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Baptists, Anabaptists & Swiss Brethren

By Leslie K. Tarr

Four hundred and fifty years after the Reformation, there's a new interest in a forgotten group of that period — the Anabaptists or the Swiss Brethren. In our pre-occupation with the two prominent parties, the Catholics and the Lutherans (or Protestants), we are apt to overlook this "third force" or the "radical wing" of the period.

These Anabaptists forefathers are receiving favorable treatment from modern historians and are emerging from the historical investigations as being among the saintliest and most enlightened people of that period. No longer is it possible to dismiss the Anabaptists of the Reformation era as being a bunch of irresponsible hot-heads.

Nor were the Anabaptists some insignificant minority. At the time of the Reformation, both Catholic and Protestants acknowledged the popular appeal of these preachers. The historian John Horsch quotes one writer of the period who declared, "Anabaptism spread with such speed that there was reason to fear that the majority of the common people would unite with this sect."

Why, then, did the Anabaptists following not leave a permanent numerical follow-

ing equal to the Catholics and the Protestants? The answer is a simple one, and terrible.

The Anabaptists were persecuted by both the Catholics and the Protestants. These valiant people were hounded from place to place, imprisoned, and executed. The death penalty was inflicted by burning at the stake, beheading, or drowning in the lake (to mimic their emphasis on adult baptism). The extent of that persecution? "It is a fact recognized by many recent historians that the persecution of the Anabaptists surpassed in severity the persecution of the early Christians by pagan Rome" (Horsch, "Mennonites in Europe").

To be an Anabaptist was to be guilty of a capital crime. On Jan. 4, 1528, eleven years after the beginning of the Reformation, the Emperor Charles V, issued a decree which declared that all who submitted to a second baptism were guilty of criminal offense deserving death.

Let it be repeated that the Anabaptists were the victims of the persecution of Catholics and Protestants. Protestant leaders such as Zwingli in Zurich were as zealous as the most fervent Catholic in their attempts to rid the world of the


Anabaptists.

These people, who bore the hated name of Anabaptists or Swiss Brethren, were the forefathers of modern Baptists. Not that they agreed on every single item of belief, but the great truths are held in common — regenerate church membership, the church a voluntary assembly, the authority of scripture, believer's baptism, separation of church and state, absolute freedom of religion, and the need for consistent Christian living.

That many performed baptism by pouring rather than immersion cannot be denied. All,

however, insisted "*on the baptism of believers.*"

Probably their method of baptism can be explained by recalling that they were in a life and death struggle over the great issues of the proper subjects of baptism. They simply accepted the method that was common at the time.

These Anabaptists and Swiss Brethren of the Reformation era were our spiritual forefathers. As Baptists, we should know something about them. I know of no more thrilling story than the account of their lives and labors. 

Science & the Bible

By Bruce D. Cummons

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:1-3).

Thus begins the Biblical account of creation, in plain, simple, straight-forward language.

"In the beginning God." Science cannot improve on that,

nor go back beyond that statement.

In six days God created the heavens and the earth, as we know them today. These days were literal days, a period of twenty-four hours, making up the day and the night. There is nothing to indicate that they were days of extra length, or days of years. Each day of creation was marked by "the evening and the morning."

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Why The Baptist Challenge

We are now in the 37th year of publishing **The Baptist Challenge**. In fact, we have published 426 issues since beginning in January 1961. We have many new readers and perhaps we should tell our readers what we believe, where we stand, and the purpose of **The Baptist Challenge**.

First of all, we stand for the verbal inspiration and authority of the whole Word of God as preserved in the Authorized Version (KJV). Many today affirm its inspiration who will not accept its authority. Many affirm its authority but resist this authority as far as they are concerned. Many churches would not call a pastor who would not affirm the authority of the Scriptures, who in their principles and practices deny the authority of the Word of God. Many today affirm their belief in the independence of the local church, but

too often they desire to be independent of men and also independent of the plain commands of the Word of God. We expect to expound and defend the authority of the Word of God.

Secondly, we expect to preach and defend the specific truths of God's Word as set for in the "*Baptist Confession of Faith for the 21st Century*" that is published in this issue of **The Baptist Challenge**. **TBC** will express the convictions that are set forth in this Confession.

Thirdly, **TBC** devotes itself to the exposition of Bible truth, the teachings of New Testament Baptists, and the distinctive doctrines that made the Baptists of by-gone days a great and mighty people. This is a New Testament Baptist paper. We do not represent any de-

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Baptist Confession of Faith For the 21st Century

Baptist Confessions of Faith date back for centuries and have virtually remained the same. However, as new conditions developed requiring more specific declarations or clarifications of doctrine, new Confessions were written to better spell out what Baptists believe.

In the past most churches adopted the "New Hampshire Confession of Faith," and this has served churches for over a hundred years. Though adequate for its day and time, new developments in Christendom made it necessary for a further clarification of certain doctrinal positions, and new Confessions of Faith have been drawn up in more reason years.

A weakness of the New Hampshire Confession of Faith is that certain Articles were written in generalities or were ambiguous, thus making it acceptable to a wider assortment of churches, some of which differed greatly on specific doctrines. This is particularly true of the articles relative to "The Church," "The Ordinances," and "The Second Coming." A more recent Confession of Faith has been drawn up to correct this weakness, the Orthodox Baptist Confession of Faith.

The Orthodox Baptist Confession of Faith was drawn up around 1935. Dr. W. Lee Rector, Pastor of the First Orthodox Baptist Church of Ardmore, Oklahoma and former professor in both Baylor University and Oklahoma Baptist University along with Dr. R. Nelson Colyar of Denver, Colorado and Dr. L. S. Ballard of Dallas, Texas were the three men most responsible for drawing up the Orthodox Baptist Confession of Faith. This Confession of Faith has served many churches throughout the years, but as we approach the 21st Century, we believe that a slight revision is needed.

With this in view, we publish this revision with the prayer that it will prove to be acceptable to Baptist churches of the 21st Century. This Confession is now available in pamphlet form.

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THE BAPTIST CHALLENGE

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SUBSCRIPTION POLICY

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BAPTIST CONFESSION OF FAITH FOR THE 21st CENTURY

1. GOD

We believe that there is one, and only one, true and living God; that He is absolute in nature, perfect in attributes, holy in character, the maker and supreme ruler of heaven and earth; that He is infinite in wisdom, marvelous in power, and amazing in love; that He is holy, righteous, and true, worthy of all confidence and love; that He unites in Himself the infinite, the eternal, and the Almighty Three — God the Father, and God the Son, and God the Holy Spirit; that the three persons of the Godhead subsist in the same divine nature, essence and being; and that they are co-

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CONFESSION OF FAITH...

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existent and co-equal in every divine attribute, each one executing distinct but harmonious offices in the great work of redemption.

Gen. 1:1; Dt. 4:39; Mk. 12:29; Gen. 17:1; Mt. 5:48; Isa. 6:3; 1 Chr. 29:11-12; Psa. 103:19; Rom. 11:33-34; Mt. 19:26; Psa. 19:9; Mt. 28:19; 1 Pet. 1:2-3; 1 Jn. 5:7; Ex. 3:14; Gen. 1:26; and Tit. 3:3-7

2. THE DIVINE TRINITY

1. GOD THE FATHER. We believe that God the Father, is the first person set forth in the divine Trinity; that He is Almighty, merciful, and just; that He is holy, righteous, and true; that He is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience and omnipresence; and that He, in harmony with His divine office, loves, provides, and protects, thus exercising providential watchcare over the sons of men, and especially a fatherly care over the children of God.

Mt. 28:19; Gen. 17:1; Mt. 19:26; Psa. 19:9; Isa. 6:3; Psa. 100:5; Prov. 15:3; Psa. 139:1-6, 13-14; Psa. 103:13; Mt. 65:25-30; Mt. 10:29-31; and Mt. 7:11

2. GOD THE SON — VIRGIN BORN. We believe that God the Son is the second person set forth in the divine Trinity; that He is Very God of Very God; that He is almighty, merciful, and just; that He is holy, righteous, and true; that He is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience, and omnipresence; that God the Father, through the Holy Spirit, is actually and eternally His divine Father, and Mary the Virgin, is actually and innocently His human mother; and that He, in harmony with His divine office, mediates, seeks, and saves, thus exercising the mediatorial office of redemption.

Mt. 28:19; Jn. 1:1-3, 14, and Isa. 9:6; Mt. 28:18; Tit. 3:5-6; Jn. 8:15-16; 2 Cor. 5:21; Heb. 13:8; Phil. 2:6; Jn. 2:24; Mt. 28:20; Lk. 1:35 and 2:7-14; 1 Tim. 2:5-6; Lk. 19:10; and Jn. 3:16.

3. GOD THE HOLY SPIRIT. We believe that God the Holy Spirit is the third person set forth in the divine Trinity; that He is almighty, merciful, and just; that He is holy, righteous, and true; that He is eternally existent, glorious in nature, possessing the attributes of omnipotence, omniscience, and omnipresence; that He restrains the world, the flesh and the devil; that He witnesses to the Truth, convicts the lost, extols the Christ, and testifies to the righteous judgments of God; that He, in harmony with His divine office, comforts, teaches, testifies, preaches, guides, regenerates, empowers, sanctifies, and anoints, thus exercising the quickening role in the works of saving the lost and the supervising role in the life of the saved.

Jn. 14:16-17 and 26; Jn. 15:26; Jn. 16:7-13; Heb. 9:14; 1 Pet. 4:14; Isa. 40:12-15; 1 Cor. 2:10-12; Psa. 139:7-12; 2 Thess. 2:6-7; Jn. 3:6, 8; Eph. 1:13-14; Acts 1:8; 1 Pet. 1:2; and Isa. 61:1

3. THE DEVIL

We believe that Satan is an actual person, and not an imaginary influence; that he once enjoyed high heavenly honors and glorious heavenly privileges; that he, through pride, ambition, and self-will attempted to betray the Almighty and brought down upon

his head the judgment of God; that he operates today as the god of this world and the prince of the power of the air; that he is a diabolical inventor, an archdeceiver, and the father of all lies; that he is the greatest enemy, the mightiest tempter, and the most relentless accuser of the saints; that he shall one day be incarnated in the person of the Antichrist and in that role will finally meet the Christ in the Battle of Armageddon; that there "the seed of the woman shall bruise the serpent's head;" and that he shall eventually be cast into the lake of fire, the eternal place of punishment, prepared for the devil and his angels.

Job 1:6-12 and Job 2:1-7; Ezk. 28:12-19; Isa. 14:12-27 and Gen. 3:14; 2 Cor. 4:4 and Eph. 2:2; Mt. 24:11 and 2 Thess. 2:7-11 and Jn. 8:44; 1 Pet. 5:8 and Gen. 3:1-6 and Rev. 12:10; Dan. 7:8 and Rev. 13:1-10 and Rev. 19:20; Gen. 3:15; 2 Cor. 11:13-15; Jn. 14:30; and Eph. 2:2.

4. THE HOLY BIBLE

We believe that the Holy Bible is a supernatural Book; that it is the very Word of God; that it is the full, the final, and the complete revelation of God's will to man; that it has God the Holy Spirit for its author, salvation for its end, and truth without any admixture of error for its matter; that it was written by holy men of old under the immediate and direct inspiration of the Holy Spirit; that it is verbally inspired and a perfect treasure of holy instruction; that it has been supernaturally preserved inerrant in the Authorized Version (KJV) for all generations; and that it reveals the principles by which God will judge us, and is, therefore, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions shall be tried.

Psa. 119:89; 2 Tim. 3:16-17; Jer. 1:9; Rev. 22:18-19; Jn. 17:17; Jn. 3:32-34; 2 Pet. 1:20-21; 1 Pet. 1:10-12; Zeph. 1:1; Psa. 19:7-11; Ex. 20:3-17; Psa. 1:2; Psa. 12:7; and Jn. 12:48

5. CREATION

We believe that the Genesis record of creation is literal, and not allegorical or figurative; that any theory of evolution is a contradiction of the Genesis account and therefore false; that God personally created the heaven and the earth in six 24-hour days; that He miraculously brought forth all original matter out of nothing; that He actually fashioned all organic forms as specific creations subject to limited changes within the specie; that He definitely ordained each specie to bring forth after its kind; that He finally formed man out of the dust of the ground, not by any process of evolution but by instant action, and breathed into his nostrils the breath of life and man became immediately a living soul; that He created man in the image and likeness of God; that He created Eve from a rib in Adam's side and that she is the mother of all living; that His every creative act was complete and perfect in itself; and that not one of His creations was conditioned upon antecedent changes naturally wrought during interminable periods of time.

Gen. 1:1 and Jn. 1:1-3, 14 and Heb. 11:3; Gen. 1:21, 24-27; and Gen. 2:7, 21-23 and Gen. 3:20; and Col. 1:16.

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6. THE FALL OF MAN

We believe that man, originally created in holiness and actually associated with God in innocence under His law, did, by voluntary transgression of the Lord's command, fall from the high and happy state in which he was created, and, as a consequence, became a sinner alienated from God and brought upon himself and all mankind just condemnation; and that he is now, by virtue of his fallen nature, utterly void of holiness, positively inclined to evil, and actually condemned to eternal ruin, without defense or excuse.

