

# The Baptist CHALLENGE

a voice of independent Baptists

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## One Reason Why I Am A Baptist

By J. M. Pendleton

[The following sermon by Dr. J. M. Pendleton, author of "**Pendleton's Manual**," was taken from "Three Reasons Why I Am a Baptist" published in 1853, nearly 150 years ago.

[This sermon is Scriptural, and was accepted without question, as the true Baptist position in the day in which it was

written, but when a man preaches the same today he is counted as an "off-brand" Baptist rather than a true Baptist.]

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I am a Baptist because Baptists adopt the form of church government recognized in the New Testament — that is to say, the

congregational form of government.

There are three prominent forms of church government indicated by the terms Episcopacy, Presbyterianism, and Congregationalism.

Episcopacy recognizes the right of Bishops to preside over districts of a country, and one of its fundamental doctrines is that

a Bishop is officially superior to an elder. Of course a modern Bishop has under his charge the "inferior clergy"; for it is insisted that the "ordaining power," and "the right to rule" belong to the Episcopal office.

In apostolic times Bishop and Pastor were

(See **BAPTIST** on page 18)

### Goes From Religious To Racy

In the beginning was the Web.

But left untended, one Web site became flesh-peddling because a Southern Baptist newspaper didn't renew its Internet address.

The former site of the *Indiana Baptist* newspaper has been taken over by adult entertainment, snatched up by an apparent cyber-squatter who buys old sites and converts them to X-rated content.

See **WEB** on page 24)

### Readership Continues To Increase — 19,194 "Hits" In March

During the first 38 years of **The Baptist Challenge**, **TBC** was mailed through the post office and the last issue had a subscription list of a little over 7,000. Since putting it out over the Internet beginning last August, we have had an increase every month, and during the month of March we had our largest number of "hits," 19,194. This included a total of 177 referrals from other sites to **The Baptist Challenge** and

a total of 44 different countries.

The top 30 countries not counting the United States and its possessions were:

Japan, Uruguay, Portugal, Canada, Germany, Austria, Spain, Switzerland, Netherlands, Singapore, Finland, Australia, United Kingdom, Saudi Arabia, Romania, New Zealand, Mexico, Belgium, Poland, Taiwan, Faroe Islands, and Italy. 

### Is Billy Graham Off His Rock?

In the February, 2002 *Decision*, the journal of the Billy Graham Evangelistic Association, Billy Graham states that Jesus built the church upon the person of the Apostle Peter. ...

We have reported in the past on Graham's ecumenical leanings toward Roman Catholicism. No doubt he now feels that the climate is right for him to press this little heresy into his evangelistic message in

(See **GRAHAM** on page 2)

**Quiz The Pastor -- #9****Why Is The Resurrection of Jesus Christ So Important?**

By the late Nick Michalinos

**Question:** Why is the resurrection of the Lord Jesus Christ so important to the thinking of some?

**Answer:** The resurrection of our Lord is the very foundation of our salvation and our hope. Unbelievers have long sought to shut down the tomb of Christ and keep Him therein.

They know how vital His resurrection is to Christianity. There would be no Christianity if Christ be not raised from the dead. let me briefly show the great tragedy if Christ be not raised from the dead:

(1) It would dishonor God and His Word, because He had promised to raise Him from the dead (Psa. 2:7), and therefore His "flesh (in the tomb) rested in hope" (Psa. 16:9-10). But if He didn't raise Him from the dead, He (Father) failed to keep His

Word to His Son. A person's word is his honor. If we don't keep our word, we are dishonest and dishonorable. Thus, if the Father didn't raise up Christ from the dead, then He has disgraced Himself because He didn't keep His Word.


(2) It would make Christ an impostor and a deceiver because He had promised many times He would be raised from the dead (Mt. 12:40; 17:22-23; Jn. 2:19; 10:17-18). If He wasn't raised as promised, He lied, and therefore all of His claims about Himself were false. He had instilled a false hope in His followers if He be not raised from the dead.

(3) It would make the Bible writers of both the Old Testament and the New Testament equal impostors and masters of deception. All these men are

low, contemptible men if our Lord's resurrection was only a made-up story.

(4) Believers in Him as Savior would yet be unsaved and in their sins (1 Cor. 15:12-19). We would be of all men most miserable. His death then becomes of no value at all. It was a needless tragedy. A "dead" Christ cannot come back for us (Jn. 14:1-3): a "dead" Christ cannot be the Head of the church (Col. 1:18), our advocate (1 Jn. 2:1), our High Priest (Heb. 10:21), give us strength (Phil. 4:13), keep us safely in His hand (Jn. 10:26), be the future judge of the lost (Rev. 20:11), etc. Baptism pictures His resurrection while the Lord's Day speaks of His resurrection. I hope by now you can see the importance of the resurrection of Christ.

Thanks be unto God, He has "risen from the dead, and has become the first fruits of them that slept" (1 Cor. 15:20). By His resurrection, we have the assurance that He is the Christ (Rom. 1:4), and that it is safe to trust Him as Savior (Acts 16:31), and that He will keep us by His divine power (Jn. 10:28), and as saved ones we have the promise that we shall be raised as certainly as He was (Jn. 14:19), and the ordinances do symbolically speak the Truth. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). Christianity stands or falls with

regard to the resurrection of Christ. "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). 


