

# the Baptist CHALLENGE

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WHOLE NO. 433

## *Heavenly Candor In Ominous Silence*

By R. Nelson Colyar

*“And the people waited for Zacharias, and marvelled that he tarried so long in the temple” (Lk. 1:21).*

It was, so to speak, but one minute before twelve o'clock, prophetic time, when the Angel Gabriel appeared to Zacharias at the right side of the Altar of Incense, in the Holy Place of the Temple, one morning about fifteen months before the birth of Christ, and made this startling announcement: “Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” (Lk. 1:13-17).

Early in the morning, before the dawn, the Temple courts were astir with the priests and

Temple attendants on duty for the day. Presently the priests met, before the Temple gates swung open, and “Trooped to the well-known Hall of Hewn Polished Stones, where formerly the Sanhedrin had been wont to sit. The ministry of the day was there apportioned. To prevent the disputes of carnal zeal, the way it resorted to: twice before, and twice after the Temple gates were opened,” says Dr. Alfred Edersheim in his vivid picture of this Temple-scene (**Life and Times of Jesus, the Messiah**).

There was the service of taking part in the sacrifice, of

trimming the golden candlestick, and of making ready the golden altar of incense in the Holy Place. It was in the third “lot” that Zacharias was chosen on this particular day to incense the golden altar. That ceremony was the most solemn part of the day's services. There in the Holy Place the priest chosen to incense the golden altar stood as Israel's representative before the Lord in worship. It was a privilege which one might enjoy only once in a lifetime. He must choose two of his friends or relatives to assist in the service. One would remove what

had been left on the altar by the service of the previous evening, worship, and withdraw; the other would enter with live coals from the great altar in the Court of Israel, place them upon the altar, worship, and withdraw. Then the priest chosen for the holy service entered with the golden censer of incense, and, at a given signal, advance and worship before the altar, place the incense upon it, and worshipping again, withdraw from the Holy Place.

Outside the priests and people were prostrate in silent worship, as the cloud of sweet odor ascended toward Heaven as the symbol of Israel's accepted worship and prayers. The moment when the Priest returned to bless, with uplifted hands, the waiting multitude outside was one of joy and gladness, filled with the hope that one day the Lord would hear their prayers and fulfill all His promises of blessing upon Israel. Any presumptuous breach of the ordinance of the Lord in this service meant judgment upon the celebrant priest; hence any delay in his return was filled with breathless and ominous silence. So, “the people waited for Zacharias,

## **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.

(See **DUTY** on page 24)

(See **COLYAR** on page 20)

## 45 Years Ago In September

By M. L. Moser, Editor

*[The article below was taken from the September 1957 issue of Mexican Newsflashes on our Fifth Anniversary as missionaries in Mexico. We have made only minor revisions in the dates to make it current.]*

The 12th of September 1997, we will celebrate our 45th Anniversary working with the Central Baptist Church of Little Rock. This has been a marvelous, wonderfully blessed association for these 45 years.

I recall that first Sunday in September in 1952 when we said good-bye to the members of Central Baptist Church to leave for Mexico. It hardly seems like 45 years have passed, but it was in September, 1952 that the church sent us out to Old Mexico, yet it seems only a short time ago. However, we will never forget the time that we left for Mexico.

I had received my degree

from the University of Central Arkansas, both my wife and I received our degrees from the New Orleans Baptist Theological Seminary, and we were ready to go to a foreign country to take charge of our mission work there. Were we scared? Well, frankly, yes we were, a little bit. I had visited Mexico before but only briefly to visit the mission work; but we were going to live there this time, not just for a visit. Also, we had two small children, one less than a year old, not even able to walk yet, and we were a little concerned about health conditions in Mexico. 45 years ago the conditions were much, much more primitive than they are now, but knowing this was the Lord's will for our lives, these were only passing thoughts, and we made our plans to leave.

The first Sunday in Sep-

(See MEXICO on page 16)

## The Preacher and the Deacon

By W. Lee Rector

Surely the Scriptures support the practice of ordaining preachers and deacons, and of setting them apart for definite but differentiated ministries. The preacher is called by the Holy Spirit, and, under His guidance, is set apart by the local church to preach the glorious gospel of the Son of God (Acts 13:1-4). The deacon is chosen by the local church and is set apart to be a servant of the church in its ministry unto its members and unto the sons of men (Acts 6:1-6). The preacher is God's bread-breaker and the deacon is God's bread-distributor.

Because there is a wide difference of opinion concerning these two church officers, we shall proceed herein to ask and to answer questions with the hope of being able to clarify understandings.

### The Pastor

That the preacher is a God-called man, surely no Baptist will deny. The difference of opinion is not on his call to preach but on aspects of his ministry after his call and his ordination. We shall now proceed to ask questions and to give answers about him.

**How long is a God-called and ordained preacher a preacher?** Answer: Until the Lord who makes the call revokes his commission to preach, and there is no scriptural evidence of such revocation.

**Does the ordination of a preacher make him the pastor of any church?** Answer: No.

**How does an ordained preacher become the pastor of a church?** Answer: By a local church calling him to perform such a ministry.

**Are the office of a preacher**

**and the office of a pastor one and the same thing?** Answer: No. As a God-called preacher, he is responsible to the Holy Spirit, and as a church-called pastor, he is responsible to the church. As a God-called preacher, his job never changes. As a church-called pastor, his pastorate may change over night. As a preacher, his assignment is continuous. As a pastor, he may be often without a job.

**Does the call of a pastor by a local church constitute a life job?** Answer: No. A pastorate is usually a transitional affair, a temporary stop over in the preacher's journey toward another pastorate. The local church has authority both to call a pastor and to declare the pulpit vacant. A preacher is surely ordained to be a bread-breaker for life, while he may be called to serve a local church for a brief segment of time. Thus the duration of a pastorate depends upon the will of the church which calls an undershepherd.

**Is the preacher responsible to the church he pastors for his messages?** Answer: No. The bread-breaker must look to the Holy Spirit for his message and be responsible to Him and to Him only for it. A preacher, in the role of a pastor, participating in a business meeting, has no more authority than any other member of the church. But when he comes to deliver his message he must not consult the members of the church about them, but must look only to the Holy Spirit. Every church member should remember that the preacher-pastor is the church's ordained "steward of the mysteries" of God and the

(See DEACON on page 23)

### THE BAPTIST CHALLENGE

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# The Bible Written By, About, For, and To Make Baptists

By H. Boyce Taylor

There is a great deal of loose and foolish talk these days by ignorant and uninformed people. To read their writings and hear them talk, you would think that the Bible instead of being written to guide us into all the truth, was written to teach everything in general and nothing in particular. The idea of Unionarians is that every sect in Christendom can find support for its vagaries in the Bible or that the Bible is silent on all distinctive doctrines and every man is left to his own whims and fancies as to what he believes. Such is not the case.

The Son of God said: "Thy word is truth." The Bible is God's compendium of truth. No man is left to his own choice as to what he believes or what church he joins. So particular was the Son of God as to what church God's children join, that He said: "Ye hypocrites, well did Esaias prophecy of you saying, This people draweth nigh unto me with their mouth and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (Mt. 15:7-8). That means that, if a man says it doesn't make any difference what you believe just so you are sincere, the Lord Jesus says he is a hypocrite and that his worship is vain, heartless and only lip-service. That means that if a man says one church is as good as another, that he isn't obeying Christ at all, but is a man-pleasing time-server, who if saved at all he will be saved so as by fire, and

all his works burned up (1 Cor. 3:10-13). The Master never got off any such gush and sentiment. The Psalmist said: "I will worship toward thy holy temple and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy word above thy name" (Psa. 138:2). God thus exalts the truth of His Word above His own name, or the name of His Son or the name of His blessed Spirit. God sets unlimited store by the truth of His Word. Nothing is higher or holier than the truth.

Satan in the garden of Eden began his work with Adam and Eve by insinuating a doubt in their minds and getting them to put a question mark about God's truth. He is still at the same old tricks. When he gets men and women to say it does not make any difference what you believe or what church you join, just so you are sincere, it is equivalent to saying that believing a lie will do you as much good as believing the truth. The Bible says: "Let God be true and every man a liar" (Rom. 3:4). Nobility of character is determined by just one thing, namely, by a man's attitude to the Word of God. "For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (1 Thess. 2:13). Next to the rejection of the Lord Jesus the worst curse that God can pronounce against a man is to

turn him over to Satan with all deceivableness, "because he received not the love of the truth."

It makes a great deal of difference what you believe and what church you join. John the Beloved, in both his second and third epistles, which were addressed, one to a layman and the other to an elect lady, commends them and their children for walking in the truth and loving the truth. And the most terrible execration, which John was capable of writing, he wrote against the modernists of his day, who put so-called new truth above "what is written" and against Diotrephes, who with malicious words, prated against the truth.

The Bible is God's text-

book on truth — all truth, pertaining to life and godliness. There are no contradictions in it. It is the truth without any admixture of error because it is the Book of Him, who is the "way, the truth and the life." Because the Bible is God's Book, it is the Baptist book. The first Baptist church began during the personal ministry of the Lord Jesus here on earth. The New Testament begins with the work of His fore-runner in getting a people ready for Him to build His church. The fore-runner said that Christ must increase and He must decrease. John soon passed from the stage of action and Jesus and His

(See **WHY** on page 18)

## Why Be A Baptist

By H. Boyce Taylor

This is one of the best books ever written on Baptist Doctrine and Baptist History. It has been published and republished numerous times not only in the English language but others as well. We have also published it in the Spanish language and the Spanish edition can be obtained from the Challenge Press.

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## “Do” or “Done” Religion — Which?

### *“Do” Is Satanic and “Done” Is Christolic*

It will generally be conceded that the religions of the world fall into two broad categories — “Do” and “Done”. Satan’s religions are “do” and they are many, yet *one*. The Lord’s religion is “done” religion, and it is *one*. Satan’s religions are “seemeth right” religions (Prov. 14:12), and the Lord’s religion is “know” religion (Jn. 10:27; 2 Tim. 1:12). Satan’s religions, viewed as one, is natural and mental, and the Lord’s religion is supernatural and spiritual. Satan’s religion is anti-Christ, and the Lord’s religion is of Christ. Satan’s religion is of the earth earthy, and the Lord’s religion is of heaven heavenly. Between the two, there is actually no common scriptural ground upon which man can stand.

Satan is an invader. He enters the Lord’s field, the world, and sows his tares among God’s wheat. While there are similarities between the two religions, there are no identities. Satan’s religions are lying ones, and the Lord’s religion is the true one.

### Satan’s “Do” Religion

Many evidences of Satan’s “do” religion appear in the scriptures:

In Genesis 4:3 we find Cain substituting Satan’s “do” religion for the Lord’s “done.” And we find monumental evidence of the failure of his “do” religion when he cries, “My punishment is greater than I can bear” (Gen. 4:13). In Genesis 11:1-9 we find Noah’s sons having taken their eyes off the bow (Gen. 9:13, 16), and having turned to themselves for deliverance, failing in their “do” program. Their “do” plan for deliverance is disclosed

in their statement, “Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth” (Gen. 11:4). The Lord, recognizing their rebellion and their subterfuge, says, “Go to, let us go down, and there confound their language, that they may not understand one another’s speech” (Gen. 11:47), and the Lord confounded their language, turned their communication into babel, and scattered them over the face of the earth. Their “do” religion failed.

In Judges, chapter 3 to chapter 17, Israel, turning to Satan’s “do” religion, went seven times into apostasy, and seven times into slavery, and in neither instance did their “do” religion pay. Satan beguiled them away from the Lord’s “done” religion into his “do” religion, and the Lord had to afflict Israel over and over to bring them to their senses.

Later, Israel divided over Satan’s “do” and the Lord’s “done” religion. As a consequence, we find Solomon, with one hand clinging to the Lord’s “done” religion and with the other grasping Satan’s “do” religion (1 Ki. 11:1-8), failing his Lord and his people. Following Solomon’s apostasy, he dies, and his son Rehoboam came to the throne in his stead (1 Ki. 12:1-15). Then when he accepted the foolish counsel of the younger men of Israel, the ten tribes turned away and set up the Northern Kingdom, with Jeroboam as king. Jeroboam, recognizing that his subjects would be returning to Jerusalem for worship, embraced Satan’s “do” religion and set up

altars at Bethel and at Dan (1 Ki. 12:16-33). The Lord moved immediately to warn Jeroboam against his sin of leading the Northern tribes to accept Satan’s “do” religion (1 Ki. 13:1-10), and the Northern Kingdom found that their “do” religion did not pay when the ten tribes were carried away into captivity (2 Ki. 17:1-23).