Gen. 1:26-27 and Eccl. 7:29; Gen. 3:6; Gen. 3:23-24; Ezk. 18:4; Rom. 5:12; Rom. 1:21-23 and Rom. 3:10-18; and Rev. 21:8

7. THE BLOOD ATONEMENT

We believe that the lost sinner is guilty and already under just condemnation; that he is by nature alien to God and because of sin condemned to die; that atonement for sin was effected through the mediatorial office of the Son who by divine appointment, freely took upon Himself our nature, yet without sin; that He, through obedience during His earthly walk, personally honored the divine Law by keeping it, and, through His death on the cross, actually satisfied the penalty of the offended Law by suffering in the sinner's stead; that He, through His obedience and sacrificial death, made full and vicarious atonement for all sin; that He died, the just for the unjust, bearing our sins in His body on the tree; and that He, through the shedding of His blood on the cross of Calvary, evidenced eternal provision for *cleansing*, for *pardon*, for *peace* and for *rest*.

Isa. 53:6; Rom. 6:7 and Rom. 8:23; 1 Tim. 2:5-6 and Heb. 2:17 and 2 Cor. 5:21; Mt. 5:17-18 and 1 Pet. 2:24; Heb. 10:10-12; 1 Pet. 3:18; Rev. 1:5; Isa. 55:7; Jn. 14:27; Mt. 11:28; 1 Jn. 1:7; Eph. 1:7; and Heb. 9:22

8. SALVATION BY GRACE

We believe that grace is elective and saving; that it embraces the personal triune, and redemptive ministry of God the Father, and God the Son, and God the Holy Spirit; that it comprehends all of the labors put forth by the Almighty in the interest of perfect righteousness and the salvation of the lost soul; that it encompasses foreknowledge, foreordination, and predestination; that it, and it alone, saves even unto the uttermost all who repent toward God and believe in the Lord Jesus Christ; and that salvation thus wrought is wholly by grace, "The free gift of God," requiring neither culture nor works in any form to secure it or to keep it.

2 Tim. 1:8-9 and Eph. 2:8-9; Tit. 3:3-7 and 1 Pet. 1:2-5; Mt. 23:37; Rom. 8:28-30; Heb. 7:25 and Acts 20:20-21; Rom. 6:23; Rom. 11:6; Rom. 5:20; Isa. 1:18; and Isa. 55:1.

9. REPENTANCE AND FAITH

We believe that repentance and faith are solemn and inseparable prerequisites of salvation; that they are inseparable graces wrought in the heart by the quickening Holy Spirit; that the alien sinner, being deeply convicted of sin, of righteousness, and of judgment to come by the personal ministry of the Holy Spirit, and by Him having his understanding enlightened so that he can see the way of salvation through Christ, does actually repent, turning to God with unfeigned contrition, confession, and supplication, and does actually believe, surrendering himself wholeheartedly to the Lord Jesus, immediately receiving Him as personal and all-sufficient Savior and openly confessing Him before all men.

Acts 20:21-22 and Mk. 1:15; Acts 11:18 and Eph. 2:8 and Jn. 6:44; Jn. 16:8-11; Mt. 3:1-2, 8; Acts 3:19; Lk. 13:3 and Lk. 18:9-14; Acts 9:6 and Rom. 10:10.

10. REGENERATION

We believe that in order to be saved lost sinners must be regenerated, or born again; that regeneration is a recreative act, far beyond comprehension, wrought in the believer's heart by the direct personal ministry of the Holy Spirit; that it is instantaneous, miraculous, and non-evolutionary or cultural; that it embraces the divine acts of cleansing the heart from all inward sins and of pardoning the soul of all outward guilt, in connection with the work of begetting a new creature in Christ Jesus; that the dead sinner is made to live through the new birth, becoming thereby a regenerated spirit, possessing eternal life, the gift of God; that the new birth comes after the Holy Spirit secures voluntary repentance and belief in the gospel; that it is the actual importation of the divine life, not a mere transformation of the human life; and that the proper evidence of regeneration appears in the holy fruits of the obedient and willing faith of the followers of the Lord Jesus.

Jn. 3:3-5, 7; 2 Cor. 5:17; Jn. 3:8, and Jn. 3:16; Jn. 1:12-13; Isa. 1:18 and Tit. 3:5-7; Eph. 2:1, 5 and Rom. 6:23; Jn. 16:8-11; Mt. 7:16-18 and Jas. 2:17-20.

11. JUSTIFICATION

We believe that justification is one of the great gospel blessings secured through Christ for all who trust Him; that it is a legal and divine decree, declaring the believing sinner just; that it is thus a state of being free from condemnation, including forgiveness for inward sins and pardon for outward sins; that it secures through faith freedom from legal bondage, exemption from the wrath of God, and possession of peace which passes all understanding; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely upon the evidence of faith in God and the Redeemer's blood; and that it brings us into a state of unchanging peace and favor with God and secures every other blessing needful for time and for eternity.

Rom. 3:24-25; Rom. 3:28; Rom. 8:33; Rom. 8:1 and Jn. 5:24 and Rom. 4:3-8; Rom. 6:6; Rom. 5:9; Rom. 5:1 and Phil. 4:7; Rom. 8:31-33; Gen. 15:6 and Heb. 2:4.

12. THE SECURITY OF THE BELIEVER

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We believe that salvation wrought by grace is everlasting; that the saved soul journeying through the valley of the shadow of death need fear no evil; that the Holy Spirit-begotten and born are kept by the power of God; that the believer in Christ Jesus shall not be brought into judgment; that no one can lay anything to the charge of God's elect; that they are securely held in both the hand of the Father and the Son; and that the age-old Baptist doctrine, "Once in grace, always in grace," is heavenly and gloriously true.

Jn. 3:16; Jn. 3:36; Jn. 5:24; Jn. 6; Psa. 23:4; Isa. 37:23-24; Phil. 1:6 and 1 Pet. 3:5; Jn. 5:24 and Rom. 8:1; Jn. 10:27-29 and Rom. 8:31-33 and Rom. 8:35-39 and 2 Tim. 1:12.

13. SANCTIFICATION

We believe that sanctification is a divine work of grace; that it is not a state of sinless perfection attained through a "second blessing" or through a special "Baptism of the Holy Ghost;" that it is an act of grace by which the believer is separated unto God and dedicated unto His righteous purpose; that by it we enter into divinely appointed privileges and thus become larger partakers of His holiness; that it is a progressive work, begun in regeneration, and carried on in the life of every believer by the presence and the power of the Holy Spirit and the Word of God; and that it is nurtured only by Heaven's appointed means, especially by the Holy Spirit, the Word of God, and the saved through his self-examination, obedience, self-denial, watchfulness, and prayer.

1 Thess. 4:3 and 1 Thess. 5:23; Rom. 15:16 and Jer. 1:5; Prov. 4:18 and Jn. 17:17 and 2 Cor. 3:18; 1 Jn. 2:29 and Rom. 8:5; 1 Tim. 4:5; Lk. 9:23; Mt. 24:42; and Mt. 7:7-11

14. THE LORD'S RETURN

We believe that Christ Jesus is coming back to earth again; that His return shall be personal, audible, visible, and bodily; that it shall mark the advent of the "day of the Lord" and usher in the millennium; and that He shall in that day turn the tables on Satan, take up the throne of His father David, put down all of His enemies, rule with a rod of iron, triumph over sin, and give the world an example of righteous government during His thousand years of personal reign on earth.

Job 18:25-26 and Isa. 9:6-7 and Zech. 14:4 and Mal. 4:2 and Lk. 1:31-33 and Mt. 25:31-34; Rev. 19:11-21 and Acts 1:11 and 1 Thess. 4:16-17 and Rev. 1:7; 2 Pet. 3:10; Rev. 20:4-6; Rev. 19:20 and Rev. 20:1-3 and Rev. 20:10; Isa. 9:7; 1 Cor. 15:25-27; Psa. 2:9 and Rev. 12:5 and Rev. 19:15; 1 Jn. 3:8; and Psa. 72:1-20

15. THE RESURRECTION

We believe that Christ Jesus arose bodily from the grave on the first day of the week, which day we now observe as the Lord's Day, a day of worship; that His miraculous emergence from the tomb forecasted a like bodily resurrection for every member of the Adamic race; that the dead in Christ shall rise first and in glorified

bodies like His; that they shall be caught up to meet the Lord in the air; that the dead in trespasses and sins, or the dead out of Christ, shall rise at the close of the millennium; and that they shall be brought before the Great White Throne Judgment and there face the Judge of the quick and the dead.

Mt. 28:6 and Lk. 24:1-12; 1 Cor. 15:12-22; 1 Thess. 4:13-18; Rev. 20:5-6; Rev. 11:15; Dan. 12:3; 1 Sam. 2:6; Isa. 26:19; Hos. 13:14; and Isa. 25:6-8.

16. INDIVIDUAL REWARDS

We believe that reward and salvation are not one and the same thing. We believe that the Lord shall reward His own; that He Himself shall descend from Heaven with a shout; that the dead in Christ shall rise first; that a solemn separation shall take place; that the blood-washed and Holy Spirit-begotten shall be caught up to meet Him in the air, and there be rewarded according to the deeds done in the body; and that the place called the New Heaven and the New Earth is ordained the everlasting dwelling place of the children of God. We believe that the wicked are children of the devil; that they are rebels against God; that they reject the free offer of salvation through Christ; that they ignore the wooings of the Holy Spirit; and that they, as a consequence, are hell bound, being under a death sentence; that they shall spend eternity in the Lake of Fire which burneth with fire and brimstone where the Dragon, the Beast, and the False Prophet shall ever be.

1 Cor. 3:11-15; 1 Thess. 4:16-18 and Mt. 24:40-41 and Mt. 13:47-50; 1 Cor. 3:8 and Rev. 21:1-8; Jn. 8:44; Rom. 8:7; Jn. 3:18; Rev. 20:10-15; and Rom. 6:23

17. THE RIGHTEOUS AND THE WICKED

We believe that there is a radical and essential difference between the righteous and the wicked. We believe the righteous are they who believe in Christ Jesus, the justified by faith, and the sanctified by the Holy Spirit and the Word; that the righteous are heirs of God and joint-heirs with the Lord Jesus Christ; and that eternal life, the gift of God, is the matchless possession of the just. We believe that the wicked are they who do not believe in Christ Jesus, the condemned because of unbelief and the corrupted by the god of this world; that the unjust spurn the privileges of God's grace, choosing the life of sin and rebellion; and that eternal damnation is the inescapable portion of the unjust.

Mal. 3:16-18 and Jn. 3:6; Rom. 3:22, 24 and Rom. 4:3 and Rom. 1:17; Rom. 8:1-17; and Acts 20:32 and Jn. 15:3; Rom. 8:17; Rom. 6:23; 2 Cor. 4:4; Rev. 21:8 and Mt. 23:37 and Prov. 29:1 and Mt. 25:41

18. THE LOCAL CHURCH

We believe that a New Testament church, according to divine purpose and plan, is a visible, local, organized body; that it is composed of baptized believers associated together by a covenant of faith and fellowship in the gospel; that New Testament

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validity flows from strict obedience to essential principles of New Testament Law; that it is a sovereign, independent, democratic, and militant body; that its ministry is gloriously blessed with the presence and leadership of the Holy Spirit and the light and revelation of the written Word; that its work should ever be from within to without and never from without to within; that it is a self-governing body and is the sole judge, under the limitations of the Scriptures, of the measure and method of co-operation; that it is the only ecclesiastical tribunal the Lord has on earth; that its judgment concerning membership, missions, benevolence, co-operative alignments, and support is final; that it was personally founded by Christ Jesus during His ministry on earth; that it is subject to His laws and is the custodian of His ordinances; that the perpetuity of our faith, our doctrines and practices, ordinances and ordinations, has been effected through the Holy Spirit personally planting and preserving local Baptist churches of like faith and order down through the centuries from the first church in Jerusalem even until now.

Mt. 28:19-20; 1 Cor. 1:1-3; Acts 2:41-42; 2 Cor. 8:5; Mt. 16:19 and Mt. 18:15-17 and Jn. 14:16-17, 26; Acts 1:8 and Acts 13:1-4; Mt. 18:17-18; Mt. 16:18-19; Mt. 26:26-29 and Mt. 28:19-20; 1 Tim. 3:15; Mk. 3:13-14; and Lk. 6:12-13.

19. ORDINANCES

We believe that Baptism and the Lord's Supper are ordinances personally set in the church of the living God by the Lord Jesus Christ. We believe that Baptism is the burial of a believer in water by the authority and instruction of a local Baptist church; that it symbolizes the death and the burial and the resurrection of the Lord Jesus Christ; that it also typifies the believer's death to sin, the burial of his old nature, and his resurrection unto a new life; and that it is administered in the name of the Father, and of the Son, and of the Holy Spirit. We believe the Lord's Supper is a memorial spread and administered by the authority and instruction of a local Baptist church; that it symbolizes the broken body and the shed blood of the Son of God; that its observance points backward to the crucified Lord on Calvary and forward to the returning Lord in glory. We believe that these ordinances are not sacraments, but are sacred symbols, pointing to the world's only Savior, and bidding the sons of men look unto an everlasting fellowship with the King of kings and Lord of lords when He shall return to take over the reins of all government. We believe the two elements are unleavened bread and "the fruit of the vine."

