessed me. It was in that room that a few humble Baptists organized a movement which is now girdling the whole earth. I thought of October 2, 1792 — the birthday of the modern foreign missionary enterprise; and of the world-issues that were wrapped up in that little meeting. I thought of Carey, ridiculed as a tinker and tub-preacher; denounced as a fool and madman; and yet it was he who revolutionized the agricultural, social, and religious condition of a vast empire; who put out the heathen fires that burned widows alive; who started the first Sunday School in India, and translated the New Testament into Bengali, the first version of modern times into any heathen tongue; who by making and helping to make twenty-eight such versions, put the sacred Scriptures within reach of one-third of the human race; who saw twenty-six gospel churches planted among the heathen; and who aided by Marshman and Ward, gave to missions out of his own earn-

ings nearly half a million dollars, and dying poor said, "I might have had large possessions, but I have given my all."

Time would fail me to tell of Judson, the first modern herald to an absolutely heathen nation. When he set foot in Burma, there was not even the semblance of a civilized government, and he found that the tender mercies of the king were cruel. We have punctuated with tears the pages of his life, as we have read of his awful sufferings while undergoing the remnant of Christ's woe. Seventeen months he was in chains. To his dying day he bore in his body the branding-marks of Jesus. When seized and hurried off to prison, his precious manuscript, which he had hidden in an old pillow, was thrown away as a worthless piece of cotton. But God preserved the pillow, and that manuscript now forms part of the first Burmese Bible.

It was a Baptist, Joshua Marshman, who first translated the Bible into the Chinese language. It was a Baptist, Francis Mason, who gave the Karens their first version. It was a Baptist, Nathan Brown, to whom Assam and Japan are alike indebted for their complete translation. It was a Baptist, Lyman Jewett, who rendered a similar service to the Telugus. It was a Baptist, William Carrey, who at Serampore, with a view to printing the New Testament in seven of the Indian languages, organized the first Bible Society, anticipating by a few months the British and Foreign Bible Society, which itself was organized by a Baptist minister, Joseph Hughes.

In the missionary conquest of America also, our forefathers were among the pioneers. Take a single instance. Napoleon, while attending the Easter service at the Notre Dame Cathedral, suddenly determined to sell our government the heart of the

American continent. Such an opportunity had never occurred to Jefferson. He was merely trying to secure at New Orleans such rights as would permit our free navigation of the Mississippi. Seeking a humble foothold in a city, he was surprised to find an empire for sale. The purchase was bitterly opposed by such men as Fisher Ames, who declared that by adding an unmeasurable world, we should rush like a comet into infinite space. In our wild career, even if we did not jostle some other world out of its orbit, he was of the opinion that we should in any event quench the light of our own. Jefferson admitted that he stretched his presidential power until it cracked; but he persisted, and closed one of the biggest real estate deals on record. In all that vast territory, larger by fifty-five thousand square miles than the original thirteen states, there was not a single Protestant church. The first missionary to enter the Louisiana Purchase was John Clark, a Baptist, who four years before the date of purchase paddled down the Mississippi in a little canoe and settled in St. Louis County; and it was a Baptist, Thomas Musick, who organized the first church within the limits of that purchased empire, that old Baptist church being now the mother of forty thousand Protestant churches between the Mississippi and the Pacific.

Possessed of such an inheritance, bequeathed to us by man and women now among the saints in light; commissioned by the Son of God, whose pierced hand is pointing us to every nation; impelled by the world's need, two-thirds of the human race, after nineteen centuries still unevangelized; inspired by the example of Carey, whose blood-earnestness aroused a slumbering church, and made him obedient to our Lord's last and

unrepealed command; mellowed by the sufferings of Judson, who, conducting an embassy in chains, was reduced to beggary; emboldened by the prayers of Jewett and Murdock and Barbour and Gordon, who "prayed mission stations into being and missionaries into faith, prayed open the hearts of the rich and gold from the most distant lands"; quickened by the zeal of Peck and Going and Bolles and Morgan, by the sacrifice of Chivers and the statesmanship of Morehouse, who, seeing the destitution of the home field, resolved to lend efficient aid with promptitude; increased in goods and amply able to plant and equip and maintain new stations and schools and churches, encouraged by our gospel triumphs in such fields as Puerto Rico, where Delfino Muler, once a policeman, now an evangelist, testifies to the people, "You all know me, you know what I was; you see what Christ has done for me"; and in the Philippines, where Si Loy, our first Baptist deacon, mobbed and beaten, cries "I can't strike back, for there is great love in my heart"; and in Africa, where Lutate, surnamed Barnabas, son of consolation, with shining face and melodious heart, tells Richards, "I do believe Jesus has taken away my sins; I do feel that he has saved me, and I do feel so happy"; and in Siam, where Thang Kan, the Garo, declines a lucrative government position, saying, "The official might bid me go north when the Lord Jesus was bidding me go south"; and in Burma, where Henry Park Cochrane tells us old U Po Hline, returning from a mission into the hill-country, sank with exhaustion again and again, yet each time he feel in the hot road, putting his hands together and praying, "Lord Jesus, I have

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HERITAGE...