All who tack works on to God’s plan of salvation in order to inherit eternal life (Mt. 19:16), awaken to find, generally too late, that the “do” is not the “done” and that they have been played for the fall by the Evil one.

Actually, Satan’s “do” religion sets God forth as a mere horse-jockey, trading and trafficking in human souls for His own selfish ends. How wicked the thought! Thank God, He is not a trader and a trafficker in human souls. In His Son, and through the personal ministry of the Holy Spirit, He is the world’s only deliverer.

In life, Satan’s religions, all naturalistic, go under various names. When classified by the Evolutionists, they are called Manatism, Animism, Totemism, Ancestral worship, Polytheism, Henotheism, and Atheism. Each one of these says, “No” to God’s “done” religion.

In the realm of worship today, Satan’s religions are classified as Occult and Cult. The first is false religion carried on outside of the name of Christ. The second is false religion carried on in the name of Christ. Whether within or without the name of Christ, both classes are “do” religions, and both deceive human souls and default on their eternal interests.

### The Lord’s “Done” Religion

It is hard to get brethren to see that there is such a thing as a “done” religion. But when we

study the scriptures and come to understand eternal, we find our souls requited by the majesty of the thought. We dare not force God into the molds of human thinking, because God is absolute and man is finite.

*Eternity is God’s everlasting now. Eternals are everlasting. Eternity and Eternals have no past, present, and future. They are eternally now.* Since this is so, every eventuality from the beginning of eternity to its endless cycle is present at all times with God. For Him, there can be no improvement in His thought, no modification of His infinite purpose, no trial and error method, no chances taken, and no surprises rushed upon Him. He is absolute.

Because this is so, all of His acts are in harmony with His own absolute nature. When He thinks in terms of salvation, He must think in terms of everlasting salvation; when He thinks in terms of pardon, He must think in terms of absolute pardon; when He thinks in terms of inner cleansing, He must think in terms of absolute cleansing; and when He thinks in terms of salvation a gift, He must think in terms of salvation, an everlasting gift, *and that is just what He does.*

In Acts 2:22-23, the Holy Spirit proclaims, by the apostle Peter, a council meeting which took place in eternity, and there Christ was offered aforetime, as a Lamb for sacrifice, for the sins of the people, who would one day corrupt the earth.

In Revelation 13:8, the Holy Spirit, by John, discloses Christ standing as “a Lamb slain from the foundation of the world.” Thus, when the world came into existence the Lord Jesus, our Savior and Master, was already slain. The blood of His offering had already been made and salvation, a gift, had already been

(See **DONE** on page 9)

# Baptists in Russia — A History

by Nils Degerlund, Missionary in Magadan, Russia

## REVIEW:

In my last article, I gave some historical background of the laws pertaining to religion in the former USSR, and how they effected churches, particularly Baptist churches. We saw how the events developed during the communist years to create an atmosphere which made it extremely difficult for true, Baptist churches to exist. The main building blocks in this wall of opposition to churches were as follows:

- The existence of a state religion.
- The prevailing policies and ideologies of government and society become contrary to those of God.
- Laws are written which progressively reduce the rights of churches.
- Churches and individuals that do not submit to the laws and restrictions are chastised.
- Man-made organizations/councils are encouraged by the government and used to control churches.
- Religious organizations and the government seek to reduce the independence of churches.
- The goals and agenda of public education become contrary to those of Godly education.
- Churches become unwilling to stand against outside control.

All of these influences (except the existence of a state religion) are currently visible in America today in one form or another. This is why I feel that it is so important to share the

experiences of Russian churches with American churches. Though our situation is different, Satan will use the same tactics here in America so we had better be forewarned!

## CURRENT EVENTS IN RUSSIA

I would like to share an experience with you which we had at our mission in the city of Magadan, Russia. It shows what can happen when there is a state religion. In particular, it shows that Russia is still very restrictive toward missionary activities. The people are still repressed and there is a great need for the truth to be taught there in an uncompromising way.

In January of 1997, a journalist friend of mine, we will call him Sergei, invited me to a "round-table discussion" with other missionaries and representatives of the various denominations operating in Magadan. The meeting was going to be conducted at the local television station and recorded for broadcast at a later date. I was told that we would be given a chance to present our beliefs and questions would be directed to us with the intent of letting the public know more about us. The discussion was to take place on Jan. 17.

On January 14, our local newspaper *Magadanskaya Pravda* carried a "Declaration" written by the local Committee for the Preservation of the Fatherland, a group consisting of the newspaper directors, government administrators, and other prominent citizens of Magadan. The Declaration stated that the committee sought to rid

Magadan of the immoral influences of pornography, etc. and to establish Magadan as a "Russian Orthodox Territory" (meaning it would be closed to all other religious groups). It has always been the desire of the Russian Orthodox Church to close Russia to foreign missionaries. This "Declaration" and the formation of this "Committee" was clearly, in my opinion, instigated by the Russian Orthodox Church.

The day that the article appeared in the newspaper, Sergei was called into the office of the director of the local television station and told that the Round-table discussion was canceled. When Sergei pointed out that the Russian constitution guarantees freedom of religion, the station director said that his orders came from the City Administration. To disregard their orders would be to risk losing station funding (most TV and radio stations, as well as the newspapers are still government subsidized).

Sergei understood perfectly the real reason for the cancellation of his program so he called the Archbishop of the Russian Orthodox Church and questioned him. When questioned about their attitude toward other churches, the Archbishop answered

"Only the Russian Orthodox Church is the true church. All other churches came out of us". (The Orthodox church believes that the Roman Catholic church is "Protestant" in that it split from them and the Orthodox church remains the "true" church.)

When asked what they thought about groups that give

out Bibles freely, the Archbishop said that they were opposed to such groups because the Orthodox church depends upon Bible sales to help fund their operations. He said that it hurt their sales and they need the money.

As a side note, the local Catholic "missionary" from America was also asked to join the round-table discussion but when he found out that the Russian Orthodox had declined, he also declined to attend because he did not wish to oppose the Orthodox position. The Catholics are there officially as missionaries under a mutual agreement with the Orthodox church.

My friend Sergei, was very saddened to see that both his constitutional right to freely express religious views and his freedom of speech and freedom of the press were negated due to the influence of the State church. This is the case in many countries that have state churches. In America, we do not have a State Church to suppress and censor us, but we do have various special interest groups such as the ACLU, NEA, etc. who oppose Christianity and our freedom to express our views. We also have prevailing ideologies which have permeated the mass media and show themselves with such terms as "extreme right wing", "Religious Fundamentalists", etc. These terms are being used to incite distrust and hate towards those who try to live their lives according to a Biblical position. We see therefore, that Satan is using his influence through the Russian Orthodox Church to try

(See **RUSSIA** on page 21)

## Tips On Choosing Children's Videos

By Robert Doolan

Did Adam give names to the fishes? According to the Bible he didn't. But according to a children's video I watched recently, he did.

Genesis 2:20 tells us Adam gave names to the cattle, the fowls of the air, and the beasts of the field. That's all. So the video that says he named the fish is teaching children a wrong idea about the Bible.

How many offspring did Adam have? The Bible tells us Adam fathered "sons and daughters" (Gen. 5:4). But according to another video I watched, Adam and Eve had only two children — Cain and Abel. It probably didn't occur to the producers that if the first parents had only two boys, the human race would have died out immediately.

Many supposedly Bible-based videos for children are teaching unbiblical ideas. A lot of money has been spent producing some of them, which makes it all the more of a shame that their value is demeaned because the producers didn't follow the Bible closely enough.

One video is spoiled because it shows children being transported back in time to take part in Biblical events. It also shows a Bible with a magic-like power talking to the children. And the Bible stories on this video unfortunately begin "Once upon a time . . ." (as though they are no more real than Jack and the Beanstalk or Rocky and Bullwinkle).

Of course, not all children's videos about the Bible, or all parts of them, are bad. Some children's videos are faithful to God's Word. And even if their budget has not been as high as some others, Christians should

be much happier letting their children watch genuine Biblical teaching than letting them watch a high-budget video that will imprint on the child's mind wrong beliefs about the Bible.

I was impressed by one video's depiction of the serpent in the Garden of Eden. The serpent was not simply a talking snake, but clearly implied Satan himself (Rev. 12:9; 20:2). This video portrayed the serpent as having some resemblance to the serpents of Asian legend rather than merely a talking snake.

I like videos that show dinosaurs in the Garden of Eden, and dinosaurs and kangaroos on Noah's Ark. Evolutionists wouldn't accept that humans and dinosaurs have lived together, but both were created in Creation Week, so would certainly have lived contemporaneously.

The objection that Noah would have had to walk to Australia to round up kangaroos is not valid, because the Bible says "two of every sort" would come to him (Gen. 6:20). Noah didn't have to go out and collect the animals — God sent them to him. No one can say for certain that kangaroos didn't live near Noah at the time of the Flood anyway — the world was much different then.

When checking videos, watch out for such mistakes as rain clouds and lightning in the Creation Week (Gen. 2:5-6), little Noah's Arks (Gen. 6:15-16 describe the Ark as gigantic), Adam wandering all over the place to name the animals (Gen. 2:19 says God brought the animals to him), and Bible accounts being called "tales" (it's too much like "fairy tales").

And if you find a children's

## Spurgeon's Description of His Wife

By C. H. Spurgeon

She delights in her husband, in his person, his character, his affections; to her, he is not only the chief and foremost of mankind, but in her eyes, he is all in all. Her heart's love belongs to him and to him only. He is her little world, her Paradise, her video that seems excellent except for one or two flaws, prime your children before they watch it by telling them what the Bible really says, and ask them to see if they can find these particular mistakes in the video as they watch it. That will keep them interested — and they will remember the errors for a long time.

In this way your children will get a double dose of good teaching, and will grow up better able to recognize flawed teaching for themselves — Christian News. □

choice treasure. She is glad to sink her individuality in his. She seeks no renown for herself; his honor is reflected upon her, and she rejoices in it. She will defend his name with her dying breath; safe enough is he where she can speak for him. His smiling gratitude is all the reward she seeks. Even in her dress she thinks of him, and considers nothing beautiful which is distasteful to him.

He has many objects in life, some of which she does not quite understand; but she believes in them all, and anything she can do to promote them, she delights to perform. ... Such a wife, as a true spouse, realizes the model marriage relation, and sets forth what our oneness with the Lord ought to be! □

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## Losing and Recovering the Joy of Salvation

Surveying Christendom today, we are convinced that multitudes of Christians have lost the joy of salvation. This state of affairs is not new to this day, but is a fact common to all the ages.

The scriptures show the presence of backsliding both in the Old and the New Testament. In the Old, we find David crying unto the Lord, saying, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy way; and sinners shall be converted unto thee" (Psa. 51:12-13).

In the New Testament, we find the Lord saying to the church at Ephesus, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4-5).

In both Old Testament and New Testament scriptures, we find evidence of backsliding or of brethren losing the joy of the Lord's salvation.

### The Joy of Salvation

The joy of salvation — what is it? Its joy may be summed up as follows:

1. It is the joyous sense of deliverance, or of escape from impending doom (Psa. 7:11-13).

2. It is the joyous sense of pardon, or conscious freedom from condemnation (Rom. 8:1).

3. It is the joyous sense of hope, impelling, victorious, and assuring hope, with full and perfect anchorage (Heb. 6:19).

4. It is the joyous sense of

peace, that peace which passeth all understanding, even the peace of standing in the grace of God (Rom. 5:1-2).

5. It is the joyous sense of assurance, assurance which comes because believers know that they are God's sheep and that they are held in the hands of the Father and of the Son (Jn. 10:27-29).

When surveying the joy of the Lord's salvation, its joyous sense of deliverance, its joyous sense of pardon, its joyous sense of hope, its joyous sense of peace, and its joyous sense of assurance, then we can understand why there is laughter in the heart, a song on the lip, and rapture in life of the saints. My, my, what a possession! The moment we believe that moment we receive the Lord Jesus into our hearts and that moment the joy of His salvation abounds in our souls.

### Losing the Joy of Salvation

But the laughter and the song, the rapture and the peace of the Lord's salvation may cool off. What is this change that we call, losing the joy of salvation?

Is it the loss of salvation? No, it is the loss of the joy which attends salvation. This loss comes when we leave our first love (Rev. 2:4), and it often happens even in the saints who hold fast to the doctrines of our faith. It is not enough to believe right, we must live right. Belief unexercised ends up in backsliding. It is not enough to say, "Lord, Lord," we must follow Him upon whom we call (Mt. 4:19).

