

CEDAR GROVE BAPTIST CHURCH

NEWSLETTER — JULY 2014



We believe that salvation is the gift of God brought to man by grace and received through personal faith in the Lord Jesus Christ plus nothing. His precious blood was shed on Calvary for the forgiveness of our sins. The salvation of the ill-deserving sinner is based on the finished work of Jesus Christ, who became the sinner's substitute before God and died a provisional sacrifice for the sins of the whole world.

THE PASTOR'S CORNER

Paul commended the church at Thessalonica for its zeal and the way she had taking to heart the responsibility of proclaiming the gospel. Listen to Paul in chapter 1 verse 8 of first Thessalonians, "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." Here at Cedar Grove we ought to take great pride in the fact that God has given us the opportunity to share our faith, not only here in Randolph County but in New York City where every tongue and kindred lives as well as in St. Vincent this year.

I truly hope that everyone sees what a wonderful opportunity this is. God has entrusted to this church and every believer in this church the opportunity to take part in two mission trips to speak in His behalf and

to represent Him. Just because a person is not going personally does not mean that that person does not have a part in this opportunity. I think of Nancy who supports every team that leaves out of this church with special gifts, financial and prayer support. While she may choose not to go personally she reaps eternal benefits as well as sharing in the joy of what takes place on each trip knowing that in some way she helped send people on their way.

I would encourage each one to pray for these trips and the people who are going on each one of them each day. Please make this a matter of person commitment. Second I would ask that you pray for God to send forth missionaries from our congregation. Last I would ask you to pray for God to give us a real burden for missions that we may support missions on a greater level.

Millions have never heard of Jesus. We ought not to ask, "Can I prove that I ought to go?" but, "Can I prove that I ought not to go?"
C.H. Spurgeon

There are three indispensable requirements for a missionary: 1. Patience. 2. Patience. 3. Patience.
Hudson Taylor

J. O. Fraser was a missionary to China in the early 1900s. He credited the conversion of hundreds of Lisu families to the prayers of his very earnest little prayer group back in England. He said, *Christians at home can do as much for foreign missions as those actually on the field. It will only be known on the Last Day how much has been accomplished in missionary work by the prayers of earnest believers at home.*

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AM I A SOLDIER OF THE CROSS?

In Isaac Watts' time, much persecution was inflicted upon the English Dissenters—those who had split from the official, state Anglican Church. Such dissenting churches were known as the Free Churches. Many of these seventeenth and eighteenth-century believers were imprisoned for their convictions. Isaac Watts' father, a learned deacon in a dissenting Congregational church in Southampton, England, was in prison at the time of his son's birth, because of his non-conformist beliefs. Stalwarts such as Isaac Watts became resolute and fearless in their proclamation of the gospel. This hymn reflects these strong convictions. The hymn was written, in 1724, following a sermon by Watts entitled "Holy Fortitude or Remedies Against Fears." It was based on 1 Corinthians 16:13.

"Am I a Soldier of the Cross?" is one of the more than 600 hymns by Isaac Watts, often called the "Father of English Hymnody". In addition to being a preacher and a poet, Watts was an ardent student of theology and philosophy.

Isaac Watts was born on July 17, 1674, in Southampton, England. He was the eldest of nine children. As a boy, young Isaac displayed literary genius, writing verses at a very early age. Later, a wealthy benefactor offered to give him a university education, if he would agree to become a minister in the

Established Church. This he refused to do, but he prepared instead for the Independent ministry. In 1707, he published his famous collection of 210 hymns, *Hymns and Spiritual Songs*, the first real hymnbook in the English language. Twelve years later, he published his *Psalms of David*, a metrical version of the Psalter, but, as he himself stated, rendered "in the language of the New Testament, and applied to the Christian state of worship." He died on November 25, 1748, and was buried at Bunhill Fields Cemetery, London, near the graves of other dissenting stalwarts of that day, such as John Bunyan. A monument to Watts' memory was placed in Westminster Abbey, the highest honor that can be bestowed upon an Englishman.¹

¹ Kenneth W. Osbeck, *101 More Hymn Stories* (Grand Rapids, MI: Kregel Publications, 1985).

Visit the Cedar Grove Baptist Church website
<http://www.cedargrovebaptistchurch.net>

The sun shines as clearly in the darkest day as it does in the brightest. The difference is not in the sun, but in some clouds that hinder the manifestation of the light thereof. So God loves us as well when he does not shine in the brightness of his countenance upon us as when he does.

RICHARD SIBBES



ANNIVERSARIES

None



BIRTHDAYS

Vince Grainger	07 July
Deondia Owens	12 July
Bobby Jones	13 July
Kathy Shields	18 July
Linda Rose	21 July
Bill Owens	27 July
Aiden Whitehead	29 July
Tosha Franklin	29 July
Brenda Johnson	02 August

IRAQI CHRISTIANS

Just a year ago, after months of bombings, shootings and kidnappings, Baghdad's Monsignor Pios Cacha made a grim prediction. He said that his Iraqi Christian community was experiencing the kind of religious cleansing that eradicated the country's once-thriving Jewish community half a century before.

His rather prophetic words made headlines in Lebanon's Daily Star: "Iraqi Christians fear fate of departed Jews."

Father Cacha's reflections couldn't have been more prescient. As he knew very well, Iraq was once home to 135,000 Jews. Today less than ten Jews remain in the entire country.