**GRAHAM . . .**

(Continued from page 1)

order to placate his Catholic contemporaries. Since Vatican II we have been deluged with ecumenical prompting not only from Graham, but from virtually every major voice in Christianity. ...

If the Body of Christ is truly built upon Peter, then Peter is our source of salvation. And that is exactly how the Roman Catholic Church views its papal office, as defined by the papal encyclical *Unam Sanctam*:

Hence we declare, affirm, define and pronounce that it is altogether necessary for the salvation of every creature to be subject to the Roman pontiff.

This doctrine, stated by Pope Boniface VIII in 1302, was considered doctrine as defined and pronounced officially. Since Roman Catholic doctrine cannot change (according to the Roman Catholic Church itself), then this doctrine is still in effect, albeit played down lest the papal designs upon the "separated brethren" be quashed through knowledge of this doctrine among non-Catholic Christians. — Albert James Dager in *Christian News*. 

**THE BAPTIST CHALLENGE****M. L. Moser, Editor**

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Gospel Hymns We Love — #1**“My Faith Looks Up To Thee**

By Fran Essary

Boston is today one of the largest cities in the world. One hundred and eighty years ago this was not the case, but even at that time it was a busy and important place when, on a September morning in 1822, a shy, thin, poorly-dressed lad named Ray Palmer, applied to the manager of a small Boston department store for a job. He was willing to do anything, he said. He earnestly declared that he was much stronger than he looked, and would work very hard if he might be given the chance to earn enough money to buy school books from which he wished to educate himself in the hours when the store would not require him.

At the end of his first day of work, he had made good his promise to work hard, and in the long winter months which followed, he continued to do so, at the same time keeping his promise to himself to buy books and study them in all his spare hours.

For nine years, then, he devoted himself to the store every day and studied at night, hoping his studies would make him eligible for entrance into the university. Sometimes, instead of studying, he would write verses, usually addressing them to God, in whom he had an abiding faith.

When a few days before his eighteenth birthday, a good man of Boston called at the store to offer Ray Palmer the loan of tuition for Yale, the young man replied with a smile, “God has sent you.” He entered Yale and graduated with honors when he was 22 years old.

Eager to begin paying back the friend who had helped him, Ray Palmer was happy to be offered an immediate teaching position in New York City. When he arrived there, he assured his new employer that he thoroughly understood the subjects he had been hired to teach and that he would do his very best. But it was a nervous and almost unhappy young man who engaged an inexpensive room in a 14th Street boarding house that night, and made ready for bed, facing the fact that tomorrow would probably be the most difficult day he had ever experienced!

That night he prayed for courage and strength, and found himself feeling much better for this little talk with God. Going back to the impulse of his boyhood to express his feelings in verse, he turned up the lamp, took out a small leather note-book which he always carried in his pocket and in it wrote:

“My faith looks up to Thee,  
Thou lamb of Calvary,  
Saviour Divine \* \* \*”

Thinking only of his own need, with no idea whatsoever of writing anything for other eyes to see, with simple trust in his heart, and just between himself and God, he wrote several stanzas. Then he returned the book to his pocket, where he carried it the next day, the next week, the next month and for many months, reaching for it and repeating his verse whenever he wanted new assurance of his Heavenly Father’s help and comfort.

It was on a February morning two years later when Ray Palmer, now an established young professor of 24, had occasion to return to Boston on a business trip, and, with an idle hour to spend, decided to call upon the owner of the store where he had worked for so many years as clerk and general handy man.


It was with keen disappointment he found that the place had changed hands. Just outside the door, however, he bumped squarely into a gentleman whom he had known for some time — the organist and composer Lowell Mason. Stopping on the street corner, surprised and delighted to see each other, the two exchanged stories of what each had been doing. Then Mason remarked that he was about to publish a new hymnal and needed one more sa-

cred song.

“I don’t know what it would be,” Ray Palmer replied, “unless perhaps you would like a simple verse I wrote two years ago to carry in my pocket.”

Producing his notebook, he displayed the poem which no one else had ever seen. He had never thought of it as having great meaning for anyone but himself; he was amazed to see tears come into Lowell Mason’s eyes as he read the lines.

“It’s one of the most inspiring things I’ve ever read,” the composer exclaimed. “I will be more than grateful if I may have it for my book. A tune for it is already in my mind!”

It was not long after this that Ray Palmer was called into the ministry. He worked for the Lord until his death in 1887. He wrote many fine hymns but never one as great and inspirational as the first one. 

### **How Christianity Began.**

Christianity began with one great fact, and we read John’s description of this fact: “The Word was made flesh and dwelt among us” (Jn. 1:14.).

God knew our human frailties and brought down all His power and greatness into the Man Christ Jesus, so that we could look right at Him and know the Father.



## And Your Occupation is ... Mother?

A few months ago, when I was picking up the children at school, another mother I knew well rushed up to me. Emily was fuming with indignation.

“Do you know what you and I are?” she demanded.

Before I could answer, and I didn't really have one handy, she blurted out the reason for her question. It seemed she had just returned from renewing her driver's license at the County Clerk's office. Asked by the woman recorder to state her occupation. Emily had hesitated, uncertain how to classify herself.