The loss of salvation's joy is occasioned by our yielding to the flesh. This is so, because

the flesh is against God (Rom. 8:5). David so yielded and lost the joy of the Lord's salvation.

This joy is lost, when we lose sight of the value of human souls. Of this the Master says, "For what is a man profited if he shall gain the whole world and lose his soul, What shall a man give in exchange for his own soul?" (Mt. 16:26). The lure of gold and the things which gold buys causes love's flame to flicker and the saint's heart to grow cold. As a consequence, saved people become unconcerned about the doom of sinners.

The loss of salvation's joy is occasioned by substituting Satan's humanitarianism for the Lord's work. Works and grace do not mix in salvation. Humanitarianism is a mental invention. It is a Satanic figment, selfish in motive and function. To make humanitarianism a substitute for grace in service is to dwarf our affections for the Lord and to reduce our interest in lost souls. The loss of salvation's joy, is caused by indulgence in so-called light sins. To indulge these, dwarfs our joy in the Lord's salvation.

The loss of salvation's joy is caused by compromising the truth. Since the truth makes one free, (Jn. 8:32), to compromise it fashions chains for the delivered soul, and this compromise witnesses the saint following the Lord afar off — such a walk is a joyless one for any saint.

We find Israel, during the period of the Judges, forgetting the Lord's deliverance, turning away from the temple to go to the woods for worship, like Boy Scouts do today, and the end of their forgetting and turning was the loss of their devotion and their loyalty to the God of heaven. They ended up in the joyless worship of false gods. Seven times during the period of the Judges, Israel's affections for the Lord cooled off; seven

times they apostatized; seven times enemies invaded their land to conquer; and seven times they went into slavery.

Sin and its ways chill the hearts of God's covenant people and lose them the joy of His salvation.

Oh, for a closer walk with God,  
A calm and heav'nly frame;  
A light to shine upon the road  
That leads me to the Lamb!

### Recovering the Joy of Salvation

How may the joy of the Lord's salvation be recovered? This is important, and the Lord does not leave us without light on this matter. Have the fires of your love ceased to burn and has its flame ceased to give light? Do you have but the slumbering embers of His love in your heart? If so, we want to show you how that your love can abound again with its full warmth and its full light and its full zeal and its full joy.

Turn with us to Psalm 51 and there we find the Lord's way of recovering the lost joy of His salvation clearly set forth for us. It is illustrated by David's way of recovering the lost joy of the Lord's salvation.

1. It is the way of confessing one's sins (Psa. 51:1-5). This record shows David pouring out his soul in the confession of his sins. He doesn't spare himself. Knowing himself to be guilty of adultery and murder, he pleads for forgiveness. he pleads with the Lord to blot out his transgressions, to wash him through and through from his iniquity, and to cleanse his life from its sins. David, a saved sinful man, pleads with the Lord for cleansing and for blotting out of his sins. He pleads not for salvation but for cleansing and forgiveness.

(See **JOY** on page 9)

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## New Testament Church Cooperation

Cooperation of Baptist churches in missions and benevolence is definitely a New Testament doctrine. All true Baptists believe that these are taught, and that these constitute an obligation for every local Baptist church in the land. We believe that there need be no division of opinion concerning these responsibilities.

When we seek the New Testament plan of church cooperation in missions and benevolences, we come face to face with three changeless realities, to-wit:

1. Local New Testament churches alone have the authority to "bind and loose," or to carry on for the Lord in His missionary and benevolent work.
2. Local New Testament churches alone are divinely appointed guardians of "the faith once delivered unto the saints."
3. And local New Testament churches alone are commissioned to evangelize in the world.

### Local Churches Alone Have Authority To Act For The Lord

*Local New Testament churches alone have the authority to "bind and loose," or to carry on for the Lord in His missionary and benevolent work.*

To the local church alone was authority given by the Lord to act for Him (Mt. 16:19; 18:18). The Lord thus makes the local church His authoritative spokesman. When it speaks, under the leadership of the Holy Spirit, heaven is bound. This sovereignty makes it an independent body, hence it can't take orders from human agencies or institutions. Local churches are divine and sovereign, and no human

agency has any authority to supplant them.

The Bible is as silent as the grave on any authority having ever been given to any other body to carry on for the Lord. If boards and committees have authority to evangelize, and to teach, as they claim, then they have authority to baptize. Since boards and committees admit that the Commission does not authorize them to baptize, then they should admit that it does not authorize them to evangelize and to teach. To assume that boards and committees are authorized by the Commission to evangelize and to teach, constitutes a perversion of the truth and a betrayal of the Lord, who issued His Commission.

(See **MISSIONS** on page 10)

### JOY...

(Continued from page 6)

Again we find David crying out for purging, saying, "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow" (Psa. 51:7). David, being conscious of the moral filth involved in his sins, cried out for purging, purging of his life and not of his born again heart.

3. Again David cries out for a clean heart. Clean heart here can but refer to the fleshly heart of his life (Psa. 51:11). His flesh had occasioned his transgression and he knew it.

4. And again David cries out to the Lord, saying, "Restore unto me the joy of thy salvation: and uphold me with thy free spirit" Thus David moves step by step toward a renewed walk with the Lord. By these steps, David surely recovered the joy of the Lord's salvation and he went to work for the

Lord. He says, "Then will I teach transgressors thy way; and sinners shall be converted unto thee" (Psa. 51:13).

Today, beloved, if you find your heart cold and indifferent. If you find your salvation a joyless one, then follow the footsteps of David and the joybells will ring in your soul again.

You ask what makes me happy,  
My mind is so free from care.

It is because my Savior,

In mercy heard my prayer.

He brought me out of darkness,

And now the light I see.

O blessed loving Savior,

To thee my praise shall be.

### DONE...

(Continued from page 4)

provided for all who would believe in Christ.

In John 3:16, the Lord declares, and that before His crucifixion, that God had already offered Him as an offering that believers in time might receive everlasting life. The verb "gave" is past tense, hence salvation for the believer had already been provided before the Lord Jesus was born and crucified.

In Ephesians 1:4, the Holy Spirit, by Paul, tells us that believers were chosen in Christ, "before the foundation of the world." Thus, the believers in time were chosen in eternity to be sons of God.

And Romans 6:23 and Ephesians 2:8-9, tells us that God's "gift" to believing sinners is *salvation eternal*. The "gift" for the believer was wrought in eternity at the time the Father made the offering of His Son. So when each person in time believes in the Lord Jesus Christ for his soul's salvation, he receives, then and there, eternal life through Christ, as a gift — It is a "gift" because the believer's salvation

was wrought in eternity. God says it is a "gift," and that settles it. Since salvation is a "gift," it is a "done" experience.

A further analysis of the scriptures justify this summarization:

1. Salvation is of *grace* (Rom. 5:20-21; Eph. 2:8-9), and if of grace, it cannot be of works.

2. Salvation is a gift of eternal life through Jesus Christ our Lord (Rom. 6:23; Eph. 2:8-9), and if a "gift," it cannot be of works.

3. Salvation is *everlasting life, a gift, and a present possession of the believer* (Jn. 3:36; 5:24; 6:47), and if it is a "present possession," the believer doesn't have to wait and work for it. Since nothing can be added to or subtracted from that which is everlasting, then salvation which comes to the individual as a "gift," must be everlasting salvation. Since salvation is a "gift" then the believer does not have to work for it. If there were one deed that the believer had to perform, in and of himself, in order to be saved, then salvation would not be a "gift." If there were one deed the believer had to perform, after trusting the Lord, in order to keep himself saved, then salvation would not be of grace. In both instances the *deed* would be the determiner of the relationship the believer sought, or seeks, rather than grace. Grace must be all or nothing — thank God, it is all. There is no common ground upon which both "do" and "done" religions can stand.

In view of these facts, we must know, once and for all, that the Lord's religion is the "done" religion. It is the true religion, and all others are false. Accordingly, every religious group, whether worshiping in the name, or outside of the name, of Christ, which accepts "do" religion, moves in Satan's realm of worship and not in the Lord's. □

## MISSIONS . . .

(Continued from page 9)

### Local Churches Alone Are Guardians Of The Faith

Since the faith is essential in the Lord's missionary work, and its safety is not secure in the hands of any human agency, the Lord made local New Testament churches the repository of the faith.

Local New Testament churches alone have been made the guardians of "the faith once delivered to the saints."

The Bible reveals the Holy Spirit as the keeper and the Lord of the local church. "I will pray the Father and he shall give you *another* comforter, and he shall abide with you forever," says the Lord (Jn. 14:16). The Holy Spirit took charge of the church (Acts 2:1-4). He supplied it with the Word of God, which is "the faith" (2 Tim. 3:16-17). He guides the church (Jn. 16:13); and instructs it, and supervises its labors (Rev. 2:8; 2:13), etc. Finally, the saints of the local church are enjoined to keep the faith (Rev. 3:11). Here the Lord says, "Hold that fast which thou hast"; and again He says, "Content earnestly for the faith which was once delivered unto the saints," (Jude 3); and still again He says, "Stand fast in the faith, quit you like men, be strong" (1 Cor. 16:12). Thus, we see that God's house is the guardian of the faith. Human agencies are never made the repository and the guardians of the truth.

*In the Lord's plan of missions, the proclamation and preservation of Faith are basic and paramount.* God moved to preserve "the faith" by making His local churches, authoritative agents, the guardians of the truth.

Alone having divine authority to act for the Lord, the

failure of local churches to "hold fast" the faith, would constitute a colossal betrayal of the Lord and a tragic wrecking of His will in His house. Churches of Christ must "stand fast in the faith" — in the faith is the gospel, and the gospel alone can save. So let our churches stand guard.

### Local Churches Alone Are Commissioned To Witness

Local New Testament churches alone are commissioned to evangelize in the world. That the Lord made local Baptist churches responsible, and local churches alone, for witnessing for Him in the world is clearly revealed in the scriptures. Matthew 28:19 places the responsibility of evangelizing upon the local body. Acts 1:8 makes the local body responsible to the Lord, the head of the church, in its witnessing. It must work for and report to Christ.

The Lord gave the churches the Holy Spirit to stand in His stead to order and to run them in His absence. John 14:16-17, 26; 15:26; 16:7-13, disclose the Holy Spirit in the role of supervising the work of the Lord through His local churches. In this role, the Holy Spirit comforts, and teaches, and testifies of the Lord Jesus, and preaches, and guides into all truth. The Lord explicitly enjoins His churches to "hear what the Spirit saith to the churches" (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). Thus all local churches are made responsible to the will and the way of the Holy Spirit in their missionary and benevolent work. They must look to Him for a program, and not to men.

Paul as a missionary was not chosen by cooperative churches in associated deliberations. Cooperation given him was individually initiated in the

several churches involved without any conjunction in an associated capacity. Nowhere do the scriptures even hint of a "cooperation in missions" born of churches in an assembled collective relationship or organization.

Some say that the Lord gave His churches option in the method of doing His work. How foolish! By command, he bade His churches, "hear what the Spirit says to the churches." By command, He bade the first church, "go, and make disciples." And by example, He shows us how His missionary work is done. The church at Jerusalem — not a board or a committee — sends forth Barnabas, a good man, full of faith, and of the Holy Ghost, to preach (Acts 11:22). Remember the Holy Spirit had already entered into the church at Jerusalem to run and order its life (Acts 2:1-4). Next, the Holy Spirit leads the church at Antioch to set apart Barnabas and Saul for witnessing work, and through the church He sends them forth as missionaries of the church. Thus the Holy Spirit through the church witnesses through Saul and Barnabas unto the sons of men. That's the New Testament order, and such order must stand — none have the right to do violence to this order of doing things. Finally, the Acts of the apostles are replete with missionary endeavors initiated by the Holy Spirit through churches of the living God.

Local churches must follow the New Testament pattern of missionary endeavor if "the faith" is preserved. A failure to so do jeopardizes the faith, the Word of God. *A wrong method will in the end destroy a right message.* Churches, following the New Testament way of doing missionary work, ever refuse to shame the Holy Spirit's leadership in the house of God.

They look to Him for, and walk with Him in, the Lord's program. Doing the Lord's work the Holy Spirit's way, they preserve local church sovereignty and independence. If programs are initiated by boards or committees for local churches, then church authority is ignored and church democracy is destroyed.

Baptist democracy is divine theocracy openly and prayerfully arrived at (Acts 1:24). Thus every Baptist church must openly and publicly seek the Lord's way of doing His will by turning to the Holy Spirit, who stands in the churches of God in the stead of the Lord Jesus, the head and the founder. *Accordingly, every missionary program the Lord fosters is born in a local church body, the abiding place of the Holy Spirit.*

There is ample room in the scriptures for cooperation by New Testament churches, but all such cooperation must be initiated by the Holy Spirit within them. The Holy Spirit thus did His work, and marvelously so, during the early days of the Lord's churches, and He can do the same work marvelously today, if given a chance, a bunch of spiritual dumbbells, full embodiment of carnal asininity not withstanding to the contrary.