And now, with the raging incursion of ISIS – a brutal Al Qaeda affiliated terrorist group – the religious cleansing of Iraq's Christians is nearing completion as well.

Iraq's Christian community is hardly a western innovation or a colonial relic. It dates from the 1st Century, when two of Jesus' disciples – St. Thomas and St. Thaddeus (also known as St. Jude) – preached the Gospel in what was then Assyria. There has been a Christian presence in Iraq ever since.

The heartland of their community has always been in Mosul and the Nineveh Plain. There, in recent years, the Christian population has swelled, as refugees from Basra and Baghdad have sought protection.

And now, as ISIS sweeps through Iraq, an estimated 150,000 have had to flee Mosul and their ancient Christian heartland, some for the second time in a decade.

Thousands of homeless families have surged into Kurdistan, where they have found provisional shelter and security, thanks to the Kurdish people and their battle-hardened Peshmerga militia.

Yet, strange as it seems, few in the West are aware of the Iraqi Christians' plight or their uncertain future.

I got this from the FoxNews website one day in June, but failed to record the URL and the date.

HOW ONE CHRISTIAN VIEWS BAPTISM

I guess an analogy would help explain how I view it. A wedding band marks the entrance into a covenant of marriage between two people. Putting a wedding band on your finger does not make you married. Nor is it strictly necessary to wear a wedding band to be legally married and married in the eyes of God. But most people do choose to take that step to make an outward declaration to the world that "we are married!" So, getting baptized is like a declaration to the rest of your new brothers and sisters in Christ, and to the world (if they care), that "I've been saved by Christ, and I am now part of the Body of Christ." I don't think that the rite of baptism actually changes a person's status with respect to relationship to God or to the greater community of fellow believers, i.e., the Church. While many churches (including the Catholic church, Baptist churches) view baptism as a requirement for being incorporated into them, some others do not. For the latter, it's a significant sacrament, it was commanded by Jesus. But it doesn't cause anything to happen ontologically.

Rosie Perera in the Logos forum, March 03, 2014 (No link as this is a private forum). Rosie currently attends a Mennonite Church in Vancouver, British Columbia.

I agree with Rosie that baptism will not make you saved, nor will it make you more spiritual—however, it will make you obedient—and to me that is quite important. I personally cannot imagine any reason why a Christian, in this land of religious freedom, would not earnestly desire to be publically identified with Christ Jesus. Jack

COVERED DISH 06/08/14



THE MAYONNAISE JAR

When things in your life seem almost too much to handle, when 24 hours in a day is not enough, remember the mayonnaise jar and two cups of coffee.

A professor stood before his philosophy class and had some items in front of him.

When the class began, wordlessly, he picked up a very large and empty mayonnaise jar and fills it with golf balls.

He then asked the students if the jar was full. They agreed that it was.

The professor then picked up a box of pebbles and poured it into the jar. He shook the jar lightly. The pebbles rolled into the open areas between the golf balls.

He then asked the students again if the jar was full. They agreed it was.

The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else.

He asked once more if the jar was full. The students responded with a unanimous "YES".

The professor then produced two cups of coffee from under the table and poured the entire contents into the jar, effectively filling the empty space between the sand. The students laughed.

"Now," said the professor, as the laughter subsided, "I want you to recognize that this jar represents your life. The golf balls are the important things - God, family,

children, health, friends, and favorite passions. Things, that if everything else was lost and only they remained, your life would still be full. The pebbles are the things that matter like your job, house, and car. The sand is everything else -- the small stuff." he said.

"If you put the sand into the jar first," he continued, "There is no room for the pebbles or the golf balls. The same goes for life. If you spend all your time and energy on the small stuff, you will never have room for the things that are

important to you..." he told them.

"So... pay attention to the things that are critical to your happiness. Worship with

your family. Play with your children. Take your partner out to dinner. Spend time with good friends. There will always be time to clean the house and fix the dripping tap. Take care of the golf balls first -- the things that really matter. Set your priorities. The rest is just sand."

One of the students raised her hand and inquired what the coffee represented.

The professor smiled and said, "I'm glad you asked. It just goes to show you that no matter how full your life may seem, there's always room for a couple of cups of coffee with a friend."

TO TEST A MISSIONARY CANDIDATE

At 3:00 A.M. one cold morning a missionary candidate walked into an office for a scheduled interview with the examiner of a mission board. He waited until 8:00 A.M. when the examiner arrived.

The examiner said, "Let us begin. First, please spell baker."

"B-a-k-e-r," the young man spelled.

"Very good. Now, let's see what you know about figures. How much is twice two?"

"Four," replied the applicant.

"Very good," the examiner said. "I'll recommend to the board tomorrow that you be appointed. You have passed the test."

At the board meeting the examiner spoke highly of the applicant and said, "He has all the qualifications of a missionary. Let me explain.

"First, I tested him on self-denial. I told him to be at my house at three in the morning. He left a warm bed and came out in the cold without a word of complaint.

"Second, I tried him out on punctuality. He appeared on time.

"Third, I examined him on patience. I made him wait five hours to see me, after telling him to come at three.

"Fourth, I tested him on temper. He failed to show any sign of it; he didn't even question my delay.

"Fifth, I tried his humility. I asked him questions that a small child could answer, and he showed no offense. He meets the requirements and will make the missionary we need."

Paul Lee Tan, *Encyclopedia of 7700 Illustrations*.

CHURCH PICNIC 06/29/14