Mt. 26:26-29 and Mt. 28:19; Rom. 6:3-5 and Mt. 16:19 and Acts 10:47; 1 Cor. 11:23-24; 1 Cor. 11:24-25; and 1 Cor. 11:26 and Mt. 26:26-29 and Dt. 32:14.

20. CHURCH ADMINISTRATION

We believe that the churches of God and the state should be kept completely separate; that civil officers should be prayed for, conscientiously honored and obeyed; that diligence should be had in seeking the will of God in all church matters; that mission-

ary endeavor should ever be executed from within the local church to without; that pastors and deacons, the only divinely appointed church officers, should be duly ordained and brought to understand the sacred duties devolving upon them; that the Lord's Day, the first day of the week, should be honored both by saint and sinner; that Bible teachings should be constantly and consistently fostered by local church bodies; that members should be deliberately and prayerfully voted into the fellowship of the local body; that unruly church members should be prayerfully and Scripturally disciplined by the local church; and that church letters should be granted to sister local churches of the same faith and practice.

Acts 1:8 and Acts 13:1-35; Rom. 13:1-7; Acts 14:23 and Acts 6:1-6; Acts 2:42; Rev. 1:10; Mt. 16:19 and Acts 10:47; Mt. 18:15-17; Acts 15:19-27 and Acts 18:27 and Rom. 16:1-2 and Mt. 28:19-20.

21. CHURCH CO-OPERATION

We believe that it is the privilege and the right of local churches to cooperate with each other in carrying out the commission of the Lord; that such cooperation is righteously effected only when the principles of Christ are preserved in the work fostered; and that all associated endeavor of local churches should be carried on in such a way as to preserve the sovereign integrity of each local body in all matters of faith and practice.

2 Cor. 8:1-6, 16-24; 2 Jn. 1-4; Mt. 16:18-19 and Acts 15:19-27.

* * * * *

CHURCH COVENANT

The Church Covenant is a voluntary agreement entered into by members of a Baptist church whereby they promise to conduct their lives in such a way as to glorify God and promote the ongoing of the Lord's church. Every member should study it carefully and refer to it often and seek to live up to it for it clearly outlines the obligations of church membership. The following Church Covenant with a few additions, is the one in general use by most Baptist churches today.

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ (Jn. 1:11-12; Mt. 28:19-20).

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love (Jn. 13:34-35); to strive for the advancement of this church in knowledge, holiness and comfort (Phil. 1:27, 2 Tim. 2:15); to promote its prosperity and spirituality (2 Cor. 7:1, 2 Pet. 3:11); to sustain its worship, ordinances, discipline and doctrines (Heb. 10:25, Mt. 28:19, 1 Cor. 11:23-26, Jude 3); to give it a sacred pre-eminence over all institutions of human origin (Mt. 6:33); to contribute cheerfully and regularly to the support of the

(See **CHURCH COVENANT** on page 7)

CHURCH COVENANT...

(Continued from page 6)

ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations (1 Cor. 16:2, 2 Cor. 8:1-24).

We also engage to maintain family and secret devotions (1 Thess. 5:17-18, Acts 17:11); to religiously educate our children (2 Tim. 3:15, Dt. 6:4-7, Psa. 78:5-7, Psa. 48:13); to seek the salvation of our kindred and acquaintances (Acts 1:8, Mt. 4:19, Psa. 126:5-6, Prov. 11:30); to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment (Eph. 5:15, Phil. 2:14-15, 1 Pet. 2:11-12); to avoid all tattling, backbiting, and excessive anger (Eph. 4:31, 1 Pet. 2:21, Col. 3:8, Jas. 3:1f); to abstain from the sale and use of non-medicinal drugs and intoxicating drinks as a beverage (Eph. 5:18, Hab. 2:15), and to be zealous in our efforts to advance the kingdom of our Savior (Tit. 2:14).

We further engage to watch over one another in brotherly love (1 Pet. 1:22); to remember each other in prayer (Jas. 5:16); to aid each other in sickness and distress (Gal. 6:2, Jas. 2:14-17); to cultivate Christian sympathy in feeling and courtesy in speech (1 Pet. 3:8); to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Savior to secure it without delay (Eph. 4:30-32).

We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church of like faith and order, where we can carry out the spirit of this covenant and the principles of God's Word (Acts 11:19-21; 18:24-28).

TBC...

(Cointinued from page 2)

nominal organization such as Conventions, Associations, or organized Fellowships. We seek to represent what true independent Baptists have stood for since the first century.

Fourthly, it is our conviction that New Testament Baptists should be completely independent of all man-made organizations, as were the churches of the New Testament and for centuries after.

Fifthly, we believe that in this day of doctrinal confusion and endless compromises, that it is time for real Baptists to study again the great foundation truths of the Word of God, to study again those Baptist principles which derive their strength and nourishment from the New Testament. We believe it is time for real Baptists to return to the New Testament and

study again the primitive pattern of the church and rid ourselves of the customs and usages which have taken the place of New Testament principles.

We believe it is time to return to the New Testament teachings on the ordinances of the church, to abandon our easy-going compromises of these truths, and boldly affirm again the importance of Scriptural Baptism and the New Testament teachings concerning the Lord's Supper. We should refuse, (in the interests of fellowship) to keep silent on these great truths of the Word, and these commands imposed upon the New Testament church.


We should refuse the plausible argument that we should get together on "essentials" and determine to preach the whole counsel of God. We should refuse to approve this modern essentialism, by which the religious man presumes to

determine which of the words of God are important and which are unimportant, and presumes to pick and choose between the commands of God, and, in effect, makes himself a judge over God's Word. This easy-going Antinomianism undercuts the authority of the Word and offers to the world an abbreviated Christianity (their abbreviation).

It is time for real Baptists to become Baptists after the New Testament pattern, and not simply after the pattern of their particular organization, for both organizations and individuals stand under the judgment of the Word of God.

Sixthly, we intend to edit a magazine, pre-eminently positive in spirit and content. We are not primarily *against* something. We are primarily *for* something. At the same time we do not subscribe to the easy going compromises of the day that refuse to condemn departures from the Word and refuse

to rebuke such doctrines that subvert the Word. We intend to be as positive as the Biblical writers whose primary objective was to set forth the doctrines and principles of the Christian faith, but on occasion we shall be as negative as the Ten Commandments and, upon the authority of the Word of God, say, "Thou shalt not."

We intend to be a New Testament Baptist magazine. We will not subscribe to the modern notion that mere membership in a Baptist church makes one a Baptist, neither will we subscribe to the denominational notion that membership in that particular organization makes one a superior Baptist, but we shall uphold the original Baptist idea, that a *real* Baptist is an independent Baptist, deriving his doctrines, his principles, his policies, his loyalties from the truths of God's Word and not the notions of men, or the programs of men. 

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Egg On His Face

A preacher was driving his wife to the airport as she was going to visit her mom, and left him with a curious admonition.

"Honey, just in case I don't get back, I want you to look in a box I've put under our bed. But don't look unless my plane crashes and you know I won't be back."


Of course, the preacher couldn't wait to get back home. Behold! Several dollar bills. Three eggs. Nothing more in the box. He pondered the significance of these items until his eyes watered. Nothing came to him.

His wife returns home and the first thing she says is, "You didn't look in the box did you?"

The preacher remembered young President Bill Clinton, when his father asked about a chopped-down apple tree. His reply was, "Daddy, I cannot tell a lie. Maybe I did, and maybe I didn't."

But the preacher caved in. His wife said, "When you preach a good sermon, I put a dollar bill in the box. When you preach a lousy sermon, I put an egg in the box."

The minister said to his wife, "You mean, in 25 years I've preached only three lousy sermons? That's wonderful!"

She said no, not exactly. "When I get a dozen eggs in the box I sell them." 

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How Long Since You Studied Doctrine?

A recent article in the Feb. 6, 1997 issue of the **Arkansas Baptist Newsmagazine** raised a question. "When was the last time your church conducted a Baptist doctrine study? Amid all the Bible studies, missions programs, life application seminars, music training and softball tournaments, in-depth doctrine study often takes a back seat in most Southern Baptist congregations." I wonder if the same thing could be said concerning independent Baptist churches?

Back in the early 40's, M. L. Moser, Sr. saw this as a real need in Central Baptist Church of Little Rock since they had withdrawn from the Southern Baptist Convention (in 1935) and no longer used literature provided by the Convention, so he devised a system in which every basic doctrine believed by Baptists would be studied over the span of one year. He used Pendleton's **Church Manual** as the raw material, and built his own study around the Manual. Since then, it has been further developed by M. L.


Moser, Jr., and has now been published in book form and is being used by churches all over the country, and translated into several foreign languages where it is used in other countries as well.

If it has been a while since your church has made a serious attempt to study Bible doctrine, there is never a better time to start than now, and this book would be an excellent guide for the study.

Challenge Press also publishes other books that would be excellent study books for Baptist doctrine. Books Such as "**Fifty Lessons on the Church**" by Norman H. Wells is a book that goes more into detail concerning Baptist history, tracing Baptists century by century, from New Testament days up until the 20th century. This book is divided into 50 lessons and would also be an excellent book for study.

Challenge Press publishes many books that deal with the church. Though these are not divided into Lessons, as are the

two mentioned previously, they provide an excellent study for those who would like to go more deeply into the study. Books such as "**The Origin and Nature of the Church**," "**The Ordinances of the Church**," and "**The Constitution of the Church**" by Huckabee, "**The First Baptist**" and "**The First Church**" by Anderson, and there is a series of books by Chester E. Tulga, all of which would make excellent study guides. These mentioned are only a few of the many books that would be a useful study of doctrine.

If you are interested in any of these books, write the Challenge Press and we shall be happy to send you a catalog. 

SCIENCE...

(Continued from page 1)

In proper order, light was created, then the dry land appeared, divided by the seas. Next came plant life, and then the sun, moon, and stars set in the heavens to govern the day, and the night, and the seasons of the year.

Following this was marine life, fowl of the air, then cattle and the beast of the field.

God's final act of creation was man, created in His own likeness and in His own image, and from the side of man was created woman. In orderly fashion, by the "Word of his power" God created!

The Bible is true. The Bible is God's Word. Science cannot refute the Word of God nor prove it wrong. When the last evolutionist, and modernistic Bible-critic lies moldering in the grave, and their soul is in Hell, the Bible will still stand, and will still be true!

True science agrees with the Bible. In the study of accurate scientific research, you will find not one contradiction of the

Word of God, but rather true science will compliment the Bible, and the Bible will prove true scientific statements.

Basic Principles of Measurement

Some years ago as I studied a book from my library shelf, I noted that science set forth five basic principles of measurement, by which they measured and determined all findings in scientific research. These five basic principles, which science first set down some seventy-five to one hundred years ago, are:

(1) Time; (2) Space; (3) Matter; (4) Energy; and (5) Motion. This was a great statement, and a great fact determined, that all scientific research was measured and determined by these five basic principles.

Yet, had these brilliant men spent more time in God's Word, they would have found these five basic principles in action, as God began the work of creation. Note, please:

(1) Time: "In the *beginning* ...". (2) Space: "heaven ...". (3) Matter: "earth ...". (4) Energy: "Spirit of God ...". (5) Motion: "Moved ...". Thus, God named and used all five basic principles of scientific measurement and research in the opening words of Genesis. Of course, the Bible, and God, are usually several thousands of years ahead of history and science!

A Universe of Order

Science has often marveled that our universe, and all things of the earth, are set forth in such explicit order. A mere casual reading of the work of creation, and the order of creation, shows the great mind of God behind every thing, and the unfolding of His perfect plan in cre-

(See **SCIENCE** on page 10)

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SCIENCE...

(Continued from page 9)

ation.

Light was created before plant life, because plant life cannot exist without light.

Plant life and trees were created before animal life, because animals cannot live without plant life.

Sun, moon, and stars were created to control the seasons and to rule the day and the night, to have an orderly process of days and nights, and seasons of the year.

Man, God's highest order of creation, was created last, that he might have dominion over all that God had created.

Sun, moon, and myriads of stars and planets are kept in their proper orbit by the upholding power of God's Word. Read carefully Hebrews 1:1-3 and Colossians 1:17.

So, it was no great discovery when science made the statement of the amazing orderly fashion of all things, for God had already stated it in His Word!

Consider Natural Science

Science, with their modern, powerful telescopes, have been endeavoring to number and name the stars. The Psalmist states in Psalm 147:4, that God tells the number of the stars, and "He calleth them all by their names."

One day men made the marvelous discovery that there were no two stars that were identical in brightness, shape, or glory. Paul had already stated this by divine revelation nearly 2,000 years ago in 1 Corinthians 15:41.

Concerning the earth, God states that He created it to be inhabited, and placed it in its orbit in space, hanging it "upon nothing ..." Study Isaiah 45:18 with Job 26:7.

Long before man discovered the earth to be round instead of flat, God told us in His word that the earth was round, and spoke of "the circle of the earth ..." (Isa. 40:22).

But, who would believe the Word of God? Man had to discover this for himself, instead of taking the Bible for it!