Board or committee missions outrage God and wreck His gospel work. A program initiated outside of local churches flouts the wisdom of the Lord, affronts the ministry and office of the Holy Spirit, promotes fleshly ecclesiasticisms, builds man-made machines, black-lists independent pastors and churches, cracks denominational whips over the heads of the faithful, and racketeers upon denominational loyalty.

The New Testament method of church cooperative

(See **MISSIONS** on page 23)

# What Is Religious Modernism? Not Fainting — Just Thanking Him Ten Reasons Why I Never Wash

By the late Harry G. Hamilton, Buffalo, NY

That there is a fearful conflict in church life today we are all agreed, but what it is about the average man and woman does not understand, and the pathetic thing is, many do not seem to care.

Returning from Europe last year, while in conversation on shipboard with a gentleman from Boston, he said: "I am tired and wearied at heart of this talk of 'Fundamentalism' and 'Modernism,' and what the fuss is about, I do not know."

Many times during our days together in the dining room, and on the deck, I heard this elderly gentleman extol the graces of his good mother. Indeed I visualize in my own mind this wonderful woman whom he claimed as his mother. In fact, I felt I had come to know her very well, although I had never seen her, so one day I said to him:

"Will you please pardon me if I attempt to draw a word picture for you? What would you think if I were to say that your mother was a disagreeable woman, that she was a bad character, and even though she pretended to be gracious and kind to you, she was not what she claimed to be?"

His reply was: "Mr. Hamilton, I would kill you."

"Very well," I said, "a man will kill another because he insults his mother — but Christian people tolerate and allow Modernism to invade their churches, stand in their pulpits, dominate their schools, instruct their children, who say that our blessed Lord Jesus was not God's only begotten Son, who came to earth in human flesh to take away our sin, but the illegitimate child of Mary." He said: "I am going back to Boston to

oppose with all my heart that awful blasphemy."

The word "Modernism" is a misnomer; it is used in religious circles to deceive. Modernism is centuries old, but like every other form of deception, it changes its name when completely routed, but its nature is still the same. The new name by which this very subtle foe of Christianity is now masquerading is "Humanism." Modernism is rationalism, rationalism is a system of religious thought which bases its opinion on human reason instead of divine revelation.

Even "Humanism" itself is centuries old, but at the present is experiencing somewhat of a revival and revision, and has a close similarity to railroad timetables in that it is "subject to change without notice."

Humanism is a liberal form of Unitarianism which definitely rejects the teaching of Christianity. The leaders in this modern movement are Charles Francis Potter, formerly a Baptist preacher who became a Unitarian and in 1929 formed the First Humanist Society of New York; Curtis W. Reese, another Baptist preacher, who was Secretary of the Western Unitarian Conference, and John H. Dietrich, once pastor in the Reformed Church, but now a Unitarian pastor in Minneapolis. Dr. Dietrich is recognized as one of the pioneers in the movement and is the author of "Humanism, a New Faith For a New Age." Dr. Dietrich says:

"Humanism does not recognize the existence of the supernatural and does not believe that there is any personal being outside the universe who controls and governs it."

After John Davis, a Midland College sophomore at Fremont, Nebraska, had donated a pint of blood to the Dodge County bloodmobile unit, he received the usual cup of fruit juice and sandwich.

John, a pre-theology student, bowed his head in thanksgiving, before eating the food. Nurses, thinking he was fainting, grabbed him and had him stretched on a cot before he could explain that he was thanking the Lord — not passing out.

It is not surprising that the nurses thought as they did — for the sight of a person in a public place with bowed head silently thanking God for food is a rare sight indeed.

It is to the shame of Christians that such is the case. Have you ever seen such a sight?

A better question still — have you ever given thanks silently for food in a public place, such as a restaurant, hotel or hospital? If not, why not?

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" is what we are enjoined to do (Eph. 5:20). □

"*The Christian Century*," a leading exponent of modernism says (Jan. 3, 1942): "Christianity according to Fundamentalism is one religion, and Christianity according to Modernism is another religion. The God of the Fundamentalists is one God, the God of the Modernist is another," and so we ought to decide for ourselves which is the true Christian religion.

The Holy Spirit of God, through Jude, forewarns us that "Certain men have crept in unawares, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ." □

The following parody is taken from a newspaper article. It is a play on the theme of "why I don't go to church." It was originally written by a pastor in Dublin, Ireland, and it speaks to many people. It is evident that most people only make excuses for not attending church. They would never apply their church excuses for anything less important, as the parody below clearly shows.

Are you faithful in your worship, giving, and serving? The Lord asks it of us. It is for Him we do these things. Plan your life to be faithful in attending the house of God every time the doors are open.

## Ten Reasons Why I Never Wash

Though I attend church faithfully, I never wash. here are my reasons:

1. My mother made me wash as a child.
2. The soap makers only want my money.
3. There are so many different kinds of soap, I could never decide which one was right.
4. I used to wash, but it got boring, so I quit.
5. I do wash on special days like Easter and Christmas.
6. I work hard all week and am too tired to take a bath on the weekend.
7. People who wash are hypocrites. They think they are cleaner than other people.
8. I get along very well without washing.
9. Hardly any friends I have wash.
10. I'm still young. When I get older and dirtier I may wash."

— Church Bus News.

**SBC Leaders Plead With Clinton On Abortion.** SBC president Tom Elliff and nine former presidents in a May 12 letter begged Pres. Clinton to reconsider his continued defense of the brutal partial-birth abortion method (Salt). SBC presidents last year asked Clinton, a member of Immanuel Baptist Church in Little Rock, to "repent" of his veto of the ban on this grisly procedure that resembles infanticide more than abortion. Clinton replied in 1996 that he would support a ban that would limit the procedure to cases where a woman risks death or serious damage to her health. But Clinton's position has been discredited since his 1996 letter and the SBC leaders wrote (1997) that it is "well established that there are no cases in which it is necessary to partly deliver a premature infant and then kill it in order to prevent injury to the mother." They cited a group of more than 500 physicians. -- CC

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**Yeltsin Vetoes Bill Which Would Restrict Religious Liberty.** On Tuesday, July 22, President Boris Yeltsin vetoed the bill which would have sharply curtailed religious liberty in Russia. In returning the bill to Parliament, Yeltsin indicated, though, that he would support the measure if it were presented in a different form. The Russian parliament can modify the bill and return it to Yeltsin, or it can override Yeltsin's veto by a two-thirds majority, which

would force Yeltsin to sign the bill in its present form. The law was passed overwhelmingly by both houses of Parliament in an effort to protect the Russian Orthodox Church from competition from other religions. The New York Times news service said: "While Parliament routinely opposes Yeltsin on major initiatives, it is rare for the patriarch of the Russian Orthodox Church to speak out on so contentious an issue. Last Sunday, the patriarch, Aleksy II, likened the 'eastward expansion of foreign sects and missionaries in Russia' to the expansion of NATO."

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**American Airlines Joins Disney In Supporting Homosexuals.** The leaders of six major conservative Christian organizations have launched a national ad campaign that asks American Airlines to drop company policies that "promote homosexual behavior." In an open letter to American Airlines Chairman Robert L. Crandall, the six leaders outlined American's support of homosexuality through discount fares for homosexual partners, sponsorship of 'gay pride' events and all-night 'circuit parties' designation of a gay school teachers group and donations to partisan homosexual activists groups such as the Human Rights Campaign and Parents, Friends and Family of Lesbians and Gays (PFLAG), both of which have officially described pro-family groups as "extremist" and "bigoted." — Christian News

**Red Heifer Signals Third Temple.** The birth of a red heifer in Israel is being hailed by religious Jews as a divine signal that work can soon begin on building the Third Temple in Jerusalem. Last month, a team of rabbinical experts confirmed that the animal, born seven months ago in Kfar Hassidim, a religious kibbutz, near the northern Israeli port of Haifa, meets the correct Biblical criteria for a genuine holy cow — **Holyland**, May 1997 via Christian News

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**Homosexuals Destroy Lives.** First of all, they do so by drawing others into their way of life, which is horribly destructive *physically*. The median age of death for married men is nearly twice that of homosexuals: 75 compared with 39. Only 1 percent of homosexuals live beyond retirement age of 65. The average age of death for married women is 79 compared with 45 for lesbians. Homosexuals are 87 times more likely to commit suicide and 23 times more likely to die from heart attacks. They account for nearly 90 percent of all AIDS cases. One in an exclusively homosexual lifestyle is *1,000 times more likely* to contract AIDS than a heterosexual. Yes, they destroy lives -- their own and multitudes of others! Secondly, they destroy lives *morally and eternally* by leading others into their destructive sin. The tiny 2 percent minority making up the homosexual population consistently accounts for one-third to one-half of all sexual child

abuse. [Adapted, July 1997, Berean Call]. -- CC

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**4-H Clubs Must Enforce Gay Rights.** Volunteer leaders of 4-H clubs throughout Minnesota were shocked to learn that they would be required to sign a pledge to enforce gay rights before being certified to lead local chapters of the agribusiness-oriented youth clubs. Officials with the University of Minnesota extension service contend that Minnesota's human rights statute requires compliance with its nondiscrimination policy, which includes sexual orientation. "Naturally, many parents object to being required to sign a gay rights pledge in order to serve as leaders in 4-H, and many are concerned about being required to allow homosexuals to serve as leaders in a youth-oriented program," Minnesota Family Council Legislative Director Darrell McKigney wrote in a letter to legislators. Several legislators have already agreed to introduce and support a bill to exempt public youth-oriented organizations such as 4-H Clubs from the state gay rights law.

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**Billy Graham Greater Than St. Augustine or Martin Luther?** At this year's Liberty University commencement, Dr. Jerry Falwell suggested that their speaker, Billy Graham, might turn out greater than St. Augustine or Martin Luther when church history finally is written. Three generations of Grahams gathered for the

graduation, where Graham urged the graduates to lead productive lives. A grandson of the evangelist graduated with a bachelor's degree. Graham received an honorary doctorate in sacred theology. — The Baptist Bulletin

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**Brains and TV.** The Colorado Springs *Gazette Telegraph* reported actress Kristen Johnson as saying, "I know that I'm biting the hand that feeds me, but TV can really suck the brains right out of your body." Johnson, who wasn't allowed to watch television as a child, has stated that when she has children of her own, she will keep them away from TV as well. Cal Thomas, meanwhile, in commenting on programs such as *Ellen*, noted that one remedy people have offered for TV is "to get rid of the television set altogether and rediscover books, conversation, and the radio. I used to believe those who opted for No. 3 were radicals. Now I find increasing numbers of television viewers who are unwilling to expose themselves and their children." — The Baptist Bulletin

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**Minority of Germans Believe in God.** For the first time, a minority of German citizens profess a belief in God. A survey in the magazine *Der Spiegel* found that the number of believers has dropped to 45% from 50% in the past four years. During the same span, the number of atheists has risen to 28% from

20%. Only one out of four Germans said they believe in Jesus Christ. — Chr. Today

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**School Prayer Issue In Alabama.** Alabama Gov. Fob James urged a federal judge in a school prayer case to defy Supreme Court precedent and rule that the U.S. Constitution's Bill of Rights does not apply to states. James said U.S. District Judge Ira DeMent should stand against the "lawlessness" of the U.S. Supreme Court and throw out a challenge to a 1993 Alabama law which allows voluntary prayer in public schools. In a 34-page letter that included Scripture and a discussion of constitutional history, James said the federal courts have no jurisdiction over a state's decisions regarding school prayer. James has drawn attention in recent months by pledging to use the National Guard and state troopers to protect a Ten Commandments plaque in a courtroom, and by calling for the impeachment of U.S. Supreme Court justices he says are committing "judicial fraud." — EP

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**The UN Debt to the U.S.** Despite persistent media reports that this nation "owes" the United Nations over \$1 billion, the Clinton Administration has in fact provided the U.N. with over \$6.6 billion — mostly from the budget of the Department of Defense for military operations in the former Yugoslavia, Rwanda and Haiti. The U.N. has

reimbursed the U.S. only \$79.4 million of these funds — and nobody expects it to repay the balance.