What I mean is, “explained the recorder, “Do you have a job, or are you just a .....?” “Of course I have a job,” snapped Emily.

“I'm a mother.”

“We don't list ‘mother’ as an occupation ... ‘housewife’ covers it,” said the recorder emphatically.

I forgot all about her story until one day I found myself in the same situation, this time at our own Town Hall.

The Clerk was obviously a career woman,

poised, efficient, and possessed of a high-sounding title like official Interrogator or Town Registrar. “And what is your occupation?” she probed.

What made me say it, I do not know. The words simply popped out. “I'm a Research Associate in the field of Child Development and Human Relations.”

The clerk paused, ballpoint pen frozen in midair, and looked up as though she had not heard right. I repeated the title slowly, emphasizing the most significant words. Then I stared with wonder as my pompous pronouncement was written in bold, black ink on the official questionnaire.

“Might I ask,” said the clerk with new interest, “just what you do in your field?”

Coolly, without any trace of fluster in my voice, I heard myself reply, “I have a continuing program of research (what mother doesn't) in the laboratory and in the field (normally I would have said indoors and out). I'm working for my Masters (the whole darned family) and already have four credits (all daugh-

ters).”

“Of course, the job is one of the most demanding in the humanities (any mother care to disagree?) and I often work 14 hours a day (24 is more like it). But the job is more challenging than most run-of-the-mill careers and the rewards are in satisfaction rather than just money.”

There was an increasing note of respect in the clerk's voice as she completed the form, stood up, and personally ushered me to the door.

As I drove into our driveway, buoyed up by my glamorous new career, I was greeted by my lab assistants — ages 13, 7, and 3.

Upstairs I could hear our new experimental model (6 months) in the child-development program, testing out a new vocal pattern. I felt triumphant! I had scored a beat on bureaucracy!

And I had gone on the official records as someone more distinguished and indispensable to mankind than “just another mother.”

Motherhood ... what a glorious career. Especially when there's a title on the door.

\* \* \*

### The Images of a Mother:

4 Years of age — My Mommy can do anything!

8 Years of age — My Mom knows a lot! A whole lot!

12 Years of age — My Mother doesn't really know

quite everything.

14 Years of age — Naturally, Mother doesn't know that, either


16 Years of age — Mother? She's hopelessly old-fashioned.

18 Years of age — That old woman? She's way out of date!

25 Years of age — Well, she might know a little bit about it


35 Years of age — Before we decide, let's get Mom's opinion.

45 Years of age — Wonder what Mom would have thought about it?

65 Years of age — Wish I could talk it over with Mom. 

## Carl McIntire Dies At 95

Carl McIntire, 95, a firebrand fundamentalist who founded two conservative denominations after being defrocked by the Presbyterian Church in 1936, died on March 19 in a hospital near his home church in Collingswood, New Jersey.

Through a newspaper, **The Christian Beacon**, and a radio program, The 20th Century Reformation Hour, McIntire reached a world-wide audience of Christians over more than two decades. At the height of the Cold War, he was a virulent anti-Communist — but he once said that global Communism was not as serious a threat as a worldwide takeover by the Roman Catholic Church. 



# The Independence of the Local Church

By Chester E. Tulga

1. The New Testament presents only one type of local church: an independent, local assembly under the direction of the Spirit of God and under the authority of Christ, the Head of the Church. Its relationships are purely voluntary, but a deep sense of kinship with other New Testament assemblies is felt and manifested. There is no earthly authority over a New Testament church.

2. The doctrine of the independence of the local church is rooted in the competency of the individual Christian to ascertain the will of God for himself, the necessity for freedom to accept responsibility, and the accountability which individuals and groups have to God for their policies and actions.

3. The New Testament church has the right to own its property free from all outside entanglements, denominational or otherwise; to select its own pastoral leadership; to ordain those called into its ministry; to select its own objects of benevolence; to choose for itself its own religious fellowships; to safeguard its faith; to reject


error and to discipline the unruly. It must be free in order that it may give its primary loyalty to Jesus Christ and the Word of God, instead of ecclesiastical authority and the programs of men.

4. Individual local churches should voluntarily associate themselves together in Christian fellowship and in Christian tasks whenever such cooperation is desirable or necessary for the larger work of Christ. Such fellowship must be based upon a common faith and common spiritual objectives. The local church has the right to associate itself with other churches or to refrain, and it has the right to discontinue any associations for reasons deemed sufficient by itself.

5. Organized denominationalism, depriving individual churches of their freedom or coercing free churches to abandon their freedom, often prevents local churches from meeting their full responsibility before God for purity of faith and life and full loyalty to the program of the Word of God. Organized denominationalism invari-

ably views the conscientious dissenter from its programs with disfavor and punishes by discrimination and sometimes ostracism in the case of the ministry. Organized denominationalism invariably produces a loyalty to human leadership which undermines the supreme loyalty to Christ which is the obligation of the church. Organized denominationalism, through the centuries, has a long record of refusing hospitality to the prophets raised up to call it back to God, often forcing them outside the camp in order to obey God. Organized denominationalism glorifies its own program as if it was inspired of God, glorifies its own leadership in disobedience to the Word of God, coerces churches into a blind unquestioning loyalty which paralyzes that spiritual discrimination enjoined by the Word of God. It thus

becomes the foe of that independence of authority which is the birthright of every New Testament church.