When we think of the oceans and the seas, science is again made to wonder. Three-fourths of the earth is covered by the waters of oceans and seas. What keeps these waters within their boundaries? The simple answer is that *God does!*

God has set their boundaries, and controls them, evidently by gravitational pull of the earth, balanced by the pull of the moon. Thus, the tides are established, and controlled, so that the seas come so far, and only so far, as God has directed. See how He established these boundaries in Proverbs 8:22-29; Job 26:10; and Job 38:8-11.

Consider Man

The Bible says that science is constantly learning, that man is "fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well." Read Psalm 139:8-11.

Science nor evolution can improve upon God's statement as to how God created man.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

There is no hint of evolution, and no place for evolution's "guess-work" in this simple, yet so profound statement as to how God created man.

The evolutionist has never been able to find the "missing link" between man and monkey, nor man and any other type of animal. They will never find such a missing link, because

none exists. In fact, Paul knocks the whole evolutionist theory in the head when he stated: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:3).

There is no record, either historically, nor scientifically, of one species, or "kind", evolving into another species, or "kind." In fact, history and true science only proves what God said in the beginning of creation, that all creation brought forth "after its kind."

Medical Science

Science, and educated, and "learned" people used to laugh at the phrase, "saved by the skin of your teeth"! Especially was it funny when people read in that "old, antiquated, outdated Book, the Bible," where Job said, "I am escaped with the skin of my teeth" (Job 19:20). Now that was really funny to many people, when Job said it, and when others repeated it.

In recent years Dental Science made the "discovery" (?) and then made the statement that our teeth do, indeed, have a "skin," or a covering like our skin. Now, no one would dare even think of laughing at modern medical science, once they verified the truth that our teeth have "skin," but old "Brother Job" was sure a laughing stock when he made the same statement by Divine revelation, wasn't he?

But, I'm glad that dental science finally caught up to the wisdom of Job — 3500 years later!

Surgery in so-called "hospitals" one hundred years ago was a terrible and dreaded thing. Surgery was only performed as a last minute, life or death proposition.

Can you imagine operating

on a person for a ruptured appendix, without any anesthetic? What pain, and what horror! Or, can you envision an infected limb being amputated, without any way to put the patient to sleep? Very few survived surgery.

One day a medical doctor, who believed the Bible to be God's word, read in Genesis 2:21, that God performed a surgery on Adam, and created woman.

"And the Lord God *caused a deep sleep to fall upon Adam*, and he slept: and he took one of his ribs, and closed up the flesh instead thereof" (Gen. 2:21).

This started the good doctor to thinking, and to extensive research, and led to the modern day use of anesthetics, to put the patient in a "deep sleep," while surgery could be performed painlessly.

God did this thousands of years ago. Science finally caught up with the Bible in the nineteenth century!

The Bible Is Always Ahead of Science and History

Our subject could be pursued to great lengths, and with great profit. Suffice it to say that when some great "discovery" is made, you will find that the Bible has already presented this truth, but man is so filled with unbelief, he will not accept the truth of God's Word, until he himself sees the unfolding of some scientific or historic matter before his eyes.

For example, In Leviticus 17:11 we read that "the life of the flesh is in the blood." However, it has only been in very recent years that people have been given blood transfusions when severely injured, or in "shock." In former times, they "bled" the patient, not heeding

(See **SCIENCE** on page 11)

Casino's Dinner Invitation Entices Mother From Home To Harlotry

By William H. Perkins, Jr.

Gaylon (not her real name) wishes she had never accepted the casino's invitation to dinner. She believes if she hadn't, she never would have become addicted, lost her family, humiliated herself in prostitution or lived in fear of using her real name on the Mississippi Gulf Coast.

"I thought I could handle it, but it's the strongest drug I've ever done," Gaylon said as she sat trembling in the Gulfport office of her counselor.

What could compel Gaylon — a lifelong Gulfport resident, devout Southern Baptist and stay-at-home mother who voted against the county referendum that brought gambling to the Gulf Coast — to give up everything for a hooker's life on the street?

"Satan can appear to be an angel of light, and that's what those casino lights are for me," she said.

Tempted again and again by the elaborate, inexpensive buffets — a casino staple — Gaylon eventually began detouring by the video poker machines on her way out of the building.

In a matter of months, she had stolen \$30,000 from her children, driven her recovering husband back into alcoholism and was hurtling toward utter personal destruction.

She lost 30 pounds because she gambled without stopping to eat, always convinced the next bet would be the big winner.

"The casino was my lover. I'd sit in front of the machines for three or four days; even the casino employees would plead with me to stop long enough to

get something to eat," she said.

"I talked to the machines; I worshiped the machines. I have seen people wet their pants because they couldn't bring themselves to leave a machine," Gaylon said.

As her money vanished into the machines, she became increasingly desperate for more cash to stay "in play."

She was approached by a casino floor employee, who gave her a room number at the casino hotel. He was, in effect, the casino pimp, splitting with her the proceeds of her prostitution.

"They've got all the bases covered," Gaylon said.

The deeper her addiction became, the darker her personal life became.

"(The pimps) loved me, because they knew I'd do anything for the money. I'd go to a room thinking, 'Let's get this over with so I can get back to my machine,'" she said.

She also developed a strong paranoia about the "eye in the sky" — the state-of-the-art surveillance systems used by every casino. "The 'eye-in-the-sky' sees everything, from the time you pull off the highway into the casino parking lot. They know who I am, and I'm totally convinced I could get hurt if they found out I was doing this (interview)," she said.

Gaylon considered prostituting her teen-age daughter for gambling money. She contemplated robbing a bank, as much for closure as for the money.

"You go from having a conscience to not having one," she said, snapping her fingers to indicate how fast it can happen.

"I had access to a gun. I

didn't care if I got away with it, or if I hurt somebody and went to prison. I just wanted it to end," she said. Her 23-year marriage crumbled and her children turned her away. She couldn't get credit extensions and no business in town would cash her worthless checks.

Abandoned, forlorn and homeless, the starving Gaylon knew she had hit bottom. That's when she began thinking about suicide.

"I had lost all self-respect. Suicide is something you think about when you just want it over," she said, echoing the sentiments of many addicts who want to break out of their downward spiral but don't know how.

In the midst of her personal crisis, a friend urged Gaylon to talk with a Southern Baptist counselor specializing in problem gambling. The counselor helped find Gaylon a place to live and convinced her she could turn her life around.

She confessed her addiction and her lifestyle to her pastor. A godly woman in her church began to pray for her.

"She's been my spiritual mother," Gaylon said. "Her picture is in the dictionary under 'Christian.' She walks the walk. Even when I rejected her, she never gave up on me. She gives me hope. As long as she is on my side, I know God won't give up on me, either."

Gaylon is hanging on, but the temptation is almost overwhelming. "Just sitting here with money, I get nervous. Everything makes me think of it; with gambling, you really are possessed," she said.

Gaylon harbors a special disquiet regarding her fellow Southern Baptists who frequent the casinos.

"I kept thinking, 'If you're really saved, you wouldn't be doing this.' Then I would see church people in there at 3:30 in the morning when they

thought no one would see them.

"I thought a lot about their hypocrisy," she said.

Gaylon has a suggestion for anyone who believes legalized gambling has brought prosperity to Mississippi.

"I would invite them to come with me and stand outside a casino at 3 a.m. They will see men and women fighting. They will see wives crying. They will see hungry children locked in cars.

"They will see how whole-

(See **CASINO** on page 17)

SCIENCE...

(Continued from page 10)

the Word of God that what was needed was new and fresh blood infused into the veins of the patient, for "*life is the blood?*"

For further consideration, consider what the Bible has to say about the Nuclear Age, in Hebrews 1:1-3; Col. 1:16-17, and 2 Peter 3:7, 10-11.

Think about the coming "Space Age War," and the battles to be fought in the "heavens" (Mt. 12:29-31; Rev. 12:7-9; 19:11-21).

Also, what about Interplanetary Travel? Think of Enoch in Genesis 5:24 and Hebrews 11:5. The case of Elijah in 2 Kings 2. Our Lord, in Acts 1. Such travel is not new to God's people who are acquainted with God's word!

I must close with Paul's admonition to Timothy: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babbling and *oppositions of science falsely so called*: which some professing have erred concerning the faith. Grace be with thee. Amen" (1 Tim. 6:20-21).

Don't throw away your Bible! Be patient with science. They may catch up with the Bible in a few more thousand years!



Some Appreciated Letters

The following is just a sample of the many letters and cards that we received from all over the country. I am sorry that we could not print more of them, but we deeply appreciate the many cards, letters and gifts we received from our many friends.

We also wish to thank our two sons and daughters-in law, Maurice and Ellen (and granddaughters) and David and Nancy, for doing all the work. No parents could be prouder of their children than we are. Also, we wish to thank Bro. Larry Jones, pastor of Central Baptist Church and his wife Carol for their full cooperation in making this a great day for Edith and me.

As you know, my wife has Alzheimer's Disease and she is apparently in the middle stages. Edith and I both send you our sincere thanks for your many prayers for us, and we especially ask that you continue to remember us in prayer as together we face this disease in the twilight of our ministry here on earth.

Dublin, Texas:

We have been blessed with the friendship through the years of M. L. and Edith Moser. We count them very special. They have been to us more like family.

A real high time for us was the trip to Mexico with them. It was in Mexico City, however, we saw another side of M. L. when pulled over by a policeman. M.L.'s understanding of Spanish was so poor and his Spanish was so "poco" the cop

gave up and let us go on, and of course, after this I had to depend on him to interpret. Well, could I wonder if the hearers could really get my message? We made it OK and had a great time together.

With friends like M.L. & Edith has made the road of life better and encouraged us to keep on keeping on.

May the Lord give His grace to them to finish the course with joy.

Al & Mary Locke

Paducah, Kentucky:

May the Lord bless and keep you. You have been a blessing to me as you served the Lord in our church (Southside Baptist Church) so many times. We love you and hope the remaining years will be good. You all will always be in our memory and we remember you as part of our Christian family.

Jean Cain

50th Wedding Anniversary Celebrated

The editor and his wife, Edith L. Moser, celebrated 50 years of marriage on February 23, 1997. A reception was held on Saturday, February 22 at the Central Baptist Church of Little Rock where he and his wife served for over 39 years, 13 years as missionaries in Mexico and 26 years as pastor of the church. They were married by his father, M. L. Moser, Sr. at the close of the Sunday morning service, February 23, 1947.

"I have been blessed with a most wonderful help-meet in the person of my wife, Edith. Side by side we have walked together amid sunshine and shade, and God has mightily blessed our efforts for Him. Many is the time that the going has been tough, and

(See ANNIVERSARY on page 15)

Wellington, Kansas:

I am so happy to take this time to write, but I could never in a million words tell just how much you have touched my life the past 40 years. I so looked forward to hearing you preach and listen to your tapes and read the Challenge Paper. You always hold the truth of God's Word and stay with the King James Version. It was good enough for so many years why change now. I have so much KJV how would one know if they were speaking the truth.

I am a hardheaded Baptist and don't care who knows it,

so my dear Bro. keep up the good work you have always done, till Jesus comes. God bless you both.

Della Wyckoff

Bald Knob, Arkansas:

You've been a blessing to me in so many ways during all the years you've been my pastor. I especially remember the days I visited down on the mission field in Old Mexico with two little boys. That was so special. Then in later years I went back down with you as pastor and wife. Those trips were so special to me.

Hope your anniversary will be a very special day with many more good days and years to follow. With my love,

Ruth Wilson

Memphis, Tennessee:

In the early 60's, four men from Memphis came to the Central Baptist Church and asked Bro. Moser to see if the church would be agreeable to sponsor a mission work in Memphis.

After more than one trip to Memphis, and to a church in Mississippi to find out facts concerning the group, it was agreeable with Central to sponsor us as a self-supporting mission work, and then organized the group into a New Testament church. I believe that there were two carloads of people from Central that attended the organizational service of Providence Baptist Church.

After four pastors and no permanent meeting house, the group merged with another group that had a building, but no pastor. As a result of the work and help of Bro. Moser and Central, there is now another sound, Sovereign Grace Baptist Church in Memphis, the name of which is Raleigh Springs Baptist Church.

Thanks for your missionary spirit, and to Him that loved us with an everlasting love and in lovingkindness called us unto Himself.

May God bless you both in the days and years ahead in my prayer.

Jack Henry Ray

Hamilton, Ohio:

Congratulations and God bless you on this very special day! Our hearts are blessed by your celebration of 50 years together as husband and wife. You are an inspiration to us and we really appreciate you both.

We have enjoyed your fellowship and hospitality through the years. Our children still refer to you all as Grandma Moser and Grandpa Brother Moser! Your faithfulness to the Lord and His work is a blessing to us. Bro. Moser, your ability to make others laugh is a gift. Mrs. Moser, your smiles and hugs have warmed our hearts!

We feel privileged to know good folks like you, and we pray that God will bless you all with health and strength. May you have many more years together.

The Rosenbalm

Searcy, Arkansas:

God bless you dear Mosers. You have been a great blessing to many through the years. We love and appreciate you.

Sam & Ruby Moore

Landmark Baptist Church

Troy, Missouri:

Congratulations: M. L. and Edith.

M. L. and Edith, you are a real blessing to our family. We are very thankful God allowed our paths to cross.

We had just become independent Baptists when we met you. Our time at Central Baptist was good for us. It was a real blessing.