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**Heathen Liberia or U.S.A.** While Warren's Supreme Court continued to clamp down on Bible reading and prayer in the U.S., seeking to eliminate it from the schools, an opposite reaction took place in "Dark Africa's" Liberia. In a speech to the Nation, President Truman expressed alarm over the increase in delinquency there, stating that the increase is due to two things, the removal from the school of the Bible and corporal punishment, and he recommended that both be restored to the schools. Alas for pagan America! — Maranatha

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**IBC Transfers to Ft. Worth, Texas.** The Independent Baptist College which for 33 years was sponsored by the Trinity Temple Baptist Church of Dallas, Texas has been transferred to the Spring Valley Baptist Church of Ft. Worth, Texas. The pastor, Bro. Dan Darter,

stated, "The mission and goal of I.B.C. has not ended with the transfer of sponsorship. As a Christian dedicates himself to the Lord so we also dedicate ourselves as a church to continue with the high quality of Biblical education that I.B.C. has been known for. . . . A Dallas campus and a Ft. Worth campus will allow us to minister to two great groups of students." Classes will begin on September 2 for the 1997-98 school year. The new address of the college is:

Spring Valley Baptist Church  
5101 Western Center Blvd.  
Ft. Worth, TX 76137  
(817) 281-9474

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**Church Seeking Pastor.** The following was sent to us in the mail: "Salem Missionary Baptist Church -- Fundamental, Bible-believing church, looking for the man God would have to be the spiritual leader of this flock. Call Alan Patterson (503) 390-1557 or write to: 4504 Fuhrer St NW, Salem, Oregon. □

**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](http://www.centralbaptistchurch.org)**

## Book Review

# A Great Christian Discussion

By J. B. Cranfill  
Baptist Standard, June 18, 1942

In a paper-bound book of 104 pages carrying the title, "Expository Notes on Ephesians," Rev. R. Nelson Colyar, pastor of the Hudson Avenue Baptist Church, Oklahoma City, Okla., has given us one of the greatest discussions of the vitalities of the Christian faith that it has been my good fortune to read. While the author of this volume limits his discussion to the six chapters composing Paul's letter to the Ephesians, he really covers the entire range of New Testament teaching. The book is reverential, comprehensive, convincing. Without assumption or in anyway seeking to parade his erudition or analytical ability, Brother Colyar has "opened the Scriptures" for us in a loving and comprehensive way and has shown us anew, through his own wide knowledge of Christian teachings, not only the beauties but the immortalities of the faith of the gospel.

The author takes up one by one the lofty utterances of the Apostle Paul in this great letter to the church at Ephesus. Scripture students will not be unmindful of Paul's life and work in this great heathen city. It was at Ephesus that he was thrown to the wild beasts, and B. H. Carroll, one great Bible expositor, thought that Paul actually died of the wounds he received in this experience, and that it was then that he "knew a man who was caught up to the third heaven and saw things it is not lawful for men to utter."

In the volume before us the scholarly pastor and author has, step by step, unfolded the

great teachings of the Ephesian letter, and more — he has covered, as before stated, the entire range of New Testament teachings. His description of the church as a local congregation and his delineation of the church in glory, together with his scholarly portrayal of the doctrines here presented by Paul, are worthy of our greatest Bible expositors.

In the entire volume I found few points for adverse criticism, and these would perhaps disappear in a face-to-face discussion with the author. As an illustration of what I mean, Dr. Colyar quotes Matthew 21:43, which reads, "I say unto you, the kingdom shall be taken from you and given to a nation bringing forth the fruits thereof" and adds, "This marks the end of the old and the beginning of a new dispensation." I cannot quite follow him here, for Jesus says: "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Lk. 16:16). I have always held that the preaching of John the Baptist was the beginning of the new dispensation, for it was from the baptized believers under John's ministry that the first Christian church was organized.

There is another item in this fine book that I wish the author had elaborated at somewhat greater length. He emphasized Paul's advocacy of church discipline, but does not give what to my mind is the chief objective of church discipline. Some of the old-timers were very rigid in the discipline they adminis-

tered to their erring members. In other words, they used church discipline punitively instead of savingly. In the old days when I was a member of B. H. Carroll's great First Baptist church at Waco, there was an old pioneer whose temptation was drink. He did not drink liquor every day, but once in a great while he would yield to the temptation of drink and get drunk. At the first conference following this exhibition of weakness, the dear old man, bowed with age, with his white locks caressing his shoulders would rise in the church conference and with tears streaming down his face would beg the church to forgive him one time more. He would add fervently, "I won't blame you if you don't forgive me this time, but if you will one time more take me back into fellowship and forgive my sin, I will try hard to avoid this pitfall in the future." The church always forgave him and he died as a much loved member in that fellowship.

I have thought many times of what Jesus said to the would-be murderers of the erring woman. They were preparing to stone her to death when Jesus intervened and suggested to the members of this would-be mob that, "He that is without sin among you, let him cast the first stone." I, too, believe in church discipline, but I believe it should be administered with the heart of love rather than the hand of punishment. I am sure Brother Colyar agrees with me here, and as I read his book, I regretted that he did not say so.

On page 72 our author says: "Moreover, the church is the only institution on earth which the Lord has authorized to teach the Scriptures to anyone. Nowhere in the Scriptures do we find heavenly authority for colleges, universities, or seminaries devised of man to teach the Scriptures. And no-

where in Scriptures do we find where the churches are authorized to delegate their authority to another institution to carry out a work which was specifically committed to them. The word of Truth is ten thousand times safer in the hands of churches composed of simple faith and true allegiance to Christ than in the hands of so-called intellectuals of any denominational brand. Heavenly wisdom put it there, and we believe that men of wisdom will leave it there." In this he is evidently mistaken. In Old Testament times there were schools of the prophets, one of which was at Naioth in the suburbs of Ramah, to which Samuel often repaired, and there was a school of the prophets at Bethel which seemed very dear to the hearts of Elijah and Elisha. Not only is this true, but there is abundant authority in the Great Commission for the establishment and maintenance of Christian schools. When Jesus said, "Teaching them to observe all things which I have commanded you." He laid the predicate for all the Christian schools, colleges, universities and seminaries that would ever be needed in the Christian economy.

There is another expression in this volume in which the author vigorously inveighs against what we have come to call our organized Baptist work. He does not use the words I am employing here, but he does assail the entire structure of our Southern Baptist denominationally organized activities. He may not have meant it so, but the implications seem to be quite emphatic.

Having said this much in criticism of this fine commentary on the Book of Ephesians, I have some commendatory words which I hasten to voice. On page 87 the author says: "Back to your altars, O America!

(See **REVIEW** on page 15)

## What Is Evolution?

By Bolton Davidheiser, Ph. D.

In his recent textbook, "Modern Biological Principles (1971), A. M. Winchester says: "Evolution is something which is continuing and must continue or extinction of life will result ... Evolution is a necessary part of living. Let us illustrate by example how evolution takes place ..." (pg. 63).

The gist of his example is as follows. The number of bullfrogs remains about the same, although a female produces around 75,000 eggs in a lifetime. This means that only about two of 75,000 reach maturity.

Those which reach maturity tend to be the ones fittest in escaping predators, most alert in finding food, and most resistant to diseases. This is "survival of the fittest." Therefore it is evolution, and the same principle applies to other creatures, including human beings.

According to this definition of evolution, everyone is an evolutionist in spite of himself. There are two fallacies here. (1) It largely is not a matter of survival of the fittest. Many eggs are eaten and many pollywogs are devoured before they have an opportunity to profit from any superior traits that may be latent in them. (2) It obviously is not evolution even among those which do survive because of fitness. They still are bullfrogs and they are not becoming anything else.

This unethical brainwashing technique is being widely used upon the public and our young people today. □

## REVIEW...

(Continued from page 14)

Back to your Bibles, ye parents! Preach the Word of God instead of book reviews and building a new social (socialistic) order, ye prophets! Hush your infernal infidelity in the schoolroom and on the lecture platform, ye instructors of youth! Or else we perish together in the whirlpool of sinking civilization!"

In these biting sentences, our author denounces a growing trend in America and in many areas of the South. There is really no such gospel as the "social gospel." While the United States, through misguided leadership, has taken tremendous and menacing strides toward both Socialism and Communism, none of this ghastly heresy is posited on the New Testament. If there ever was a book that taught individual responsibility to God and personal industry, perseverance and prowess, that book is this same New Testament. Neither the Book of Ephesians, which our author so ably discusses, nor any other book of the New Testament busies itself with the projection of these cancerous heresies. The New Testament, its writers and all its early exponents were seeking to win the souls of men from sin and fill them with the Love and Life Divine. Certainly if there was no place in the Bible itself for this so-called "social gospel," there is less place for it among us now.

Appraising this book on Ephesians in its entirety, I must, as a candid critic and reviewer, acclaim it as a most valuable and edifying production. Throughout the volume there is continuous evidence of painstaking study and research on the part of this author. With a good knowledge of Greek, and with a studious and analytical mind, the beloved author has in gen-

## Women Preachers —Intruders

There are no scriptural grounds for a woman to be ordained to the ministry, to usurp a pulpit position in the role of leadership over a church or ministry. She is stepping into a role that the Bible expressly forbids for her.

Religion—by that term I mean primarily liberal and charismatic religion—that ordains women and gives them the authority of the pulpit is creating a position for women which is totally without the support of Scripture.

The Bible tells us in 1 Timothy 3:2, that a pastor is to be "the husband of one wife." No woman can qualify here. The Bible says in 1 Timothy 3:4, the pastor is to "rule well his own house." No woman can qualify here because the Bible says in Ephesians 5:22, 24, "Wives submit yourselves unto your own husbands, as unto the Lord ... therefore as the church is subject unto Christ, so let the wives be to their husbands in every thing." In 1 Timothy 3:5 we are

eral terms given us a most helpful and constructive discussion.

As I closed the book, having read it carefully through the eyes of my faithful and capable secretary, I was reminded again of one of the most expressive songs ever written. here it is:

"I walked today where Jesus  
walked in days long ago,  
I wandered down each path He  
Knew with reverent step and  
slow,  
Those little lanes, they have  
not changed,  
A sweet peace fills the air.

I walked today where Jesus  
walked  
And felt His presence there.

told that one of the qualifications for a man to "take care of the church of God" is his ability to "rule his own house." A woman is not scripturally qualified to be head over her husband in the home; therefore, she is disqualified for any consideration of a pulpit ministry.

According to 1 Timothy 3:5, Hebrews 13:7, 17, 24, 1 Peter 5:2, the ministry of the pulpit is a ministry of authority. In fact, a word that describes the pulpit ministry is the word "Bishop" which means "overseer." Paul is very clear in 1 Timothy 2:11-12 in declaring, "Let the woman learn in silence with all subjection, but I suffer not a woman to teach, or usurp authority *over the man*, but to be in silence." Remember, Paul is writing under divine inspiration a very important pastoral letter describing the pastoral office in the New Testament church which clearly excludes women from the pulpit. —Maranatha Baptist Watchman.

"My pathway led through  
Bethlehem—

Ah, mem'ries ever sweet!  
The little hills of Galilee  
That knew His blessed feet.  
The Mount of Olives—sacred  
scenes

That Jesus knew before.  
I saw the deep, swift Jordan roll  
As in the days of yore.

"I knelt today where Jesus  
knelt;  
Where all alone He prayed—  
The Garden of Gethsemene—  
My heart felt unafraid.  
I picked my heavenly burden  
up,  
And with Him by my side,  
I climbed the hill of Calvary  
Where on the cross He died."

**MEXICO...**

(Continued from page 2)

tember, 1952, we said goodbye to the members of Central Baptist Church. We spent Monday packing and left Little Rock on Tuesday morning at 6:00 a.m. for Morelia, Michoacan, in Old Mexico, where we were to work with the Seminary and be in charge of all of the mission work of the Central Baptist Church.

We had an old 1948 Plymouth with a rebuilt motor in it, but it was not large enough for the family and all of the clothing, etc. that we needed to take with us. A member of our church had a home-made trailer, and seeing our plight, he offered us the use of the trailer, which we accepted, and after a little more work to fix it up, we were ready to load the trailer and leave. We packed the trailer with household goods, clothes, etc. Our baby, David, (recently retired after 22+ years in the United States Marine Corps now living in Dallas), was still on a special formula which we had to take with us. Many people said, "I just don't believe I'd dare take such a little baby down there where there is so much disease." But we believed that the Lord had called us and that if we disobeyed His voice, He could (and would) take the baby from us here or anywhere. We believed that God would protect him along with the rest of us any place that He wanted us to go. We could joyfully sing that song, "Anywhere with Jesus, I can safely go." As an added testimony, we can say that both of our boys are still living and in good health, and none of us were ever seriously ill in any wise at all, giving proof that God protects His own when they are obedient unto Him.