6. God's answer to the evils of ecclesiasticism is the independent church of Christ, free to do the whole will of God, free to accept or reject human leaders, free to support or refuse to support human programs, free to fellowship or refuse to fellowship with other groups, free to support a prophetic ministry, free to resist apostasy. God's answer to the apostasy of our day and the unity-at-any-price religious unionism of our day, is the call to return to the New Testament faith, the New Testament church, New Testament methods, and New Testament fellowships. There will be no new Reformation unless there is a return to the New Testament church. 

## Reconciliation And Sanctification.

"The work of Jesus in the world is twofold. It is a work accomplished for us, destined to effect reconciliation between God and man; it is a work accomplished in us, with the object of effecting our sanctification. By the one, a right relation is established between God and us; by the other is the fruit of the re-established order. By the former the condemned sinner is received into the state of grace; by the latter the pardoned sinner is associated with the life of God. How many

express themselves as if when forgiveness, with the peace which it procures has been obtained, all is finished, and the work of salvation complete. They seem to have no suspicion that salvation consists in the health of the soul, and that the health of the soul consists in holiness. Forgiveness is not the re-establishment of health, it is but the crisis of convalescence. If God thinks fit to declare the sinner righteous, it is in order that He may by that means restore him to holiness." — Godet

## Seventh-day Adventism

By M. L. Moser, Sr.

Seventh-day Adventists believe and teach that only the ceremonial law was done away with. The Ten Commandments, according to them, is still in force, hence the Law of the Sabbath is still in force. The Old Covenant according to the Seventh-day Adventists, was the Ceremonial Law. The Bible plainly tells us that the Old Covenant was the Ten Commandments.

### The Old Covenant

**I. The Old Covenant was the moral not the ceremonial Law. It was the law as given on the mount to Moses:**

(1) "After the Lord said unto Moses, write these words; for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the *covenant, the ten commandments*" (Ex. 34:27-28).

(2) "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard the voice. And he declared unto you his covenant, which he commanded you to perform, even *ten commandments*;

and he wrote them upon two tables of stone" (Dt. 4:12-13).

(3) "And the Lord delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words, which the Lord spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the Lord gave me two tables of stone, even the *tables of the covenant*" (Dt. 9:10-11).

**II. These two tables of the covenant were placed in the Ark of the Covenant:**

(1) "There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a *covenant* with the children of Israel, when they came out of the land of Egypt" (1 Ki. 8:9).

(2) "And I have set there a place for the ark, wherein is the *covenant* of the Lord, which he made with our fathers, when he brought them out of the land of Egypt" (1 Ki. 6:21).

(3) "And after the second veil, the tabernacle which is called the *Holiest* of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the *covenant*" (Heb. 9:3-4).

(See 7th on page 14)

## The Cooperative Program Unscriptural

By I. W. Rogers

1. The Cooperative Program of the Southern Baptist Convention is unscriptural because, as it has been operated in its present form, it is based on the doctrine that the end justifies the means.

2. The Cooperative Program is unscriptural because gifts made through it are helping to lead the Southern Baptist convention into the National Council of Churches.

3. The Cooperative Program is unscriptural because the leaders of the Program are attempting to take the place of the Holy Spirit in the leadership of Southern Baptist churches and individuals.

4. The Cooperative Program is unscriptural because it centralizes great power in the hands of a very few.


5. The Cooperative Program is unscriptural because it helps to destroy the independence and autonomy of Southern Baptist churches.

6. The Cooperative Program is unscriptural because loyalty to the Program has become the one standard by which Southern Baptists are judged, rather than by their loyalty to the teachings of the Bible and to our Lord Jesus Christ.

7. The Cooperative Program is unscriptural


because it has become the devil's most effective tool by which men in Southern Baptist schools, colleges and seminaries are paid good salaries while they undermine the faith of Southern Baptist young people in the teachings of the Bible.

8. The Cooperative Program is unscriptural because our Lord's mission program for His churches, as plainly given in the New Testament, contains nothing that remotely resembles the Cooperative Program of Southern Baptists.

Here is a bill of particulars, not vague generalities. Here are definite charges that must be faced. 

### "Just Get Rid of That Spider"

At the end of every heart-tugging sermon, the old backslider made his way to the altar and prayed, "Lord, remove these cobwebs of sin from my heart." Every week this backslider went through the same procedure.

Finally a godly brother joined him at the altar. After listening to the backslider's usual prayer, he added earnestly, "Lord, forget about those cobwebs; just get rid of that spider!" 

## The Arrowhead Speaks

By Don N. Kitch

“Evidence of Creation? Isn’t Creation just something you believe? How can you find scientific evidence of Creation?”

Evolutionists routinely say that Creation doesn’t belong in the science classroom because you can’t observe it, and even some Christians wonder whether it’s really possible to find positive proof, or scientific evidence of Creation. Yet, recognizing evidence of Creation is something we do easily and naturally in the normal course of events.

Suppose, for example, you are walking down the creek bed. Once in a while you pick up a pebble with an interesting shape. Perhaps one that reminds you of a shoe or doll. Although these objects have some appearance of design, they are really only what you would expect from time, chance, and the natural processes of weathering and erosion.