We have enjoyed all the good times in our home and church with you and Edith.

God bless you and hope you have many more years together.

Cecil and Mary Alls

United States Senate:

Congratulations on your 50th anniversary. That is quite a milestone to attain, and it requires a tremendous amount of love, commitment, and hard work. I know you are both an inspiration to all who know you.

I wish I could be there on February 22nd for the celebration. I know it will be a very special time for you, your family, and your friends. My sincere wishes for your health and happiness. Please let me know if there is ever anything I can do to be of help to you.

Dale Bumpers

United States Senate

Little Rock, Arkansas:

You both have been a wonderful example to Bob and me and our family. Your example of Christian living and your teachings have been a wonderful guideline for us. We have

needed your help many times in sadness and happiness and you have been there for marriage, births and death. May God bless you richly.

Lawton, Oklahoma:

Happy Fiftieth Wedding Anniversary. May God bless you greatly on this very special day. We are so glad that you can be surrounded by family and friends who love you, and we would truly love to be there also.

Both of you have truly been a blessing to us through the more than thirty years of our acquaintance. While the world has shifted from one endeavor to another, always looking for greener grass on the other side of the fence, you have stayed the course of action to which you felt called of God. It is required in stewards that we be found faithful, and we have noticed that M. L. and Edith Moser have been faithful. It has been our privilege to know you as fellow laborers and personal friends.

No doubt this is a very special day to you. Your minds are surely flooded with memories both sad and happy. With so many years as pastor and devoted pastor's wife, at Central Baptist Church, and missionaries on the foreign field of

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Services "Live" On the Internet

The 11:00 A.M. Sunday morning service of the Central Baptist Church of Little Rock can now be heard "Live" in both audio and video on the Internet. Though the Sunday morning service is the only one carried "live" every week, at times other services are also carried live. To receive the service in video you must have a modem greater than 14.400. The service can be received by searching:

www.centralbaptistchurch.org

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Mexico, you doubtlessly lament many disappointments, while rejoicing in many great victories that God has given through you. Doubtlessly, Monday morning quarterbacks have both amused and saddened you, as you tried to serve them and others. Just be reminded that long after your sojourn upon this earth is finished, those who walk behind you will be eating the fruits of vineyards you have planted, and walking through meadows you have sown.

At this point in our lives, we can understand that one of the great joys you have experienced is helping each other through the rigors of day to day life, and that can yet be a source of much gratification in the future. As you walk on, just know that our love, admiration and prayers go with you.

Forest & Mary Keener,
Bethel Baptist Church

* * *

Lubbock, Texas:

Our thoughts will be with you as you celebrate your special day! We hope you have a wonderful time with loving family and good friends.

God bless you. Wish we could be present for this joyous celebration.

The Bynums
Tabernacle Baptist Church

* * *

Murfreesboro, Tenn.:

It is a great joy to write and congratulate you on the celebration of your 50th Wedding Anniversary. May God grant you the honor due such a milestone.

Your ministry through the Challenge Press and Central Baptist Church has been a distinct blessing to me for many

years. Your courageous stand for truth and your clear presentation of that truth has been used of God to strengthen many churches and pastors.

In your visits here and in your testimony I know of your love and loyalty to one another. In these days, that may be your greatest accomplishment.

May God bless you as you celebrate and continue in your love. May He give you many years of ministry together. I thank God for you.

David Pitman
Temple Baptist Church

* * *

Dallas, Texas:

My wife and I want to extend our sincere congratulations on this Fiftieth Wedding Anniversary! Our prayer is that God will continue His good blessings and grace upon you, as one of His choice couples, in the days and years that follow this memorable occasion.

As we reflect upon our years of knowing you, many pleasant thoughts come to our minds as well as many experiences we have shared with you in various aspects of the Lord's service. Of course, first and foremost, is that we share the same wonderful Saviour and look forward, with the same hope, to an eternal future with Him.

With some folk it is not so much knowing them through numerous incidents or individual experiences, which we do cherish and have enjoyed. Rather it seems that sometime the greatest value is just knowing the persons for who they are. It has been and remains a delight to know you two for the persons you are. You folk have made so many contributions to the lives of so many people and ours is no exception.

You have had your joys

and difficulties in life, like everyone who has raised a family, and has gone through the daily exercise of meeting life's demands and providing for their physical and spiritual welfare. You have been one of God's called men, and with your wife Edith at your side, have ministered to the needs of others in a most unselfish manner. You have shown a joy in life, and we know that it has been in the midst of sorrow at times. You have proven to be staunch overcomers without losing your delight in the Lord. Through the years you have maintained a faith that is evident in your life, that has influenced others, and is seen in your family. This is no small accomplishment in life. Clint says one of her most cherished memories of you, Edith, is your "smiling face and optimistic spirit in the Lord at all times." It is with delight that we have you as our friends and know you as two of God's special people.

We have observed as you have faced your serious health problems that set you aside for periods of time, and how together you have faced them and have manifested such a spirit of the Lord. You serve joyfully. You serve wholeheartedly. You serve effectively.

So as you arrive at this new chapter in life, we look forward with you to many wonderful days that lie ahead. We say GOD BLESS YOU, and extend our congratulations with the many others who feel as we do about you as two who are dedicated to each other and committed to the Lord in life. We appreciate you and love you in the Lord. It has been, and remains, our pleasure to have had you as our fellow laborers and friends through the years. Lord's Blessings.

Raleigh & Clint Campbell
Trinity Temple Baptist Church

Arroyo, Puerto Rico:

Through this communication message we express our special love for the brother M.L. Moser Jr., Pastor Emeritus of the Central Baptist Church, and his wife Edith. The service of these fellow Christians to our Lord Jesus Christ has been a great blessing for our ministry at the Baptist Church El Redentor (the Redeemer), in Arroyo, Puerto Rico.

I met Bro. Moser in the year 1978. That same year, on February 13, I was baptized by him. Bro. Moser was part of the council that our church organized, and ordained me as Pastor on December 27, 1987. During my years as Pastor, I have had the blessing of being able to have the orientation and the wise advises of this brother.

The Baptist Challenge and The Challenge Press, to which Bro. Moser is editor, have been of great blessings to our church helping us in our learnings of the Baptist doctrine.

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Our Numbers

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We thank God our Father, in the name of our Lord Jesus Christ, for giving us the privilege to meet Bro. Moser, this great servant of God, and his wife, Sister Edith. That on the fiftieth anniversary of their marriage, God Almighty shed over them abundant blessings.

Marcos A. Curet Galio

* * *

Dallas, Texas:

We love you and appreciate you for your steadfastness in the Lord's work all the years we've known you.

Edith, thank you for setting a good example for other preacher's wives to follow. You've been a good and faithful helpmeet and were always a blessing to us as our Pastor's wife.

Bro. M. L., thank you for being a good Pastor to our family when we were in Little Rock. We always knew we could count on you. Thank you for faithfully teaching and preaching the Word of God and living it. We have lots of good memories of our years there at Central.

God bless you in a special way on this very special day. Much love.

P.D. & Jeannie Taylor

Pleasant Valley Baptist Church

* * *

Liberal, Kansas:

Sandy and I want to take this opportunity to wish you a very "Happy Anniversary" and trust that this day will be a day to be remembered for the rest of your life here on this earth. Words cannot accurately convey the message from our hearts as we think about you folks and the work that you have done for our Lord over these many

years. Your faithfulness is legendary. Your sacrifice for the work is an example to a younger generation of independent Baptists now coming on the scene. Your love for the Word of God is unparalleled and your stand for the truth is an inspiration to all who know you. In seasons when compromise would have been much easier, you stood like the Rock upon which you stand, and even today, while others are letting down both the barriers and the blood-stained banner, your testimony remains a steadfast encouragement to all who follow in your footsteps. God has used you to blaze new trails in the work you did in Mexico, in the ministry of printed material, in Christian education and in educating Christians in the way of our faith. I can honestly say that we thank God for allowing us the privilege of knowing you and oftentimes enjoying your sweet fellowship.

We love you and pray that this day will be a day when this debt of "honour upon whom honour is due" will finally be paid. May our King, whom you so faithfully serve, smile upon you and give you many more years of service to Him. Until He comes, we remain faithfully Yours and His.

Dr. & Mrs. Larry K. Landis

Friendship Baptist Church

* * *

Chandler, Texas:

It seems JoAnn and I have known you forever, but forever is a long time so let us say over forty years. You two came into our lives through Central Baptist Church and it's mission program. It was you and your church that sparked an interest in mission work, and might I add, the scriptural method of doing mission work. We will be forever indebted to you for your love and letting us share mis-

sion experiences by your visits to our church and your messages from God's Word. The personal fellowship we have had with you two and the trips to Mexico to visit the mission work made a deep impression on our lives and ministry. You brought joy to our home each time you were able to stay with us and those visits made an impact upon our three boys.

We cherish your friendship and your love for us and though we have many friends there are none we love and appreciate more than you two. May God's richest blessings be upon you is our prayer.

Charles & JoAnn Thomas

* * *

Ft. Collins, Colorado

It does not seem that thirty years could pass this quickly, yet from our first meeting in 1967 you two have been a constant blessing to us. Your faithful stand and gracious friendship has been an encouragement. We trust God will continue to bless you in the days to come. We count your fellowship a privilege and blessing from the Lord.

Ken & Norma Johnson

* * *

Denver, Colorado:

My first memory of M.L. Jr. is seeing him as a little boy of about 10 or 12, running and dodging another kid around the parked cars at a fellowship meeting.

Several years later I met his wife and two little boys. Through the past 50 years I have been privileged to see them, have them in my home and hear M.L. speak in many Fellowship meetings and revivals.

Bro. Colyar thought there was nobody like M.L. Jr. He always said, "that boy is an institution within himself."

M.L. & Edith, you are dear

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ANNIVERSARY . . .

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the road has been rough, especially while we were on the mission field in Mexico, but I have yet to hear her complain about it. Living in small Mexican homes, with no refrigerator, washing machine, etc. and with two small boys wearing jeans every day, I saw her scrubbing on an old wash board every day, scrubbing until her knuckles were raw and bleeding. At times while living in Morelia and Guanajuato, she had to be left alone with the boys for as long as two and three weeks at a time while I was opening up new mission work in the State of Tabasco, yet she never complained.

"She has entertained many, many preachers and laymen through the years, as our home has always been open to the missionaries and preachers (and still is) as they pass our way.

"I've traveled far, and seen lots of preacher's wives, yet frankly I've never seen a better wife. This is the wife that has stood with me through these 50 years. Edith Moser comes as close as any wife in finding fulfillment in Solomon's perfect wife (Prov. 31:10-31).

"She is now in the middle stages of Alzheimer's Disease, so we ask that you especially remember her in your prayers as in the closing years of our lives, we face this disease together. 

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Noah's Ark and the Deluge

By Harry Rimmer

[Part 1 was printed in the February issue of *The Baptist Challenge*.]

A parallel line of interesting research is found in a study of

The Number of Animals The Ark Carried

This exact number can probably never be determined by science. There may have been more "kinds" living then, certainly there could not have been less than are extant now. Birds, Cattle, Creeping things; are the only orders mentioned, the others are all grouped under the head "of every living thing of all flesh." Of the animals classified as "clean" there were to be fourteen, seven male and seven female; of the other or "unclean," animals there were to be two. A male and a female of each.

Noah was not under the necessity of finding room in his ark for every variety and specimen of animal and bird alive today. As soon as we see this the problem of the ark is simplified tremendously. The specific command is "of each kind!"

A kind is a species, and may be generally described as those that can cross breed with fertility. Between any two "kinds" there is a line of demarcation closely drawn, and none may cross that line. The living things that can crossbreed or hybridize with fertility, are all related to that genus or "kind" and undoubtedly arose from the same parent ancestral stalk. The myriad *varieties* of each kind we see about us today have come

by the process of mutation. "What!" you says, "Is not this evolution?" No, this is not evolution. *Evolution is transmutation*; and as long as the mutant, or variant, or variety under discussion does not cross that line of demarcation and *become some other kind* it is just development and growth.

A typical case in point may be the bees. There are many, many different varieties of bees. But Noah would have to take only a fertile Queen in the ark, for her progeny could in turn give rise to all the other varieties. This statement has been objected to on the ground that the queen bee does not care for or raise her own brood but this work is done by the "workers" of the hive. This is unquestionably the present condition; but how did the first pair of bees raise their young?

If we admit that the bees were created like all other creatures, there was a male and a queen and from them came all the bees. If you insist that the bees evolved out of some other lower insect, then the problem remains the same; there was a first *true bee*, and it had to perpetuate its kind.

There is a species of ant known at the Atta, of whom Beebe has written so engagingly in his book, "The Edge of the Jungle." These ants have a queen, who lays the eggs from which the workers hatch and rear the young. But when starting a new colony, the queen begins all by herself, laying the eggs and rearing the young unaided, until she has enough workers reared to take over the task, after which she degenerates to a mere egg-laying machine. It is evident that the first bees must have had some such method of procedure as this.

Another case may be the dogs. If Noah took the original strain in the ark, a male and a female, they would give rise to

the other varieties of dogs.