It was a long trip down to the Mexican border from Little Rock, and September was a

very hot month in which to drive and we had no air conditioning in those days. It was uneventful until we reached Edinburg, Texas, where we had a flat on the trailer and found out that the spare tire and wheel that we had would not fit the trailer and that the wheel on the trailer did not have regular lugs, so we were there along the road about 35 miles from the closest town and no way to get the wheel off. Eventually, I caught a ride and we managed to get a truck to come out and fix the flat. The next day we bought a recapped tire in place of the one that blew out, and we were able to continue our trip without any more car trouble, as far as flat tires.

We crossed the border without any difficulty, and really without any inspection (the Lord saw to that), and drove on into Mexico.

We spent the night in Valles, Mexico, and left the next morning for the long drive through the mountains to Mexico City. We didn't know it then, but we were not to reach them. Heavy torrential rains had fallen during the night and were still falling, and as we drove on toward the mountains we could hardly see the road because of the rains; but they soon subsided and we were able to make fairly good time.

However, in a short time we found a group of cars parked in the highway. We found out that the rains had loosened a "slide," and the road was blocked with about three feet of dirt piled all over the highway (or maybe I should say three feet of mud). Some of the men on the heavy trucks driving between Laredo, Texas and Mexico City got off the trucks and began to shovel the mud to one side and the other, trying to make a path through the mud; but this seemed a hopeless task, because as fast as they took a shovel out, another

two or three shovels took its place. Finally, one of the huge trucks decided he would try to "plow through" the mud, and with everyone pushing the truck and the truck pushing through the mud, he finally made it part way through the mud, but soon the wheels would only spin.

The men then began to cut small trees down with their "machetes" and to place them in front of the wheels of the truck. As I was walking by the men, a man cautioned me about touching a certain plant that was growing there. He told me the name of the plant was the "Mala Mujer" or "bad woman," and said that if the plant touched your body anywhere, it would cause the entire area to swell up to enormous proportions, and sometimes resulted in death.

Eventually, they were able to get the large truck through, and one by one, the other trucks passed through until it came my turn. With the sticks, limbs, rocks, etc., placed in the road we managed to get through to the other side and to resume our journey.

We traveled about 10 miles further on and again saw that the trucks were parked on the road. I got out and walked on further down the road and looked around a curve and water was over the highway in a small valley. One of the boys got off the first truck and began to walk out along the road to see how deep the water was, and it soon got so deep that he had to swim; but the truck was right behind him, and the water was even too deep for the truck to go on, so he had to back up. Also, a man swam across from the other side and said that even if we were able to cross this part, the river had flooded the large bridge near the town of Tamuzenchale and it was impossible to cross there, so we all had to turn around and head back to Valles. But as we returned to the landslide, more dirt had fallen on

the road and we were unable to cross, meaning that we were marooned between the landslide and the flooding river, and not knowing when another landslide might sweep us off the road.

We had to wait there all day long and even into the night. Our biggest problem was that we did not have any food and not too much water, so that we had to make out on what little we had. We had a 2-gallon Thermos jug of purified water and we used this water to mix the formula for the baby and occasionally wet our lips a little, because we did not know how long we might have to stay there. Behind us was a jeep with a Mexican woman born in the States who was married to a Mexican, and she also had a small baby and no food or water, so we gave her some of the water that we had, and in showing the Mexican our trailer, I noticed a box near the back door (the only door) that had some crackers and jelly in it. We ate crackers and jelly, plus a little water for our dinner and supper, and the lady gave some of the crackers to her baby.

Finally the highway department sent a tractor to clear the road and we got back to the hotel that night about 9:30 p.m., tired, hungry, and not knowing what to expect next.

Not being able to go direct to Mexico City meant that we had to go a longer way around, retracing part of our steps and then driving from El Mante to San Luis Potosi, Leon, Irapuato, and to Salamanca; and rather than go direct to Mexico City from Salamanca, we asked about a dirt road directly from Salamanca to Morelia. They told me at the gasoline station that the road was in bad shape

(See **MEXICO** on page 17)

**MEXICO...**

(Continued from page 16)

but it was possible to get to Morelia, so we left Salamanca directly for Morelia. Little did we know how bad a shape the road was in.

For the first few miles the road was fairly good, graveled and without any mud; but the further on we went, the worse it got, until finally the road was only two ruts and mud. When we had to pass a car or a bus we had great difficulty in leaving the ruts, and didn't know if we would be able to get back into the ruts, but it seemed that the heavy load on the trailer helped us to keep the back wheels down on the solid surface where we had traction, and each time we were able to continue our trip.

Eventually we got to a town called Yuriria, after going the wrong way at a "Y". We had to turn back and take the other road which led over a small mountain. This proved to be the toughest part of the road. With the load of the trailer and the fact that our car was an old car, the car didn't have enough power to pull us over a small hill. We had to back up (which is very difficult with a trailer, and especially since it was the first time I had driven with a trailer) and make several "running starts." Each time the car would "choke down," but after the fourth try, we got over the small hill and continued our journey.

At the bottom of the hill were two towns that had grown together, and it was here that they told us we would not be able to get through, but since we had gotten that far and it was only about 7 miles to the paved road on the other side, we decided to try to make it on through. We nearly flooded out in leaving the town where there was a small dip, and the car

dragged bottom as we went through the mud; but we left the town and continued on for some distance. We saw ahead of us the "road" climbing a small hill that was rather long but not too steep. There were only two ruts and no way to pass a car or bus and a bus was coming down the hill; so we managed to leave the ruts and to pull over to one side to permit the bus to pass, but instead of passing he stopped beside me and told me that it was impossible for a bus or a car to go through, and especially so for a car and trailer. He told me that several cars were already stuck on the sides of the road and that some of them had been there all night and that it had taken him seven hours to come from Morelia when it was only about 14 miles from where we were to Morelia. So reluctantly, we turned around. The trailer and car were soon crossways in the road and I couldn't get either of them straightened out until a bus stopped and several got off of the bus and helped me to straighten the car out, and we returned to Salamanca.

From Salamanca we had to drive to Toluca, which is only 45 miles from Mexico City, which means that in all, we had to drive an extra 350 miles in order to get to Morelia. Our money was beginning to run short as we didn't plan to drive the extra miles, and when we arrived in Morelia at 3:00 a.m., I had less than eight Mexican pesos in my pocket, which was less than \$1.00 in our money. It seemed that Satan had brought all the forces of nature to bear against us to keep us from serving the Lord where He had called us to go.

We arrived at Morelia tired and discouraged, but with the certainty that we were where the Lord wanted us. Certainly the Lord brought us through all the trials and tribulations and we

were safely in the place where we had started for.

It has not been a "bed of roses" since, but we have found the Lord ever present in times of trouble and distress; and by His grace, we have been able to serve Him during these years and the work has grown and prospered in spite of the work of the devil against us.

Twice men with machine-guns have come to pick me up in Morelia in order to put me in jail, but both times the Lord saw to it that I was not at the church building when they came; and the Lord, through the efforts of our friends (and especially through the efforts of Bro. Felipe Duran of Morelia) protected us. One other time a man from Mexico City, equivalent to

an "FBI" agent, came with a warrant to pick me up and take me back to Mexico City and place me in jail, but again the Lord saw to it that we were in the States when he came. So, in spite of all that Satan tried to do, the Lord always protected us.

These years have been enjoyable years, full of heartaches many times, full of tears many times, but knowing that "if God be for us, who can be against us." Our prayers are that we will continue to serve Him in every way that is pleasing unto Him and that the Lord will give Central Baptist Church and the many friends who are helping us in the work in Mexico, many more years of preaching the gospel in Old Mexico. □

## Is This The Last Hour?

The Sunset burns across the sky;  
Upon the air its warning cry  
The curfew tolls, from tower to tower,  
O children, 'tis the last, last hour.

The work that centuries might have done  
Must crowd the hour of setting sun;  
And through all lands the saving Name  
Ye must, in fervent haste proclaim.

The fields are white to harvest. Weep,  
O tardy reapers, as ye reap,  
For wasted hours that might have won  
Rich harvest ere the set of sun.

We hear His footsteps on the way!  
O, work, while it is called today,  
Constrained by love, endued with power,  
O children, in this last, last hour!

**WHY...**

(Continued from page 3)

churches from then on until the end of the Book are the theme of this book. These facts prove beyond cavil or gainsaying that the New Testament is the Baptist Book.

### 1. It Was Written By Baptists

The Holy Spirit chose just eight men to write. Matthew, Mark, James and Jude wrote one book each. Luke and Peter wrote two each. John wrote five and Paul wrote fourteen. All of them were Baptists. Matthew, John, James, Peter and Jude were all baptized by John the Baptist in the river Jordan. Mark, Luke and Paul were baptized by others, who got their baptism from John. We know then that every book in the New Testament was written by a Baptist. If there were no other reason but that for saying the New Testament is a Baptist book, the fact it was written by Baptists, since it talks about Christ and His churches, would prove that it is the Baptist book.

### 2. It Was Written About Baptists

The New Testament was not only written by Baptists, but it was written about Baptists. It tells of the baptism of Jesus and the twelve apostles and multitudes of others by the first Baptist preacher. It tells of the organization by Jesus of the first Baptist church. It tells about the rapid spread of the Baptists and their doctrines and principles throughout the first century. It tells of their mission work throughout all Southern Europe, Western Asia and Northern Africa. This Baptist book tells about the persecution of Baptists for a generation or

two after the ascension of the Lord Jesus. Like Baptists today these New Testament Baptists were a free people and had many contentions and discussions of their differences. This Baptist book tells about them and about the democracy of these Baptists of the long ago in settling their differences.

The letters from the writers of this Baptist book to Baptist churches and individuals are full of expositions of Baptist doctrines and of discussions of the problems and duties of the Baptist church members. There isn't a book in print today that discusses as many of the doctrinal and practical problems of discipline, missions, worldliness, the ministry, the Lord's Supper, speaking with tongues, the disorderliness of women speaking in the churches, church finances and a host of other things Baptist churches are wrestling with today, as Paul's two letters to the church in Corinth. The New Testament was written by Baptists and about Baptists and for Baptists and it will settle all their problems, if they will only read and obey it.

### 3. It Was Written For Baptists Of All Ages

The Lord Jesus promised perpetuity to Baptist churches. He plainly said the gates of hell should not prevail against the institution, which He called "My church." His world-wide commission as recorded in Matthew 28:18-20 promised that He would be with His churches unto the end of this age. In Ephesians 3:20-21 He promised that God would be glorified in the church by Christ Jesus in every generation world without end. This Baptist book was written to encourage Baptist churches in times of backsliding or persecution, that there would be Bap-

tist churches in every generation until He comes again.

Our enemies testify that our Lord has kept His promise and that Baptists can be traced through the centuries by a trail of blood.

John Bocher, of Kent, Anne Askew, and hundreds of other Baptists were murdered for their principles in the sixteenth century before the Smyth affair. The following edict was put forth by the Council of St. Gall, March 26, 1530: "All who adhere to or favor the false sect of the Baptists, and who attend hedge meetings, shall suffer the most severe punishments. Baptist leaders, their followers and protectors, shall be drowned without mercy" (Bullinger, Reformation-geschichte, II., 287: "A History of the Baptists," by J. T. Christian).

In 1819 the king of the Netherlands appointed Bro. Ypeij, Professor of Theology in Gronigen University, and J.J. Dermont, his chaplain, to write the history of the Dutch Reformed Church. The Baptists kept getting in their way when they made a statement concerning them, closing in these words: "We have now seen that the Baptists, who were formerly called 'Anabaptists,' and in later time Mennonites, were the original Waldenses, and who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all age." Did these men tell the truth? They were not Baptists.

Alexander Campbell, in 1851, when he had been an ordained minister for forty years, and fifteen years before his death said: "There is nothing more congenial to civil liberty

than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and liberty of conscience. They have often been persecuted by Pedobaptists, but they never politically persecuted though they have had it in their power" (Christian Baptism," page 409).

The New Testament was not only written by Baptists and about Baptists and for Baptists, thereby giving overwhelming testimony that it is the Baptist book: but there is one other proof that is stronger than any of these.

### 4. It Was Written To Make Baptists

The last commission of the Son of God before His ascension to His Father's right hand said: "All power is given unto me in heaven and in earth. Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." That commission was given to His church. It could not have been given to individuals, because perpetuity was promised unto the end of the age. The only thing that was to continue unto the end of the age was His church as an institution. To that institution He gave the worldwide commission. His first command was to make disciples or Christians by preaching the gospel to every creature in all nations. Then He commanded His church, which was a missionary Baptist

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**WHY...**

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church, to make Baptists out of all Christians, by baptizing them in the name of the Father, Son and Holy Spirit.