But then suddenly you spot among the pebbles an Indian arrowhead. Even if you had no prior knowledge of Indian artifacts, the object would immediately stand out as distinctive. In the pebbles, shaped by time, chance and erosion, contours are rounded and the overall shape follows lines of weakness, mineral variation, and often the “grain”

of the rock. But in the arrowhead the sharply angular chips cut equally across different kinds of minerals. Weak areas are no more worn than others, and the chip line can go either with the grain or across it.

In this case, of course, we are writing only about shaping and molding materials and creating new patterns and arrangements, the kind of creative work we usually associate with human craftsmen. But the evidence of such creative activity is really based on logical *influence* from the kind of relationship actually *observed*, and such scientific inference from observations can also be extended to other objects, even when the identity of the creative agent is unknown. Astronomers and government officials are right now considering spending billions of dollars on a search for intelligent life in outer space, convinced that they can tell the difference between signal patterns produced spontaneously and those sent out with deliberate intent.

Let us consider another example. Can aluminum fly? Will mixing it with rubber and gasoline make it fly? Of course not — unless you arrange all these ingredients in just the right way to make an airplane. And what makes the airplane fly? The wings? The engine? The pilot? None of these can fly by themselves. In fact (though don’t think of this on your

(See **ARROW** on page 24)

## What Constitutes Baptist Loyalty?

By Nile Fisher, Dayton, OH

There is a great deal being said these days about loyalty and cooperation. The growing tendency in Baptist ecclesiasticism is to raise standards by which local churches are judged in respect to their “Baptist loyalty.” And thus we hear such statements as: “They are loyal Southern Baptists;” “They are loyal Regular Baptists,” and so on.

All this raises the question, What is Baptist loyalty? Is it a loyalty to certain Scriptural *principles*, or loyalty to an existing denominational *program*. If a church is true to those convictions of Scripture that have made Baptists a distinct people, but does not support the program of the convention or association, is that church a loyal Baptist church or not? With some, that seems to be the \$64,000 question.


To us it seems to be a simple matter.

*In the first place*, a New Testament church has no higher authority than Christ, her head.

*In the second place*, no other authority can Scripturally challenge or equate itself with Christ, the head.


*Therefore*, if a church is loyal to Jesus Christ in those things revealed concerning her doctrine and practice, she is a loyal New Testament church — a

loyal Baptist church, and is not required to replace that loyalty, or divide that loyalty, or yet, to identify that loyalty with the support of some Baptist Associational Program, as good as that program may be.

We heard a great deal at Rochester about loyalty and cooperation. The impression was left that it was next to “naughtiness” to not go all out for a program. We are not criticizing denominational programs as such, but are raising a warning. Let us keep it clearly in mind, brethren, *program loyalty is not necessarily Baptist loyalty!* And when a church interprets loyalty to Christ and His cause in the terms of loyalty to “our great program,” it is misplaced loyalty and will lead to ruin, as witnessed by Baptist history. 

### Sweetest Music From Smallest Birds

Have you ever thought of it, that only the smaller birds sing? You never heard a note from the eagle in all your life, nor from the turkey, nor from the ostrich. But you have heard from the canary, the wren, and the lark.

The sweetest music comes from those Christians who are small in their own estimation before the Lord. 



### Bakersfield To Put Its Trust In God.

— Sometime in the next few months, letters proclaiming “In God We Trust” will be affixed to the brick-and-metal walls of City Hall in Bakersfield, Calif. That the City Council of church-filled Bakersfield decided to place the national motto on a public building is no surprise. “We are doing something great tonight,” the councilwoman Jacquie Sullivan who suggested the posting said when it was overwhelmingly approved a few weeks ago. ... The dissension reflects the changing nature of a town that is deeply rooted in oil, agriculture and the Bible Belt—but now also has a Hindu temple and a mosque. It mirrors as well some national uncertainty over how and where to draw the line between church and state. ... After all, Sullivan, author of the proposal, and others point out, “In God We Trust” has been the national motto since the 1950s and been stamped on American coins since the Civil War. Religious wording is chiseled into the stone of federal buildings in Washington. A new Michigan law encourages placement of “In God

## World News Roundup

We Trust” on public buildings. The Virginia legislature just passed a bill requiring the state’s public schools to post the phrase in a prominent place. Some school boards in Florida have done the same thing. Sullivan said “We are so concerned in not wanting to exclude, we have given up a lot of our heritage and the right to hold firm and stand firm for what the majority believes in,” she said. Sue Benham was the only council member to vote against the motto placement. She is a part-time public defender who has been in office less than two years. Along with Baptist, Assembly of God and Pentecostal churches, Bakersfield has a Hindu temple, a Sikh temple and an Islamic center.

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**“God Bless America”?** Dave Hunt writes: “To gain God’s blessing cannot be as simple as saying ‘God bless America.’ Yet in all the memorial services and confident expressions of God’s favor, scarcely a word has been said about man’s failure to obey what God has written upon every conscience. America has thrown God out of public schools; ridicules, maligns and misrepresents Him in film and media; murders babies in the womb by the

millions; flaunts before Him rampant fornication, homosexuality, divorce, pornography and all manner of evil — then asks His blessing!” — CC

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### “Gay-on-Gay” Violence Is the Real Danger For Homosexuals.