In a forthcoming book soon to appear I shall show at length and in detail *how* varieties arise: it is sufficient now that all the present varieties of man and each other kind could have and undoubtedly did arise from one original pair of each kind. So in the case of Noah, he need not crowd his ark with a pair of every known variety, but just two of the pure strain of each species.

True species are few. Varieties are many. But even of the true species there are some that would not have to enter the ark. I see no reason why the ducks could not survive out in the rain, unless certain geological cataclysms that probably attended the Deluge would make it impossible. Certainly the rain would not drive them in. The alligators and crocodiles can live in salt water or fresh, or they prefer a mixture of both. They prefer their diet well ripened, so they would fare well outside the ark. The fish would be safe outside, and the barnacles could find a home on the bottom of the ark! In other words, a little analysis of the text shows that Ignorance loses its battle against Revelation here, for as always Reason is the champion of the latter.

If half the space of the ark had been filled with food, and fourteen individuals of every true species now inhabiting that part of the world were stored in the other half of the ark, there would have been an average of 175 cubic feet of space for every individual! This would have been more than ample, as a 200-pound man requires only 15 cubic feet.

Food They Had In Plenty

It is evident they would have no meat diet, as in Genesis the diet of all is given as the same: a vegetarian fare exclusively.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so" (Gen. 1:29-20)

After the flood this law was changed and flesh was eaten but up to the time of the flood this law was not violated as far as we can find out. In another publication ("The Canopied Earth" by Kellogg) we have seen that there was a physical and scientific reason for the change to meat, but Noah's problem in provisioning the ark was a simple one. That he had plenty of food we can readily see, when we remember that *he had a hundred and twenty years to make hay!*

A very wise and learned lady said to me:

"Tell Your Readers How the Ark Was Ventilated!"

"I have always worried about that! There were all those animals and men, and only one little window way up in the room. How did they breathe?"

Skepticism has often used this apparent weakness in the structure of the ark to point the finger of derision and raise the cry of improbability whenever the ark was mentioned. In a recent debate with Dr. Cantrell on the "Scientific Infallibility of Genesis," he ignorantly stated, "The ark was hermetically sealed!" The text does not so state. Note the language of the text and you will see two lines of thought wor-

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ARK...

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thy of deep analysis. Of course, the exact method of ventilation is not mentioned in detail. This is a history of tremendous events and as such does not deal with small details. Histories of great battles do not bother themselves with the fit of the soldiers' clothes, whether their shoes fastened with laces or buttons, and such variety of minor details. The main facts are given. So here.


We have the dimensions of the ark, and the shape. A word about these later on. Let us now look at the simple details of the actual construction. It contains this direction: "A window shall thou make to the ark, and in a cubit shall thou finish it above." (Or, up to a cubit shall thou finish it). *Finish what?* The window of the ark? If the window is to be finished up to a cubit, that probably means it ran the length of the ark to within a cubit of the end. That would be quite some ventilation! But I believe the words "finish it" refers to the ark itself. Let us so apply them and see what we get. If the walls of the ark are finished "up to a cubit" that will leave an open ventilator all the way around the ark twenty-two and a half inches wide! In either case we have an open ventilator providing 2,460 square feet of air space, which is certainly ample. The over-hanging eaves would keep the *dripping* rain out. There is no wind mentioned until the rain stopped, so no rain would *drive* in. That would be more than sufficient for comfort, and plenty for sanitation. *Do not think that the modern sanitary engineer could add to the structure of the ark, for while the builder was Noah, the Architect and designer was God.*

The Scientific Accuracy of the Ark

is finally attested by its modern dimensions. The ancients did not so build ships. The ark was exactly six times as long as it was wide. Upon these identical proportions do we build our great vessels today. The most modern vessel that ever crossed my vision was the matchless pride of the American Navy, the U.S.S. New Mexico. Many, many times I have been on her decks, in her ward room and gun turrets, and she seems to me to be the peer of anything afloat. *And she is built upon the scientific dimensions of Noah's Ark!*

Look up to the floating palaces that swim the waters today; they are all on this pattern. Six times as long as they are wide.

The ancients did not follow this plan. Their rule seemed to be their fancy! The ancient Phoenicians were the parents of navigation and shipcraft, and as far as they left records they built a boat about twice as long as its width.

When Rome entered the First Punic Wars she had a fleet of three hundred and thirty vessels, Biremes, Triremes and Quadriremes. These were built on a plan that varied from a length of a hundred and ten feet with a width of eleven feet, to a maximum of one hundred thirty feet long by twelve feet wide or a general plan of ten times the width for the length. None of the ancients seem to have struck the proportions of the ark. Modern science figured them out and God revealed them all to Noah. 

How Many Wives?

A philosopher recently said: "A man should have as many wives as he can find jobs for."

For the "Funny Bone"

As our story begins, a man is filing for worker's comp. His insurance company has said his original explanation was inadequate, so he's elaborating.

Dear Sir:

I am writing in response to your request for additional information. In block 3 of the accident reporting form, I put "trying to do the job alone" as the cause of my accident. You said that I should explain more fully, and I trust the following details will be sufficient.

I am a bricklayer by trade. On the date of the accident, I was working alone on the roof of a six-story building. When I completed my work, I discovered that I had about 500 pounds of bricks left over. Rather than carry the bricks down by hand, I decided to lower them with a pulley attached to the side of the building at the sixth floor.

Securing the rope at ground level, I went back to the ground and untied the rope, holding it tightly to ensure a slow descent of 500 pounds of bricks. You will note in block 11 of the accident reporting form, that I weigh 135 pounds. Due to my surprise of being jerked off the ground so suddenly, I lost my presence of mind and forgot to let go of the rope. Needless to say, I proceeded at a rather rapid pace up the side of the building. In the vicinity of the third floor, I met the barrel coming down. This explains the fractured skull and broken collarbone.

Slowed only slightly, I continued my rapid ascent, not stopping until the fingers of my right hand were two knuckles deep in the pulley. Fortunately, by this time I had regained my presence of mind and was able

to hold tightly to the rope in spite of my pain. At approximately the same time, however, the barrel of bricks hit the ground and the bricks fell out.

Devoid of the weight of the bricks, the barrel weighed approximately 50 pounds. I refer you again to my weight in block 11. As you might imagine, I began a rather rapid descent. In the vicinity of the third floor, I met the barrel coming up, which accounts for the two fractured ankles, and fortunately only three vertebrae were cracked.

I am sorry to report, however, that as I lay there in pain, unable to stand and watching the empty barrel six stories above me, I again lost my presence of mind and let go of the rope. The empty barrel weighed more than the rope, and it came down on top of me and broke both of my legs.

I hope I have furnished the information you requested.


CASINO...

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some it is," she said.

Gaylon is determined to make her life what it once was before gambling, but she knows it will be a one-day-at-a-time struggle. "Every morning I wake up and promise myself that I won't go to the casino, but the urge is there," she said.

Perhaps the most telling example of Gaylon's personal battle is her response when she was asked how much she would have to win to quench her thirst for gambling.

"Do they print that much money?" — Florida Baptist Witness 

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A Critic of Higher-Critics

[I do not know the author of this article nor the title. I happen to find it filed on my computer without a title or author. How long ago the type may have been set, I don't know.]

It was a French physician, Jean Astruc, who, seeing the two different names for God in the Book of Genesis — Elohim and Jehovah — invented the theory since called the Wellhausen Theory, after the scholar who adopted and developed it. It claims that the Pentateuch, or five books of Moses, did not assume the present form until the days of the Exile.

It is, they say, a compilation of the writings of several authors: one writer uses the name Jehovah for God; another the name Elohim. These two writers are designated by the letters "J" and "E". Yet another, jealous for the priests, is called "P." A writer eager for holiness is "H." The writer of Deuteronomy is "D." Then come scribes who unite the books, such as "J.E."; and editors or redactors, "R.J.E." These documents, according to the critics, date from 621 B.C., when the nucleus of the Pentateuch was produced (Peak), to the Exilic period, about 850 B.C.

Groundless Reasons

The chief reasons for the theory appear to be that (1) different names for the Deity, they say, indicate different authors of the book; (2) variations in style show variations in authorship; (3) the Pentateuch indicates evolutionary development; (4) the book is far too advanced for the Mosaic age. Let us further notice (5) divine inspiration and miracles do not al-

ter the opinion of the critics; and (6) even Christ, they allege, cannot be trusted in matters of history, science, and authorship.

Thus the theory is that the Pentateuch (or five books of Moses) is the result of a long, historical process, ending with the labors of Ezra; the complete book was published under the name of Moses, and represented as if written by him. But Moses vanishes and a series of unknown authors appear instead. The critics profess to find in the Pentateuch inconsistencies in statements, incongruities in legislation, and different methods of presentation, all requiring different authors.

The theory ignores literary morality, for it assigns to Moses books which he never wrote. This appears to be a matter of indifference to the consciences of these critics. They tell us that the author of the Book of Deuteronomy was a pious Israelite, with a noble motive; in fact, one of the laws of his book decrees that false witnesses be put to death (Dt. 19:18-19). But when he so boldly attributes his book to Moses (Dt. 1:1 what becomes of his piety and noble motive, for he becomes a false witness himself?

Different names for God are said to indicate different authors. But the names Elohim, the God of power, the Creator; and of Jehovah, the Lord, the Immutable, the Covenant-keeping God, are used as indicating character. There is no reason why the same author should not use both names, according to his different conceptions of the Deity. For instance, in Genesis 7:16, the creatures went into the ark "as God had commanded him (i.e., Noah), and the Lord shut him in." Here the idea is that the God of creation, Elohim, commanded; but the Covenant-keeping God, Jehovah, preserved His servant from the Deluge.

Do variations of style necessitate different authors? Is any author restricted to one style? How many styles had Shakespeare? Did not Lord Tennyson write "In Memoriam" and "The Northern Farmer"? And did not the mathematical professor, Rev. C. L. Dogson, write "Alice in Wonderland"? It is very difficult to adjudge styles today; but who can detect their idiosyncrasies in a language which has been dead for 3,000 years?

Mere Suppositions

Now as to the supposed inconsistencies and incongruities requiring different authors; many of these are mere suppositions which disappear on closer study. Others are added statements, of fuller definition. For instance, in Genesis there is another story of the creation supplementary to the story in Genesis 1, and a fuller account of man's creation. In Exodus Moses refers to two tablets of stone; but in Deuteronomy he speaks also of an ark of wood.

Surely this addition does not require another author? Another author is demanded for the regulations of the Aaronic priesthood, "P". But why? Surely the vast learning of Moses, taught of God, was sufficient.

The Wellhausen Theory is largely influenced by the theory of evolution — that time must be given for expansion, and that the Pentateuch cannot be the work of one man, or one age. But what is there in the book which Moses could not have accomplished — Moses guided by God? Evolution is yet unproven, but another theory is proven, which the critics ignore — the theory of inspiration, that the Bible is the Word of God. "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass

from the law till all be fulfilled" (Mt. 5:18).

The patchwork theory of J.E.P.D. is insufficient to account for the great religious revival manifested throughout the subsequent history of the Israelitish nation; it requires the great Lawgiver.

The objection that the Pentateuch is far too advanced to be a product of the Mosaic age is not borne out by facts. Professor Sayce maintains that it is a "Baseless assumption due to the critics' ignorance" (*Lex. Mosaica*). The critic conceives a theory, which is surmise and guess-work, but to which all Scripture must be made to conform. The Scripture which refuses so to do is to be considered as folklore and fictitious. Inspiration never enters into the critic's scheme: he has thrown overboard all divine interposition.

First, the objection was that writing was unknown in Palestine in these early Mosaic ages; then over 300 tablets were found at El-Amarna, letters from chieftains in Palestine, imploring help from Pharaoh against Khabiri invaders probably the Hebrews. These tablets date from the Mosaic age so the objection vanished.

Then the critics occupied a second line of trenches — that only the few educated people were able to write. But the tablets dug up at Taanach, on the plain of Esdraelon, Palestine, are letters of correspondence between local sheiks of that period, and yet in the learned cuneiform script. In fact, so far back as when Abraham was in Ur, five centuries earlier than the Mosaic age, there was great literary activity. Hammurabi overthrown the Elamite sovereignty, freed Babylonia and spread abroad her language, the cuneiform, among the

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PENT...

(Continued from page 18)

Canaanites, so that it became the language of both diplomats and traders long before the arrival of Joshua in Palestine. So this second line of trenches was taken.

Hammurabi's Laws

The next tenet was that the Laws of the Pentateuch were too wise for the Mosaic age. Unfortunately for the theory, when the laws on the Code of King Hammurabi were deciphered, similar and even identical laws with those of Moses, and even Abraham, were found. And this Code antedated Moses by 500 years. Professor Sayce pertinently inquires, "What becomes of Dr. Driver's theory, that the law is later than the prophets?"

The last line of trenches seems to have been the ritual: that it was far too elaborate for the age of Moses, and must be relegated to the days of the Exiles. But at Serabit, near the turquoise mines of Sinai, there is found a temple with high-places, ablutions, and incense-burnings, like those of the Hebrews and of the same period. And this is not all, for at Ras Shamra in Syria are found tablets of the Mosaic period, containing the identical sacrifices and feasts which Israel observed. How, then, could this ritual have been invented by Exilic priests about 580 B.C. when it was in vogue at Serabit and Ras Shamra, eight centuries earlier? Let us once more quote Professor Sayce, "The rout of the higher critics is complete."