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been away doing thy work; I have tried to be faithful; give me strength to get home;" and in India, where Krishna Pal, black-skinned white-souled, sings: "O thou my soul forget no more the Friend who all thy sorrows bore;" while Keshub Chunder Sen exclaims,

"None but Jesus, none but Jesus, none but Jesus, Is worthy to wear the diadem of India, and he shall have it" — possessed of such an inheritance and encouraged by such conquests,

"Is this the time, O Baptist hosts, To sound Retreat?

"To arm with weapons cheap and blunt

"The men and women who have borne the brunt

"Of truth's fierce strife, and nobly held their ground?

"Is this the time to halt,

"When all around Horizons lift,

"New destinies confront,

"Stern duties wait our people, never wont

To play the laggard, when God's will was found?

"No, rather strengthen stakes, and lengthen cords.

"Enlarge your plans and gifts, O ye elect,

"And to the kingdom come for such a time.

"The earth with all its fulness is the Lord's.

"Great things attempt for him, great things expect,

"Whose love imperial is, whose power sublime. •

COLYAR...

(Continued from page 21)

in the kitchen.

Ah, my friends, hear it! That is not God's desire. It is not God's way. It is not the way of blessing. The way of blessing for

you and for me as the children of God is that, having received the Holy Spirit, He may occupy our bodies, occupy our minds, occupy our hearts, oh, we shall not only recognize His presence, but we shall also bow to His right to occupy fully. And that's what it means to be filled with the Holy Spirit. You say, "Well, how will we go about being filled with the Holy Spirit?" Well, consider this: I'll ask you a question. If we have a container here filled with mud, and I say to you, Go fill this container with water, what would you do? You say, "Well, we will first empty the mud out and then fill it with water." Good! That would prove that you are exercising good sense. You certainly would not undertake to fill that bucket with water until you had emptied out the mud. And so it is with our lives. Before the Holy Spirit can occupy; before He can use our eyes to the glory of God; before He can use our ears to the glory of God; before He can use our tongues to the glory of God; before He can use even the sense of smell to the glory of God; before He can use our hands to the glory of God; before He can use our feet to the glory of God, we must be emptied of self and let the Holy Spirit occupy us, to speak through us, to go in us, to see with our eyes, and to hear with our ears. That's the only way God can use us. The only way the Lord Jesus Christ speaks audibly to lost men now is by the Holy Spirit speaking through some redeemed soul. Then, my brother, hide this word in your heart: "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." Oh, hear it friends, this morning: If the Lord is going to see through my eyes, then the Holy Spirit must occupy my body. If the Lord is going to hear through my ears, the things that He has said for me, then the Holy Spirit must occupy my body.

If the Lord is going to speak by my mouth the words of everlasting life to a dying world, a hell bound world, then the Holy Spirit must be the master of this tongue. If the Holy Spirit is going to love lost men — and I say to you, my friends, God does love this world — and if this world is ever to see the love of God, if this world is ever to feel the warmth of the great compassionate heart of our Master, then the Holy Spirit must occupy my heart and your heart. To this end He has shed His love abroad into our hearts, that when we see lost men, when we see them in drink, when we see them in sin, when we see them in the troubles that come upon them because of their sins, our hearts will go out in compassion to them. I'm saying that if the Lord Jesus is ever to make Himself known to this world, if He is ever to make Himself seen of men in this world, if He is ever to make Himself heard of men in this world, if He is ever to make His love manifest to lost men in this world, then the Lord Jesus must by the Holy Spirit see through my eyes and yours. He must hear through my ears and yours. He must speak with my tongue and yours. He must go to preach the gospel upon my feet and yours. He must do the deeds of kindness through my hands and yours. And that is what is meant by being filled with the Holy Spirit. •

CHURCH...

(Continued from page 17)

with our heating system, we met one Wednesday night in which we had no heat at all in this building. Everybody brought their overcoats, and it was cold in here. I wonder how many times that this is the spiritual condition of this church, and an unsaved person can be in the services and feel like putting on an overcoat because it is so

cold.

Now the solution is not to add the energy of the flesh, but the solution is to come back in humble repentance to God whereby we might be obedient and have the leadership of the Holy Spirit.

Will you give this real serious consideration and thought? The church of Laodicea did not, and they're gone. What will we do? It's up to you. It's up to all of us. If we're not careful, the Holy Spirit is going to withdraw His presence from our church and then He will be on the outside of the church knocking for entrance, even as He did the church of Laodicea. But if so, don't blame God. The blame will rest right here with us. It's up to us. Let's stand. •

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