He, who has all authority in heaven and in earth commanded His church to make disciples or Christians of all nations by preaching the gospel to them and then make Baptists out of all Christians by giving them Baptist baptism. The command of the Lord Jesus is as plain and as imperative to make Baptists as it is to make Christians. Those are our orders until He comes back. First make them Christians and then make them Baptists. According to the order of Him, who has all authority in heaven and on earth, it is as much our business to make Baptists as it is to make disciples. If the Lord Jesus by His orders can make His will clear and plain, it is His will that every Christian on this earth be a Baptist.

Not by force is this to be done but by teaching. And just as they are not to be made disciples by force but by teaching, so they are to be made Baptists exactly the same way, namely, by teaching all Christians the all things He has commanded.

The same Bible that will make Christians, will make Baptists if faithfully taught. Baptists will have two big accounts to settle at the judgment bar of the Lord Jesus. The first one will be for not going our lengths to make Christians by giving the world the gospel of grace. The second will be for not doing our best to make Baptists out of all Christians. The orders of Jesus include both.

The Book is very plain about the plan of salvation. It is equally plain about church membership. The New Testament will make Christians if read and believed. The same New

Testament will make Baptists if read and obeyed. It is just as plain and clear on the second as on the first. Salvation first, then obedience in baptism and church membership. "The Lord added to the church daily the saved." That is the order of the Lord Jesus and these New Testament Baptists obeyed their orders. The orders haven't changed. They still read that way. First make them disciples: then make them Baptists.

Every disciple or Christian ought to be a Baptist. Why aren't they? Because Baptists have sold out for pay and popularity. They try to make disciples: but they don't try to make Baptists. They are afraid they will be called narrow or be unpopular or the collection will fall down. How much better is that crowd than Judas? Selling out the Lord for dirty silver. Who is doing that? All Union (ecumenical) evangelists are. All compromising pastors, who dismiss any of their services are. All the "mixed multitude," who because of inter-marriage with other denominations want the soft pedal put on doctrine are. Who else? Every Baptist school in the Southland is selling out for pay and patronage. A Baptist school, which is not trying to make Baptists out of its students is recreant to its Master's orders and untrue to a sacred trust. The business of every Baptist school in the land is first to make Christians and then to make Baptists out of all of their students, who are Christians. Why should Baptists put any money into any school, whose chief business, is not first to make Christians and then to make Baptists out of all of their students?

Jesus never told us to do anything, that He did not first set an example. He made and baptized disciples (Jn. 4:1). Then He taught them all things needful for the Christian life.

That is the business of Baptists everywhere: make disciples, make Baptists, make missionary Baptists. That ought to be the business of Baptist churches, Baptist Sunday Schools, Baptist schools and everything else that is Baptist.

Jesus was a teacher as well as a preacher. He confined His teaching to opening His young preachers and missionaries the Scriptures. That ought to be the mission of every Baptist school. He left us an example, that we should follow in His steps. Three years or three and one-half of teaching the Scriptures, not only made home and foreign missionaries out of all His preacher boys; but it so saturated the very atmosphere of that first Baptist church with the spirit of missions, that when persecution arose, all the men and women in that church went everywhere "gossiping about Jesus" (Acts 8:1-3). If the Baptist schools of this Southland gave a four years' course in the study of the Bible, all their students would go back home to set this whole land afire on missions, just like they did in New Testament days. Churches, schools and every other agency of the Baptists make missionary Baptists. If they are not run for that purpose they ought to die: the sooner the better for this wicked world. The New Testament was written to make Christians: to make Baptists: to make missionary Baptists.

Time and space would fail me to cite the many examples of those, who have been made Baptists by the New Testament. Judson and Rice on different ships, going out as Congregationalist missionaries, were made Baptists by studying their Greek Testaments, to meet Marshman and Ward, two English Baptist missionaries already on the field.

A Methodist presiding elder in the "Pennerile" district of

Kentucky held a meeting between Owensboro and Central City. A very prominent business man was converted, but did not join the church. A few weeks afterwards the presiding elder saw one of the stewards on the train between Owensboro and Central City and asked him about his convert. A Baptist deacon was sitting just behind the elder and the steward. They either did not notice or did not care, who heard them. The steward's answer to the elder was that the new convert was reading his Bible. The significant comment of the elder, with a shrug of the shoulder, was "Well, we had as well say good-bye to him. He will go to the Baptists."

How any man expects to meet the Lord Jesus, except with great embarrassment who knows the truth about baptism and church membership and will not obey it, is more than I can understand.

J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian, when you married me. As an honest Presbyterian I believe that our baby ought to be baptized." He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South to hold their baby, while a Presbyterian preached and baptized it. So she consented.

J. B. Jeter announced in his church in Richmond, that he would be out of his pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and dignified Presby-

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## COLYAR...

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and marvelled that he tarried so long in the temple."

## THE HOUR OF HOPE

According to the prophets, the hour of Israel's consolation had not yet come when Zacharias entered the Holy Place that morning. The last of the prophets of the Old Testament era had said: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, who ye delight in: behold, he shall come, saith the Lord of hosts" (Mal. 3:1). We quote a brief portion of the prayers offered by the priests and people at the time of the incensing of the golden altar, to show that hope still lingered in Israel:

"True it is that Thou art Jehovah our God, and the God of our fathers; our King and the King of our fathers; our Saviour and the Saviour of our fathers; our Maker and the Rock of our salvation; our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. A new song did they that were delivered sing to Thy name by the sea-shore; together did all praise and own Thee as King, and say, Jehovah shall reign who saveth Israel" (Edersheim in the **Temple, its Ministry and Services at the Time of Jesus Christ**). The prayer continues with adoration and praise unto Jehovah, for "peace, goodness, and blessing; grace, mercy, and compassion for all Israel." Day after day, year after year, the voice of prayer was lifted at

the time of incensing the golden altar. Four centuries had rolled by since the word of the Lord to Israel came by Malachi, and yet Messiah had not come.

But on the morning that Zacharias, the father of John the Baptist, stood before the golden altar, thing took place in the Sanctuary which had never occurred in all the history of Levitical ritual. The hour is at hand when the Lord will remember His covenant. The prophetic clock will soon strike twelve. The birth of Christ will bring to Israel her Redeemer, and ours. Very soon now, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" will be heard. The Lord already is bestirring Himself after four silent centuries. He will have a man to go before Him to announce Messiah's appearing. Whom shall it be? That question was answered as Zacharias was ready to withdraw from the Holy Place. The angel Gabriel appeared unto him at the right side of the altar, and said: "Fear not, Zacharias, for thy prayer is heard. ... Elizabeth shall bear thee a son, and thou shalt call his name John."

That third lot "cast into the lap" was certainly of the Lord's disposing (Prov. 16:33). The Lord had prepared the vessels by which the Forerunner of Messiah should be ushered in, Zacharias and Elizabeth. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren, and they both were well stricken in years" (Lk. 1:6-7). There in a humble home, nestled somewhere among the hillocks of

Hebron, they had prayed day after day that the reproach of childlessness might be removed from them. 'Tis true, "in the evening of life the flower of hope had closed its fragrant cup." But 'tis also true, that "the effectual fervent prayer of a righteous man availeth much." Moreover the Lord's ways are not man's ways: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Nowhere do we see the truth of that word clearer than in this candid picture. Zacharias was a priest; but, quoting Edersheim again, he "could not have been one of the 'learned,' nor to the Rabbinites a model priest. They would have described him as an 'idiot,' or common, and as an Amha-arets, a 'rustic' priest, and treated him with benevolent contempt." I cannot refrain from drawing attention to the fact that such is the attitude of every this-worldly-minded ecclesiastical organization toward them that are careful to "walk in all the commandments and ordinances of the Lord blameless." We see it today in the organized denominationalism of Christendom. Zacharias was just a rustic of the hill-country, artless and unaffected by the manner of the more "learned" and "polished" of the priesthood of Jerusalem. Benevolent contempt, indeed! But now, on this morning, at the incensing of the golden altar, Heaven is communicating officially with this "common" priest of the hill-country, who represents all Israel before the throne of grace and mercy! Silence, ominous silence, reigns outside: for Zacharias is detained in making his return, to receive the message of the angel.

Listen! "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and

thou shalt call his name John" is heard from between the golden altar and the candlestick. The reproach of childlessness shall be removed from the humble home. But that is not the chief significance of the message. One is coming who will bear Israel's greater reproach, and ours, before the Throne of Grace and Mercy! And this son of Zacharias shall go before Him, in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord!

## A CANDID PICTURE

Who would cry out in Israel before the Lord? Earthly wisdom would dictate that he emerge from among the chief priests, or scribes, or Pharisees, born of one of the noble women of Jerusalem; and certainly that he should be a progeny of Jerusalem's learning and culture. But, alas! heavenly wisdom dictated otherwise. When the Lord would choose the Forerunner of the Messiah in answer to the prayers of all who worshiped God in sincerity and truth, He passed over all the organized politico-ecclesiastical orders of Jerusalem, with all their traditions of men, wealth, polish of learning, and worldly wisdom, without notice, to announce to a "common" priest from the hill country, there in the seclusion of the Holy Place, that his prayer, yea, and the prayers of Israel for her consolation, were heard. "O the depth of the riches both of the wisdom and knowledge of God!"

What splendid and terrible heavenly candor! What ominous silence, this! For the Lord said not a word to the Temple dignitaries about it! □

**RUSSIA...**

(Continued from page 4)

to limit the truth and spread lies in Russia, and in America he seeks to do the same but by slightly different means.

Some recent events in Russian national politics show us that the Russian Orthodox Church is putting pressure upon the Russian Parliament and Russian President Boris Yeltsin to ban foreign missionaries. When we compare the history of religious persecution in Russia during the communist era to the kind of tactics at work today we get a glimpse of what the future holds for mission endeavors by foreign churches. History seems to be repeating itself in Russia.

In 1993, the Russian Parliament proposed a law to ban foreign missionaries. After hearing international protests, President Boris Yeltsin vetoed the law and foreign missionaries were allowed to operate in Russia.

In the October 1996 issue of *The Baptist Challenge* we read that the Russian Orthodox Church had called for the Russian Parliament to ban foreign missionaries. This time, a committee of the lower chamber of the Russian Parliament rejected the proposal but agreed to a compromise requiring foreign religious organizations to register with the government. Remember in our last article how we saw that historically in Russia, government control of churches came with registration. Our mission work in Far-East Russia is not registered.

On December 15, 1996, an article appeared in our local Magadan paper *Vecherney Magadan* which contained an "open letter" from the Russian Parliament to President Boris Yeltsin. The article contained all sorts of vague wording which is common in Russian bureau-

cracy and feared by anyone who may be affected by such laws. I have included some highlights from this article and added my comments in parenthesis. The "open letter" requested that President Yeltsin authorize Parliament to have the power to control the activities of various religious groups operating in Russia. The letter contained the following specific requests:

"To grant Parliament the power to deny foreign missionaries that are not from traditional religious groups the right to operate in Russia. (What constitutes "traditional"? It is easy to see that this would be restricted to Russian Orthodox sanctioned groups.)"

"To create an inter-confessional/denominational commission of experts to evaluate the potential effects on the health of society, families, and citizens from religious texts and programs. (Remember how that under Communism such a group was formed and was called the All Union Council of Evangelical Christian-Baptists (AUCECB) and was used to control churches in Russia.)"

"To open rehabilitation centers in Russian Orthodox churches for helping those who have become involved with destructive, totalitarian religious groups and to educate the public against the activities of these groups. The article quoted government sources saying that all foreign missionaries are spies."

"To enact new laws holding religious groups answerable/accountable for their destructive actions. (This kind of law could result in all groups being severely censured and even punished for any influence that they might have on the populace, especially children. I ask you to refer to the quotes by Kruschev and Ilichev regard-

ing public education in my previous article.)"

"To establish medical risk factors to be used to judge the effects of each religious group upon the health of society, families, and citizens. (Wow! The government would judge how detrimental each religious group is to their atheistic society and to their idea of how a family and citizen should behave. Furthermore, the article stated that these risk factors would be used to test the legality of the activities of each religious group.)"

"To examine all special service organizations created by religious groups. (Any humanitarian aid organizations started by religious groups would be under scrutiny by a special branch of the Federal Internal Affairs, the parent organization of the former KGB, now the FSB.)"

"To perform psychological evaluations on all representatives and leaders of all foreign religious organizations operating in Russia."