Critics hold that the Pentateuch dates from about the days of Josiah to the Exile. Throughout this period the term "Lord of Hosts" is extensively used First Samuel to Malachi, but never in the Pentateuch.

Why? Because it had not then been formulated, the Pentateuch being of the earlier age of Moses.

Significant Omission

The age of the Second Temple was one of musical festival, timbrels, harps, and choirs, but the priestly code knows nothing of them. Why? Because the law belongs to a previous age.

Jerusalem is never mentioned in the Pentateuch; it first occurs in Joshua 10:1. But if the nucleus of the Pentateuch was written in 621 B.C. when Jerusalem was the national metropolis (Peake), why this omission? Because Jerusalem was not the capitol till after the Pentateuch was written.

The Book of Deuteronomy is particularly questioned. But its opening words declare, "These be the words which Moses spake" (Dt. 1:1), "according unto all that the Lord has given him in commandment unto them" (Dt. 1:3), "beyond Jordan in the land of Moab" (Dt. 1:5). Our Savior repelled the Tempter by quotations from this book (Mt. 4:1-10).

In an age of writing, like the Mosaic, a learned man like Moses, educated as an Egyptian prince, the champion of downtrodden serfs, the leader and lawgiver of a mighty nation, would be sure to leave some written record. Where is it? The Pentateuch says that he wrote it at God's command (Ex. 24:4; Num. 33:2; Dt. 31:9). The chronicler refers to the Book of the Law given by Moses (2 Chr. 34:14). Biblical writers, and Christ Himself, say that Moses wrote the Pentateuch. Doubtless he collected tablets, records of earlier times embodying the serviceable, and adding the history of his own times, and his own revelations. Jewish scholars, priests, and kings all quote

Moses as the author. Are critics more likely to be correct than they?

Evidence of Archaeology

Every archaeological discovery harmonizes with the Mosaic authorship and historical accuracy. How could priests, 800 years later, and away in Babylon, have correctly compiled the early history of the nation? Today, when the roll of the Torah (Law) is read in the Jewish synagogue, all spring to their feet, explaining, "This is the law which: Moses set before the children of Israel (Dt. 4:44) by the mouth of Jehovah (Num. 12:8), through the hand of Moses" (Ex. 34:29). Moses was the instrument; Jehovah the Giver. Are they all mistaken?

Surely the climax of the critical claim is that even Christ is not infallible, save when He speaks of God's Fatherhood, love and redemption; certainly not when He refers to science, history and Biblical authorship. With avidity the critics seize upon St. Paul's phrase, He "emptied himself" Phil. 2:7 R.V.), building upon their Kenotic Theory, that Knowledge was included in the "emptying." St. Paul refers to His "form," the "fashion" of a bond-servant, the laying aside of His majesty and glory, but never His knowledge. His teaching is from God. "My teaching is not mine, but his that sent me" (Jn. 7:16). "The word which ye hear is not mine, but the Father's who sent me" (Jn. 14:24).

Our Lord's Testimony

The Messiah of whom "Moses in the law, and the prophets, did write" (Jn. 1:45) is denied even the wisdom which the critics claim. They assure us that the Pentateuch was not written by Moses, but was "the result of a long historical pro-


cess, the last stage of which begins with the labors of Ezra, in the fifth century B.C." (Peak's Commentary, p. 121). We may be allowed to choose, and we prefer to trust the One who "knew all men ... and knew what was in man" (Jn. 2:24-25). And here is His testimony: Jesus knew nothing of J.E.P.R.D. and Co. (how like jeopardy it reads, or P.R.J.D.E. prejudice!), but He does know Moses, and from his very books, Exodus, Leviticus, and Deuteronomy, He quotes his words. And again, listen to these solemn injunctions, "Did not Moses give you the law?" (Jn. 7:19); "For if ye believe Moses, ye would believe me: for he wrote of me" (Jn. 5:46); "All things must needs be fulfilled, which are written in the law of Moses ... concerning me" (Lk. 24:44).

Now listen to these concessions from the recently published Peak's Supplement — "The rich material (of the Codes) has upset some of the epoch-making theories of Wellhausen" (p.3). Again, "There is evidence that the Israelites in Egypt were acquainted with writing, and it is beyond dispute that alphabetical writing was in widespread use in Palestine in the days of Moses, and much earlier" (p.4). Let us not throw overboard the pilot Moses and roam through the seas of the past with unknown pilots, or without any; Moses still on the bridge.

O grant us light that we may see

Where error lurks in human lore.

And turn our doubting minds to Thee,

And love Thy simple Word the more. 

Telephone:
(214) 755-7777

Email:
mlmoser1@juno.com

50th . . .

(Continued from page 15)

to me and I want to thank you for all your labors of love for the Lord and independent Baptist work through all the years.

Faye Hays

* * *

Cincinnati, Ohio:

We have been privileged to enjoy being in your church and hearing you preach. I know you have impacted many lives, and only eternity will reveal all the lives and souls you have touched. We (me, my husband, son Larry and Daughter-in-law Brenda) were in your home for a meal and you both were so gracious to us. I shall never forget it. What a good time we had! All your years and sacrifices you made will be rewarded one day by Christ Himself. What a day. Hope you have a wonderful day in your celebration as your family has planned this for you. May God bless you both.

Edwin & Rebecca Floyd

* * *

Garland, Texas:

Ecclesiastes 7:8a says, "Better is the end of a thing than the beginning thereof." Anyone can begin, but not everyone can or does finish. How wonderful it is when God places people such as you in our lives to inspire and motivate us. My life has been greatly blessed and benefited by your wonderful, consistent example throughout these years. I was not around when the two of you began your life together nor your ministry. I have never known you as a missionary, only as the pastor of Central Baptist Church, but I have seen the two of you run your race with joy. As a child going to camp and now as a pastor, your lives have impacted mine in the most positive way.

Thanks for the example and encouragement your lives have provided all these years. I can only aspire to do the same for someone else. May those who come behind us find us faithful.

Ron Thomas

Rodgers Baptist Church

* * *

Oklahoma City, Oklahoma:

Congratulations on your 50th Anniversary! Please know that you two dear friends have been an inspiration to us through the years since we first met. Many are the memories of your working together in the Lord's service as a dedicated husband-wife team, both on the mission field and in the pastorate. Your marriage and your ministry together have been fruitful and continues to bear much fruit for the glory of God. We wish for you continued blessings in your marriage and in your ministry.

Joe & Ruby Hocking
Bodine Baptist Church

* * *

Santa Fe, New Mexico:

God bless you both! You have been a great blessing to us and to countless others through your lives. Thank God for your faithfulness.

Harold and Nancy Chiolero
Temple Baptist Church

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Every Christian's Duty Is To Be A Witness for Christ

By Roy Mason

Whose business is it to win people to Christ? Is this a duty that devolves upon preachers, and perhaps upon Sunday School teachers? Certainly it is their task — but it is also the duty of every saved person on the face of this earth. The average church member not only never wins anybody else to the Lord — he never even tries to do so! There is no sense of obligation whatsoever on the part of the average church member as regards the reaching of the lost. "That's what I help hire the preacher for," is the attitude. This failure on the part of church members in general to talk their religion to others, is back behind the comparatively few people saved. Churches that engage in real soul-winning effort with numbers of persons participating, always reach many people.

What Does The Bible Say?

What obligation does the Lord lay upon saved people along the line of witnessing for Christ and the winning souls?

1. What is our obligation to our own kinfolk? To the converted Gadarene who wanted to accompany him, Jesus said, "Go home to thy friends and tell them how great things the Lord hath done for thee" (Mk. 5:19). What did the man do in obedience to that command? The answer is found in verse 20. But note! Another good example is found in John 1:41-42, "He first findeth his *own brother* ... and he brought him to Jesus."

It is the prime business of every Christian to win his own close of kin to the Lord. Very

often people live in such a way that they don't have the nerve to talk to their close of kin for they know that they have no confidence in them. Then often people as regards their own children, have no real interest in their salvation. During a revival meeting for instance, they find excuses for staying away, instead of planning to be with their lost children in the services every night. We have known instances in which parents actually resented people talking to their children about their salvation. In many instances the trouble probably is that such parents, though church members, are utterly lost and just a breath removed from Hell.

2. What is our obligation towards our own people? The Apostle Paul set us a good example along this line. Read Romans 10:1 and 9:1-2. He simply says that such was his desire to see his own people, the Jews, saved that he would gladly have doomed his own soul to Hell if that could have accomplished the salvation of his people. He did everything in his power to reach the Jews, suffering hate and misrepresentation and abuse of every description.

We have an obligation to our own people, of our own locality and nation that we do not have toward anybody else. That is, our first obligation is to them. Some people have a glamorous conception of what they call "Foreign Missions." They are terribly interested, so they think, in the heathen far away, but they would not speak a word to a heathen here at home

(See MASON on page 23)

Christian Stewardship

By Milford L. Baker

Christian stewardship means the recognition of God's ownership of all things and man's responsibility in carrying out God's program on the earth. Acknowledge the fact of creation as an act of God, and you admit that God is the owner of the universe and everything in the world, including the forests, animals, minerals, the land, and all wealth (Psm. 50:10-15; Lev. 25:23; Job 41:11; Hag. 2:8). This includes man and his descendants, for God made man, gave him life, and determines the boundaries of his habitation (Acts 17:24-26). This ownership includes more than the possessions of wealth and individuals as such, but the souls of men (Ezk. 18:4). Through redemption, the believer belongs to God (1 Pet. 1:18-19; 1 Cor. 6:19-20).

Dedication

The Macedonian Christians in their poverty first gave themselves to the Lord in behalf of the Christian enterprise by the will of God (2 Cor. 8:5). God is sovereign, but He allows the Christian his own choice, therefore, many believers fall far short of God's expectations for them. For instance, Paul begs the Roman Christians to present their bodies "a living sacrifice, holy, acceptable unto God ... and be not conformed to this world, but be transformed" (Rom. 12:1-2). Paul could speak from experience when he wrote, "Paul, a servant (bondslave) of Jesus Christ, called to be an apostle, separated unto the gospel of God" (Rom. 1:1). This voluntary dedication of self to God is not an

unconditional surrender forced upon the believer; it is voluntary submission to His will. He is sovereign and knows what is best for us. What may seem to be burdensome to us now may prove to be a blessing later. This dedication includes all that he possesses, such as time, talents, personality, wealth, money, and ability to make money, influence, knowledge. Such a Christian is thankful to God for the blessings bestowed upon him and really wants to use his life in such a way that it will please God and advance His cause.

Partnership

This desire to cooperate in advancing the cause of Christ means partnership with God. "It is he that giveth thee power to get wealth" (Dt. 8:18). With the power to get wealth comes responsibility to administer it properly. He should consult the partner in matters of acquiring, saving, investing, spending, and giving. James L. Kraft reached the point of bankruptcy, when he suddenly realized he had left God out. He repented, took God into partnership, began to tithe, and was able to give much of his time to persuading men to give God a chance in their lives and business. The Psalmist said, "Offer unto God thanksgiving; and pay thy vows unto the most High: and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psm. 50:14-15). "We emphasize stewardship," said George W. Truett, "not for the purpose of getting the money, but for the purpose of developing the giver in the Christian life. To give is to live; to withhold is to die." God promises to open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it, if the Old Testa-

ment saint will only be faithful in his partnership with God (Mal. 3:10). When the Philippian church sent a gift to Paul while he was in the Roman prison, he thanked them and said, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).


Christian Stewardship Includes Tithing

The tithe is fair to rich and poor alike. The larger the income, the larger the tithe. Abraham commenced tithing before the law was given (Gen. 14:20). Moses commanded the tithe of the land, fruit, and herds to be paid as a matter of law (Lev. 27:30-33). Malachi condemned Israel as a nation for not paying the tithe. He said they had robbed God in tithes and offerings. Jesus commended the Scribes and Pharisees for tithing mint, dill, and cummin, but He condemned them for neglecting the most important matters of the law, such as justice, mercy, and faith (Mt. 23:23). What Abraham practiced before the law, what Moses commanded as the law, what the prophets upheld under the law, and what Jesus commended under grace we should be careful to practice today.

Tithing is not legally binding under grace, but it is morally obligatory. Certainly, a Christian who has been redeemed by the blood of Jesus Christ, because of gratitude for what Christ has done, will give more than a tithe, if at all possible. How can he possibly think of doing less under grace than what he would be compelled to do under law? Love should demand more. Proportionate giving is the only answer, and the tithe will be the minimum. A steward of God will not only give a tithe as a minimum, but

he will obtain his income in a Christian manner and will spend the remaining nine tenths, or whatever is left, in such a way as to glorify God and His cause. The acquisition, use, and dissemination of wealth are of concern to the Lord. The Christian must give an account of what he does with his time, talents, money, and how he acts, reacts, and treats others.