— The people who present the most ominous threat of violence to homosexuals are not Christians or conservatives, but other homosexuals, per a new Justice Department report (Choice4Truth). It shows that 10 percent of domestic violence from 1993-1999 were males who were violent toward male partners. Surveys in the last decade have shown that homosexuals are 2 percent of the population which would mean they are five times more likely to be victims of, or perpetrators of, domestic violence than other U.S. males. FBI “hate crime” statistics now show that efforts to silence all opinions disapproving of homosexuality in order to stem some widespread danger are not warranted. — CC

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**N.O.W. Asks Moore To Resign Over Lesbian Ruling.** — Christian Coalition of Alabama Pres. John Giles applauds a unanimous ruling of the Ala.



State Supreme Court, which denied a lesbian mother custody of her children. In agreeing that the mother’s same-sex relationship made her unfit for custody, Chief Justice Roy Moore wrote, “common law designates homosexuality as an inherent evil, and if a person openly engages in such a practice, that ... alone would render him or her an unfit parent.” Moore went on to say in his written concurring opinion that homosexuality is “abhorrent, immoral, detestable, a crime against nature, and a violation against the laws of nature (3/4 C. News). The radical National Organization for Women demands Moore’s resignation. — CC

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### China Eradicates Religion It Can’t Control.

— Red China is determined to eradicate all religion it cannot control. Top communists, despite denials, endorse the arrest, harassment, torture, and killing of people — especially Christians — for their political and religious beliefs. Documentation of 22,000 cases

(See **WNR** on page 11)

# La Voz Del Desierto



## El Cristiano Y La Música

Por María T. Curet, Redactora

Dios creó la música con el único propósito de que le adoraran a Él (Salmo 150). Pero, Satanás utiliza la estrategia de pervertir la música para utilizarla en contra de Dios y de Su Iglesia. Algunos temas que se incluyen en la letra de las canciones son: sexo, escapismo (es acción negativa hacia la vida, depresión y suicidio), satanismo, drogas, violencia y exaltación al satanismo de

las religiones orientales, entre otros temas.

También, hoy en día, la mayoría de las canciones contienen mensajes subliminales (mensajes que a simple vista no nos damos cuenta de que están en las canciones, pero que nuestro subconsciente los capta, y nos afectan posteriormente de muchas maneras).

Además vemos que algunos cantantes o grupos de música reflejan una imagen negativa ante la sociedad ya sea por su

aparición física, por sus nombres artísticos individuales o como grupo y por los comentarios que hacen de sí mismos y de su forma de vida. Por otro lado, vemos que son muchas las personas que son adictas a la música y que pasan mucho tiempo oyendo música en vez de hacer cosas productivas.

Algunos consejos para seleccionar música sana son:

1) Los padres deben enseñarles a sus hijos el

propósito con que fue creada la música y aconsejarles acerca de qué tipo de música deben oír, para que así en el futuro puedan “separar la paja del trigo” y escoger música que le agrade a Dios y que no les afecte su vida cristiana (Prov. 22:6).

2) Los jóvenes debemos pedirle a Dios dirección cuando vayamos a comprar algún cassette o CD de música, y pedirle que nos

(Vea **MUSICA** en la pág 10)



## Sexo-Drogas Y Rock'n Roll

Por Félix M. González Bulgalá

Este es el lema el cual, los mismos seguidores del rock secular, creen que está vinculado con la música rock. Desde sus comienzos el rock'n roll ha atraído a la audiencia juvenil con su ritmo sencillo, rítmico y de golpeteo. Varios padres no querían escucharla para ese entonces y todavía no quieren que sus hijos la escuchen, quizá por alguna buena razón.

Fue en 1951 que Alan Freed, un disk jockey de la radio de Cleveland, estaba buscando un término para

describir la respuesta frenética de los jóvenes a una nueva manía musical. Freed encontró su frase en una expresión popular para la fornicación: rock'n roll. El término tuvo acogida, y el ritmo continuó. Una cosa si es cierta, la connotación sexual permaneció y el temor de muchos es que la frase encaja muy bien en la música para ser simplemente una coincidencia.

Además muchas de las estrellas del mundo eléctrico del rock reflejan

una imagen negativa ante la sociedad, ya sea por su apariencia física, por sus nombres artísticos individuales o como grupo y por los comentarios que hacen de sí mismos y de su forma de vida. Muchas de sus canciones apelan a la perversión sexual, al odio, al uso de drogas, al homosexualismo, a la rebelión contra el gobierno y la religión, y apoyan el ocultismo y de vez en cuando el satanismo. Es fácil pues, explicar por qué ha habido un aumento tan

marcado en suicidios de niños y jóvenes, en abortos, en degeneración sexual, en inmoralidad, en el uso y abuso de drogas, en homicidios, en el número de madres solteras y desajustes mentales. Sin embargo parece ser que Satanás no trata muy bien a sus siervos, ya que muchos de ellos han llevado una vida desperdiciada camino a una muerte temprana y trágica, terminando así en

(Vea **ROCA** en la pág. 10)


**MUSICA...**

(Viene de la página 9)

muestre si esa música afectará nuestra vida como cristianos y nuestro testimonio, para que así oigamos música que nos edifique y que sea del agrado de Dios (Rom. 8:26; 2da Cor. 6:17).