"To create a special commission to examine the business and finances of destructive religious organizations. (The terms "destructive" and "totalitarian" occur repeatedly in this article. The definition of these terms is left to individual interpretation.)"

"To request that the Minister of Internal Affairs regularly inform other Federal agencies of the activities of the religious organizations in their areas. (This means that any foreign religious organization would be under surveillance by the FSB and their activities would be determined either destructive or dangerous or not and reported to local police authorities as such.) (I am already under surveillance by the local police whenever I go to our mission in Sinagoria..Those with whom I come into contact are later questioned at home and at work as

to the extent of their dealings with me and the purpose of my visits.)"

"To create a special department within the Federal Internal Affairs to deal with criminal activities of "destructive" religious organizations. (Criminal, no doubt based upon these new laws which the parliament hopes to enact. Remember that similar laws in Russia restricted even the ages of those whom churches could or could not baptize.)"

This article was specifically aimed at groups such as Pentecostals, Moonies, and others who are notorious for their abilities to psychologically sway the minds of their followers. However, due to the vague wording of such a proposal and the history of religious oppression in Russia, it is clear that these laws would affect all foreign religious organizations under the guise of protecting people from destructive cults. In fact, it is my opinion that this proposal simply seeks to re-establish the kind of control that existed during the years of communism.

A bill containing many of the specifics mentioned in the aforementioned "open letter" finally passed the Russian Parliament almost unanimously in June of this year. The following article which I downloaded off of the Internet explains this new bill and some of its ramifications:

**DUMA (PARLIAMENT)  
PASSES RESTRICTIVE  
LEGISLATION**

"There has been concern both by the Government of Russia and by the Russian Orthodox church over the increase in memberships of new and minority faiths in that country. Major membership gains have been

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## RUSSIA...

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made by the Jehovah's Witnesses, the Mormons and others. A new bill was passed by the Duma (Parliament) of Russia on June 17, 1997 which restricts the freedom of new and minority faith groups in that country. The vote was 337 to 5.

"The Duma has a working group on religion that is made up of representatives from all major faith groups in Russia, of members from the Duma and of the executive branch of the federal government. The restrictions were believed to have been approved by a faction within the working group. Others in the group (those who favor religious freedom) were excluded from the decision making process.

"If approved by President Yeltsin, the law will enact sweeping changes to the original 1990 law which guaranteed religious freedom for all. It will:

"Differentiate between religious organizations, and religious groups. Only the former will be given full rights."

"Protect the Orthodox Church as an *"inalienable part of...Russian historical, spiritual and cultural heritage"*.

"Give second class status to certain specified, established faiths, (Buddhism, Islam, and Judaism); they would receive *"State respect"*.

"Ban activity by missionaries from foreign religious groups, unless they first obtain invitations from Russian organizations."

"Deny status and rights to any religious group unless it has been operating in Russia for at least 15 years. They would not be allowed to publish, worship in public places, invite foreign guests, conduct pilgrimages or own property. This

would adversely effect the activity of the Hare Krishnas, Jehovah's Witnesses, Mormons, Roman Catholic Church, etc. The state will also strictly scrutinize their activities."

"Permit courts to suppress religious groups if they are considered to have promoted *"religious dissension"*, or harming the *"morality"* or *"health"* of the people. These terms are open to very wide interpretation."

"Deny faith groups *"all-Russian status"* unless they have congregations in at least half of Russia's provinces or have at least 100,000 members in the country and have been in existence for 50 years. Only then could they call themselves a *"Russian church.."*

"This law is in clear violation of the Russian constitution and of the 1948 U.N. Declaration on the Rights of Man."

Well, there you have it. All of the conditions of this bill are in opposition to Independent Baptist church polity and will return Russia to pre-Glasnost restrictions where only registered and officially recognized organizations will be allowed to exist under government control. So far, we have been allowed to operate in Russia because there were few laws restricting us. However, if this new bill passes we will be in clear violation of Russian law. At the time of this writing there is great speculation that Yeltsin will finally give in to pressure and allow the bill to pass. To veto the bill would put him in opposition to an almost unanimous vote of the Parliament.

I must point out that during the fall and winter of 1996 when these various proposals were being formulated by the Parliament, President Boris Yeltsin was in poor health and preparing for heart surgery.

There was much talk about having him step down from power because of health. However, when Yeltsin recovered from his heart surgery, such rumblings subsided. Strong, iron-fisted rulers have always been favored in Russia. When Yeltsin was weak, those opposed to Yeltsin felt free to voice their opinions and even to try the waters of rebellion. When Yeltsin was healthy, they quieted for a time. However, Yeltsin will not live forever and he does not have a successor chosen who can carry out his own program. This leaves the door wide open for the communists or nationalists to gain power in that country. In fact, during this past year in our region the people have elected a nationalist governor, a communist representative to Parliament, and they voted communist in the last presidential election.

When I was a teenager I lived in Spain during the final years of the dictatorship of Generalissimo Franco. During the last years of Franco's life, he hand picked and trained his successor, Juan Carlos. I can still remember the day Franco died and how the entire country mourned but all was peaceful due to the stability that came with the certainty that Juan Carlos would assume power and would eventually lead Spain through the transition toward democracy. Such is not the case in Russia. The door is wide open and the sense of instability and uncertainty is everywhere. When Yeltsin either dies or is thrown out, there will be a great struggle for power and these recent acts of Parliament give us a hint of what kind of ideologies will be struggling to fill the void in leadership.

1 Timothy 2:1-5 tells us that we need to pray for those in power so that people might be able to live peaceably and in all

Godliness and honesty and able to be saved and come to the knowledge of the truth. In Romans 13:1-14, we see that God puts civil governments on this earth so that we can have law and order and freedom to serve Him. It should come as no surprise then that Satan would attack civil government both in Russia and in America and worldwide such that it becomes harder and harder to live honestly and in all Godliness. Satan seeks to make it harder for folks to be saved and for churches to preach the truth and he will use civil government as a means to that end.

Please pray for the President of Russia and for the people. The Lord has done miraculous works to open the iron curtain to the gospel, but how long will it be opened? Hopefully, it will remain opened long enough that sound churches may be established. Or, perhaps it will be opened just long enough for American churches to get a glimpse of how Satan has so successfully infiltrated and manipulated Russian churches. He is doing it by similar means in our country, as well and we should be alert to his doings.

**Stand up and take notice, America!**

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**DEACONS...**

(Continued from page 2)

ordained overseer of God's house. Moreover such a one should remember that in these roles brethren should daily pray that the preacher-pastor assume them with full devotion to the Lord and to His church. This role for a pastor requires him at times to take a stand against unscriptural programs suggested for his church. This is so when such programs would betray the doctrines and the practices of our Baptist faith.

**Does the office of a preacher-pastor carry with it any privileges not held by the rest of the flock?** Answer: Yes. There are three: For the local church, he alone is God's bread-breaker. He alone is the "steward of the mysteries of God" in His house. He alone is the overseer of the flock. These privileges belong to none other.

**The Deacon**

That the deacon is a church-called servant, surely no Baptist will deny. The difference of opinion about him is not on the source of his call but on the character and the duration of his service. We shall now analyze the ministry of the deacon.

**How long is a deacon a deacon?** Answer: As long as the church which ordains him honors its own credential of ordination. His office of deacon may be taken away from him by the church ordaining him.

**Is the office of deacon in the same category as the office of a preacher?** Answer: No. The preacher is God's man set up to stand as a spokesman for the Lord to His flock and through His flock to the lost world. The deacon is a church-selected and ordained servant to minister, especially concerning the material needs, to the members of God's house. The deacon is the bread-

distributor.

**Does the ordination of a deacon by one church make him a deacon of another church to which he may transfer his membership?** Answer: No. The action of the ordaining church in setting a deacon apart to officiate for it can in no way bind any other church. If such were so, then no church would be free to run its own business for itself. Every church is independent and must use its own judgment in the selection of its officials.

**Can a deacon ordained to be a bread-distributor become a member of a church and not be an active deacon in it?** Answer: Yes. No ordained deacon can act as a deacon of any church until said church elects him to such a position, even as an ordained preacher can't be pastor of a church until he is chosen to so do.

**How often should deacons be elected to officiate in God's houses?** Answer: That depends upon the wisdom of the church as to the time of electing the official family. According to our judgment, deacons should be elected annually just like other officers of the church are elected, and if a deacon is elected to serve a church and won't "deke," then the church electing him should drop him as an active deacon at the next election. One who disdains to honor his office should not be continued in honor.

**Could a deacon once elected by a church to serve as a deacon and later find himself dropped as an active deacon ever be brought back into the deacon group?** Answer: Yes. If a deacon so dropped should discover that he has been wrong; repents of his unfaithfulness; and evidences a genuine disposition to keep step with his church in its program, then the local church could consistently elect him back to serve the

church as a deacon again.

**Does the office of deacon carry with it any special privileges?** Answer: None. **Does it carry any special responsibility?** Answer: One — a bread-distributor.

**Can a deacon be used in any other way than a bread-distributor?** Answer: Surely. Being a member of a local church, he is obligated by its instructions, even as others are.

It is vital to remember the following: A preacher ordained to preach is one thing and a preacher called to a pastorate is another thing. God calls His preachers for life. Churches call their preachers for a time. A deacon ordained to be a bread-distributor is one thing, and a deacon elected to serve a local church as an active deacon is another thing. If we keep these things straight there need be no confusion about the office and work of these servants. □

**WHY...**

(Continued from page 18)

terian preacher preached and then announced that those who had babies to be baptized would please bring them forward. Bro. Jeter and his wife arose and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for that purpose.

Just as the honored pastor of that Presbyterian church raised his hand to say the baptismal formula and baptize Bro. Jeter's baby, Bro. Jeter said something like this: "My brother, you and I have been good friends for many years. My wife has been a member of your church for years and I have never tried to proselyte her to my faith. But as a Baptist, I believe that we ought to be able to give a 'Thus saith the Lord'

for all that we do. This is my baby as well as my wife's. Before you sprinkle my child, I want you to take your Bible and read out of the Book your authority for what you are about to do." The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon became a Baptist. She said that her pastor was one of the most scholarly Presbyterian preachers in all the South. If he could not find infant baptism in the Bible, then it must not be there. If infant baptism were not in the Bible, she had never been baptized, for infant baptism was all she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism.

The Bible was written to make Baptists and it will do the work in every regenerate heart, if they will only read it and obey it. □

**MISSIONS...**

(Continued from page 10)

is through and by local churches out to the world, under the leadership of the Holy Spirit. Thus all churches should keep step with Him as the superintendent of the Lord's missionary and benevolent work in His churches. To say that such a program would not be practical is to indict the wisdom of God, and to discount the work of grace in His churches. □

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**FORT WORTH, TX**

October 6-8, 1997, Lake Worth Baptist Church, 4445 Hodgkins Rd., Ft. Worth, TX 76135, Jerry D. Locke, Pastor.

\* \* \*

**LITTLE ROCK, AR**

October 27-29 1997, Central Baptist Church, 15601 Taylor Loop Rd., Little Rock, AR 72221, B. Lawrence Jones, Pastor.

\* \* \*

**LEXINGTON, KY**

October 27-29, 1997, Bryan Station Baptist Church, 3175 Briar Hill Rd., Lexington, KY 40516, Al Gormley, Pastor.

\* \* \*

**GATESVILLE, TX**

November 10-12, 1997, Gateway Baptist Church, Hwy 36 South, Gatesville, TX 76528, Royse T. Cockrell, Pastor.

\* \* \*

**CINCINNATI, OH**

November 10-13, 1997, Central Baptist Church, 7645 Winton Rd., Cincinnati, OH 45224, James W. Love, Pastor.

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

**DUTY ...**

(Continued from page 1)

**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 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*. □

**Another Pastor With The Lord**

We have just learned of the passing away of our good friend Bro. Lewis McGarity, pastor of the Birdwell Lane Baptist Church of Big Spring, Texas.

During the Bible Conference in Garland, Texas, we learned of his serious illness as he was in need of both a kidney and heart bypass surgery, but the Lord saw fit to call him home. He was both an excellent preacher and singer.

Bro. Rick Colegrove preached the funeral and has been called as pastor of the church effective October 1.

Please continue to remember the church and his wife, Hollis, who will continue to live in Big Spring. □

**FELLOWSHIPS AND CONFERENCES****LIBERAL, KS**

September 15-17, 1997, Fellowship Baptist Church, 216 Wilson, Liberal, KS, 67901, L.K. Landis, Pastor.

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**GRANITE BAY, CA**

September 25-28, 1997, Landmark Missionary Baptist Church, 7150 Wildwood Pl., Granite Bay, CA 95746, Rick Perdue, 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.