Paul was independent about his own financial help by making tents to finance much of his missionary work; but he said more than other New Testament writers about the basis for the support of the Christian ministries. He confessed that he had wronged the Corinthian church by not requiring them to give generously while he was establishing their church. He gave the argument that the ox should be permitted to eat the straw as he threshed the grain, the herdsman partakes of the milk of the flock, and the soldier receives support while fighting for a cause; therefore, the Christian ministry is entitled to the fruits of its labor (1 Cor. 9:8-11). Paul asked the church to lay aside a portion each week as the Lord prospered them, in view of his collection for the poor at Jerusalem (1 Cor. 16:2). Paul could say, "And he that soweth bountifully shall also reap bountifully, for God loveth a cheerful giver" (2 Cor. 9:6-7); and again, "My God shall supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19).

William Colgate, the soap manufacturer, was urged by an old sea captain to make good soap, deliver an honest pound, and set aside a tenth of every dollar earned for God. Multitudes, known and unknown, have practiced the same with success. Just as many and more have been blessed of God because they were stewards of God. 

What Is The Biblical Head Covering?

1 Corinthians 11:1-16

“Question: Please explain the head-covering for a woman in church. How does it apply to the single woman and the married woman?”

This was the question raised in the February 1, 1997 issue of **The Baptist Examiner** and was answered by a panel of three preachers. One of the answers seems to me to be very clear as to what is meant by the “head-covering.” It is the only time that I have seen it clearly explained, and I believe it to be the scriptural explanation.

For those who believe that the Apostle Paul indicates that the woman is required to have her head covered when in church services today, if this brother is right, and I believe he is, none of them comply with what the scriptures say.

For me, I do not believe that Paul placed this as a requirement for us today. I base this on Paul’s statement after he discussed the head-covering for the woman, he says, “*But if any man seem to be contentious, we have no such custom, neither the churches of God* (1 Cor. 11:16)

The answer that explains the head-covering in detail was written by Bro. George R. Sledd, pastor of the Jordan Missionary Baptist Church of Sanford, Florida. His answer to the question is as follows:

It wasn’t long after Pan and I were married that we heard a sermon on the subject of the “woman’s head covering.” The preacher made a statement that if a woman refused to wear one, she could not be in sub-

mission to her husband. He went on to even question a woman’s salvation who refused to wear it. Well, we felt pretty uneasy in that meeting because my young wife was not wearing a covering. We did not get mad at the preacher but we did decide to study this subject together.

I took my Bible, a Greek dictionary and we sat at the kitchen table for a few hours looking up the words in 1 Corinthians 11. “*Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.*” “*But if a woman have long hair, it is a glory to her: for her hair is given her for a covering*” (1 Cor. 11:4-6, 15).

In our study we discovered that the word “Covering” in the Greek is translated as “Veil.” It indicates some kind of additional outward covering. In verse six the word “covered” is the Greek word (*Katakalupto*). The root word means “down from or throughout.” (*Kalupto*) indicates “to hide something.” So we translate the covering as “to cover up,” or better yet, “to cover one’s self throughout.” In verse 15 the word covering is (*Peribolation*). It is rendered “Vesture or a covering thrown around, a wrapper or mantle.” The derivative indicates “to cast about or throw around.”

This passage of scripture

is interpreted in many various ways. Some think that the covering is the actual hair. If that be true you would have to read verse four this way: “Every man praying or prophesying, having his head with hair on it dishonoureth his head.” “Every woman that prayeth or prophesieth with her head without hair dishonoureth her head.” Such interpretation is silly at best. Others say that the head covering or veil was a custom limited to the biblical era. This is also unsatisfactory. Notice the context of verse two: “*Keep the ordinances as I delivered them to you.*” In other words, continue to obey the commandments of God. That still applies to us even now. The head covering is one of the ordinances or commands taught to the church. The problem is that most women who think they are wearing a covering, are in fact not wearing a biblical covering. In fact, I will tell you that in 22 years of my ministry in and around Baptist churches, I have seen, in my opinion, but few women adorn a true biblical head covering.

Now what I’m about to say is going to offend around 99% of all the sisters who wear what they think is a proper head covering. I see most women wear a little doily on their heads. It doesn’t even cover their hair. I wonder if this lets them show their fine hair styles and still wear the “covering?” In my opinion, that is not a covering according to the biblical definition of the word. Some ladies wear hats for a covering. Again, I doubt if that is a true covering according to the biblical definition. Again, a true head covering according to the words defined is a vesture that completely covers a woman’s head and probably hangs down past her shoulders.

Katakalupto means to “cover yourself up.” The *Peribolion* is a mantle that wraps around the head not a little table doily or hair ribbon. I sat behind one lady not long ago whose doily fell off during a service. She would have never known she had lost her covering, if I hadn’t picked it up off the floor and handed it back to her. I suppose if you could put on a covering and not know you lost it, it’s not a real head covering. I would also say that this issue, like that of wine and grape juice, should not be a test of our Christian or church fellowship. I would never say that a woman is not saved or even not a dedicated Christian who chose not to wear a covering. I do not minimize this practice. I do say that a married or single woman should study this issue carefully and prayerfully. If God shows you that you should wear a covering, do it for the honor and glory of the Lord. What do you think about it? Send your letters!

[Editor’s Comments: From the article of this brother, it seems to me that the only kind of head-covering that would meet the scriptural requirements would be the kind worn in the Moslem nations where the women are required to wear a veil that completely covers the head down to the shoulders.

I believe that this brother is right in his interpretation. Where I differ is to whether this practice falls under Paul’s statement in verse two where he says, “Keep the ordinances as I delivered them to you” (1 Cor. 11:2). I believe that the church only has two ordinances, baptism and the Lord’s Supper, and I do not believe that Paul intended this to be on par with these ordinances. I repeat again what I said previ-

(See **COVER** on page 24)

Don't Care Christians

By Roy O. Beaman

I was in a drug store in a village several years ago and noticed that one of the fountains was plated "Don't Care." The druggist answered my inquiry in these significant words. "Why, that's for people who have no preferences. We just put all the part bottles of flavor together and call it 'Don't Care'." "Just like some Christians," I mused.

"Don't Care" Christians say it does not make any difference what one believes just so he is sincere. The Bible shows only one way of salvation. "Other foundation can no man lay that than is laid, which is Jesus Christ" (1 Cor. 3:11). "Without shedding of blood is no remission" (Heb. 9:22). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"Don't Care" Christians do not care about baptism. Sprinkling, pouring, or immersion, or neither, whatever one chooses, they say. Yet the Bible calls baptism a burial (Rom. 6:4), and shows that Jesus (Mt. 3) and the Ethiopian Eunuch (Acts 8) went down into the water, and were baptized, and then came up out of the water. Immersion alone meets the demands of Scripture. The word for "baptize" means "to dip, to plunge, to immerse." Scholars are agreed on that.

"Don't Care" Christians say that one church is as good as another. The man who says one woman is as good as another is untrue to his wife. The man who says one church is as good as another has a perverted love for Jesus. The church for which he died (Acts

20:28), the church to which He promised perpetuity (Mt. 16:18), the church which is His body (1 Cor. 12:27), the church that holds the Apostles' doctrine (Acts 2:42) deserves more respect than human institutions. Baptist churches meet the Scriptural requirements in declaring salvation wholly by grace through faith in Christ Jesus, regenerated church membership, believer's baptism, democratic church government. Baptists have been doing business for Jesus since the day He built His church until now. No other has such historical lineage and faithfulness to the truth of the New Testament.

"Don't Care" Christians can go to movies, dances, jook joints, play bridge and bolita, and gamble while "Do Care" Christians must keep themselves unspotted from the world (Jas. 1:27) and not be conformed to this world and its sinful ways (Rom. 12:2).

"Don't Care" Christians can be "at ease in Zion" (Amos 6:1) and "settled on their lees" (Zeph. 1:12). "Do Care" Christians must be zealous and energetic, never satisfied unless souls are being saved and the churches of our Lord growing in purity and spiritual power.

"Don't Care" Christians can visit or stay at home or make the Lord's day a day of pleasure without concern. "Do Care" Christians go through rain or shine to worship at God's house, put their vows to God above their visiting, and consider the progress of the Lord's work above their own pleasure and ease.

"Don't Care" Christians rob God of His tithe and spend all they make on themselves. "Do Care" Christians bring or send their tithe and offerings regularly.


"Don't Care" Christians read filth and trash while they slight the precious truths of an

A Blessing of Creation

"For in six days the Lord made heaven and earth, the sea, and all that in them is" (Ex. 20:11a).

Mathematically, the chances of evolution are most improbable. According to an article in the Creation Research Society Quarterly, we can get an idea of the great odds against open Bible.


"Don't Care" Christians take out if things do not go to suit them. They take a back seat and pout. They stay at home and nurse their wounded feelings. They are sit-down strikers, striking at those who humbly bury their feelings to regard the feelings of their Savior and Lord (Rom. 15:2-3) and, worst of all, striking at Him whom they profess to love.

Are you a "Don't Care" or a "Do Care" Christian? 

MASON...


(Continued from page 20)

for anything. We ought to be interested in foreign missions, but at the same time we should have even a greater interest in the lost right at our doors.

3. What is our first obligation as a church? We are speaking now to church members particularly. The Great Commission was given by Jesus to the church He started. What does that Commission say? Read Matthew 28:19-20. The first thing commanded is to "teach" or disciple the people of all nations. To "disciple" is to make a believer — a Christian. The command is not to amuse, feed, and entertain. It is not to promote some kind of a "program" — it is to give the gospel to the world. Mark states it, "Go ye into all the world and preach the gospel to every creature." This comes absolutely *first*. 

evolution if we consider the possibility of a monkey sitting before a typewriter of 60 keys. The chances that the monkey will type the letter "m" are 1 in 60. If we complicate matters by expecting the monkey to type "mo", the chances increase to 1 in 3,600. The possibility of the monkey's typing "monkey" is 1 in 46,656,000,000. At the typing speed of 3 digits per second, our animal friend would have to type for over 450 years before he would randomly produce his own name!

If it would take over 450 years for 6 letters to fall into place, think how long it would have taken for the "simplest" organism on earth to evolve. No matter how you look at it, the origin of the world is a matter of faith. Either you can believe the evolutionist or you can believe the Bible. Are we going to put our faith in finite man or in an infinite God?

Help us, Lord, today to recognize anew that indeed Thou art the Creator and the Master of the universe, yet Thou seest the sparrow fall and You care for our smallest need. 

Creation or Evolution

By M. L. Moser

On March 27, 1966, this sermon was preached in the Central Baptist Church of Little Rock, Ark., and portions of it were televised on the CBS-TV Network on April 1, 1966. It has been edited and printed in the hope that more people might become aware of the gaps in the *theory* of evolution which is being taught as *fact* in most of our schools. Order from:

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OKLAHOMA CITY, OK

July 7-9, 1997, Beth Haven Baptist Church, 12400 S Western Ave., Oklahoma City, OK 73189, Ivan G. Casteel, Pastor.

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SIOUX FALLS, SD


October 6-8, 1997, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Ron Tottingham, Pastor.

COVER...

(Continued from page 22)

ously, that though this may have been a requirement in Corinth due to possibly customs, etc. of Corinth, Paul says at the close of his discussion of this passage, "*But if any man seem to be contentious, we have no such custom, neither*

the churches of God" (1 Cor. 11:16).

His article will probably not settle the controversy over whether the woman should wear a head-covering in church services or not, but it should make those who believe that it does, re-consider whether they are truly wearing a scriptural head-covering or not.] 

Religion In America

- 67% of adults say they have made a "personal commitment to Jesus Christ that is still important in their life today," a slight increase in the past decade.
- 57% believe "if a person is generally good, or does enough good things for others during their life, they will earn a place in heaven."
- 20% claim the Bible is the dominant influence when they make ethical or moral decisions.
- 73% believe the miracles described in the Bible really happened.
- 74% believe that "forgiveness of sins is possible only through faith in Jesus Christ."
- 63% has no idea to what "John 3:16" refers.
- 10% of adults believe that the name of Noah's wife was Joan of Arc.
- 82% incorrectly believe that the Bible includes the statement that "God helps those who help themselves."
- 60% of adults belong to a local religious institution, compared to 80% during the 1950s.
- 42% of adults attend church weekly.
- 17% of adults attended Sunday School weekly classes in 1995, compared to 23% in 1991.
- Women are twice as likely as men to attend a church service during any given week.
- 49% of all pastors contend their family life has suffered significantly as a result of the pressures and demands of their ministry.
- 89% of pastors say they feel satisfied with their ministry.
- 58% of adults believe that Satan "is not a living being but is a symbol of evil."
- 36% of adults read their horoscope, a % roughly equal among Protestants, Catholics and non-Christians.
- 22% of churches have "seeker-sensitive" services.
- 79% believe that Protestants and Catholics should put aside their religious differences and work together.

Source: "The Index of Leading Spiritual Indicators," by George Barna

**FELLOWSHIPS
AND
CONFERENCES****OKLAHOMA CITY, OK**

March 6-7, 1997, Bodine Baptist Church, 3501 SE 59th St., Oklahoma City, OK 73135, Joe C. Hocking, Pastor.

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LUBBOCK, TX

March 11-13, 1997, Tabernacle Baptist Church, 1911 34th St., Lubbock, TX 79411, E. L. Bynum, Pastor.

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**LUDLOW, KY
(Cincinnati Area)**

March 24-27, 1997, Bethlehem Baptist Church, 316 Adela Ave., Ludlow, KY 41016, Bill Miller, Pastor.