3) También debemos tener cuidado, qué tipo de música cristiano compramos, ya que hoy en día existen varios cantantes o grupos cristianos que tratan de imitar a los cantantes inconversos, agradando a los hombres en vez de a Dios. Además debe ser una que vaya de acuerdo con nuestras creencias o doctrinas religiosas, y que también no afecte nuestro testimonio como cristianos (1ra. Tess. 5:21).

4) Por último, debemos preferir escuchar música cristiana antes que oír "música del mundo", ya que esta última en nada nos edifica y en ningún momento alaba a Dios (Mateo 6:33; 1ra. Pedro 3:11-12).

Aprovechemos bien el poco tiempo que nos queda aquí en la Tierra (orando, leyendo la Biblia, congregándonos como Iglesia, predicando y alabando a Dios como El se merece), porque sabemos que su Segunda Venida a esta tierra está cerca (Santiago 5:8). 

**ROCA ...**

(Viene de la página 9)

el infierno (Isaías 30:1; Apocalipsis 21:8).

Aquellos cristianos que escuchan esta clase de música, comprando las cintas o atendiendo a los conciertos, también están ayudando a que se recluten multitudes de jóvenes a una adoración literal a Satanás. Ningún verdadero cristiano puede continuar haciendo eso (Mateo 6:24; Amós 3:3). Hasta la revista **Time** observó en cierta ocasión que "en un sentido, todo el rock es revolucionario. Mediante su sistema de percusión y sonido, ha rechazado siempre implícitamente las restricciones y ha celebrado el libertinaje y la sexualidad" (**Time**, 3 de enero de 1969). Esto nos lleva a una pregunta: ¿Tiene derecho un cristiano, cuyo cuerpo es "templo del Espíritu Santo" (1ra. Corintios 6:19), a exponerse aun por un momento a esta clase de música que puede conducirle a tales consecuencias? La respuesta del cristiano debe ser evidente. Por mucho que le guste la música, ello no justifica que se rodee de música cuyas filosofías y valores están en oposición blasfema al único que es "Rey de reyes y Señor de señores" (Apocalipsis


19:16).

El profesor William Shafer, un sociólogo no cristiano, dice: "Lo que es innegable acerca del rock es su poder hipnótico. Ha embalizado a millones de jóvenes alrededor del mundo y transformado sus vidas." ¿Entiende ahora por qué los jóvenes se esclavizan por esta clase de música lo cual es incorrecto? (2da Pedro 2:19) No es precisamente el ruido. Es un ritmo cuidadosamente construido, capturando sus cuerpos y cautivando sus mentes.

Algunas personas admiten que el rock duro o pesado (heavy metal), no es bueno, pero que sólo escuchan rock suave. Sin embargo, así como el drogadicto empieza con la marihuana y termina con la heroína muchos adictos del rock pesado empezaron con el rock suave. Y ese ritmo selvático del rock, todavía está ahí, no importa cuán bonito lo disfracemos como "rock suave." Como dijo un predicador: "Rock fue concebido en los ritos satánicos de la selva y traído por los rebeldes cultistas del rock. Rock no es música, sino una religión. Rock es la carne, que no puede agradar a Dios." "Rock (Roca), es algo blasfemo porque ha escogido un nombre que es uno de los preciosos nombres de nuestro gran Salvador (*la verdadera Roca*)."

Asegúrate de que el mal es reemplazado por el bien. Eso podría significar mejor música, música que


glorifica a Dios, y "no participéis en las obras infructuosas de las tinieblas, sino más bien reprendedlas" (Efesios 5:11).

¡Demuestra tu lealtad a Jesucristo, la verdadera Roca, y Él pondrá una nueva canción en tu corazón! 

## Sermones Largos O Cortos

Cierto miembro de una iglesia tenía la costumbre de murmurar y de acusar a su pastor de que hacía sermones demasiado largos. Un día, hablando con otro miembro mucho más piadoso y fervoroso que él, recibió una respuesta que le hizo pensar y retener su lengua. La réplica del hermano fue:

"Es cierto que el pastor a veces se olvida del reloj, pero me temo que la razón de que tú lo notes tanto es porque tus oraciones por él quizá sean demasiado cortas."

El apóstol Pablo siempre suplicaba a los miembros de las iglesias a las cuales escribía que no se olvidasen de orar por él. Este ha de ser el interés de todos los cristianos que acuden a las iglesias, orar por sus pastores (Romanos 15:30). 

### Pass It On!

We would appreciate it if our readers would pass the information on to others that The Baptist Challenge is now available on the Internet.

**Iglesia Bautista El Redentor**  
**Central Lafayette #17, Arroyo, PR 00714**  
**(787) 839-3669 y (787) 839-5792**  
**Marcos A. Curet, Pastor**

WNR . . .

(Continued from page 8)

provide irrefutable evidence that the “new” China is up to its old repressive tricks. — CC

\* \* \*

**ABWE Missionary Seeks \$35 Million From U.S.** — Missionary Jim Bowers whose wife and infant daughter were killed last year when their plane was mistakenly shot down by a Peruvian fighter jet is seeking \$35 million in compensation from the U.S. government. The plane was targeted in a joint U.S.-Peruvian operation when Peruvian officials mistook it for drug smugglers. The pilot was injured but survived. — CC

\* \* \*

**The UN Is Not Our Friend.** — The United Nations conducted 33 peacekeeping missions in 28 countries from 1996 to 2001, with 15 still underway as of Jan. 2002 (3/11 USN&WR). The U.S. pays 27 percent of the rising cost, and provides troops and arms to the UN’s global police force. When UN Sec’y General Kofi Annan recently accepted the Nobel Peace Prize, he avowed more concern for the security of the jihad states than the United States and warned the Bush administration against planning further attacks on Iraq and other terrorists. Fight terrorism we must, but

does it make sense for us to use up our armaments in UN “peacekeeping” missions while rogue-nation sponsors of terrorism continue to stockpile theirs to use against us? — CC

\* \* \*

**Marriage Between Man, Transsexual Ruled Invalid.** — A marriage between a man and a transsexual woman is not valid in Kansas, the state Supreme Court declared Friday in a case that was watched by advocates for transsexuals. J’Noel Gardiner’s right to inherit half of her late husband’s estate had been challenged because she was born a man. A lower court ruled that the woman’s sex at the time of marriage was the crucial issue. But a unanimous Supreme Court ruled that under state law, J’Noel Gardiner is not a woman and cannot marry a man. — DMN

\* \* \*

**No Socialists At This Summer Camp.** — When it comes to choosing a summer camp for the kids, some parents care as much about political philosophy as they do about summer fun. Some successful summer camps stress youth activism as a way of promoting the liberal agenda. On the other end of the spectrum, some camps base their programs on conservative ideals and principles. Robert Welch University, located in Appleton Wis., runs sev-

eral summer camps in the anti-Communist tradition of the John Birch Society, which the late Robert Welch founded. Young adults (14-19) are taught the same principles that have been part of American culture for 230 years, said Alan Scholl, the director of youth services and summer camps at Robert Welch University. The principles taught at the Birch-influenced, week-long camps include “the idea that rights come from God; that our Constitution is a negative document intended to control government rather than people, and that people have God-given rights and that the role of government is simply to protect those rights,” Scholl said.

\* \* \*

**Religious Police In Saudi Arabia Cause Death of 14 Girls.** — Religious police in Saudi Arabia are accused of forcibly preventing teenage schoolgirls from fleeing a burning building, because the girls were not dressed according to the strict Islamic code enforced in that country. Some of the girls were beaten by members of the feared Commission for the Promotion of Virtue and Prevention of Vice, who also stopped men from entering the school grounds to rescue the girls, according to reports in the Saudi media. Fourteen girls aged between 12 and 15 died and another 50 were injured in last week’s tragedy,

which reportedly has shocked the country. The press reports and public criticism come as a rare challenge to the powerful Islamic establishment. ... The fire broke out at the 31st Girls Middle School in Mecca, Islam’s holiest city at a time when more than 800 girls were attending classes in the building. Fleeing the flames, the girls were not dressed in the headscarves and long black robes required under the kingdom’s interpretation of Islam to maintain modesty. Saudi press reports say members of the religious police, known as “mutaween” in Arabic, tried to prevent firemen and paramedics from entering, on the grounds it would be sinful for the men to approach girls not suitably attired. The Al-Eqtisadiyah newspaper quoted civil police officers as confirming religious police had blocked the gate. Some eyewitnesses spoke of three religious policemen “beating young girls” as they tried to flee, because they were not covered from head to toe. Adding to the problems was the fact the gates were locked — a routine practice aimed at enforcing strict segregation of the sexes. Most of the 14 died were killed in a stampede as the frightened girls tried to escape.

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**Phillips 66 Pulls Porn From Circle K Stores.**

(See WNR on page 12)

**WNR...**

(Continued from page 11)

Several months ago, Phillips Petroleum Co. purchased 2,300 Circle K convenience stores in 18 southern states. It had been policy of those stores to carry "sophisticate" (pornography) magazines, which was in direct conflict with the policy of Phillips 66 stations, as reported by Family News in Focus. David Caton, with the Florida Family Association, urged Phillips to enforce its own policy in the newly acquired Circle K stores. He did not get an immediate reply, and was concerned that other oil companies might think there was a green light on porn magazines now, and put them on their shelves. After a strong criticism was mailed to Phillips, a spokesman for the newly acquired stores said, "It was just a matter of getting around to it ... after all, it is really a corporate decision" (which takes time). Caton added that not one of the 10 largest convenience store chains now sells pornography. — Religion Today.

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**Induced Abortions Connected To Breast Cancer.** — A public interest law firm says it is disappointed but not surprised that a California judge has dismissed a lawsuit seeking to have Planned Parenthood disclose "truthful and accurate" information about the connection between induced abortions

and breast cancer. The Michigan-based Thomas More Law Center announced Wednesday it will appeal the March 18 ruling dismissing that lawsuit. "I am deeply disappointed," said Pat Gillen, associate counsel of the Thomas More Center. "This decision was handed down despite the testimony of six experts...[who] agreed that induced abortion does increase the risk of breast cancer, and that Planned Parenthood's statements on this issue were false and misleading." Three women sued Planned Parenthood, not for money, but to force Planned Parenthood to tell women about the abortion-breast cancer link. Richard Thompson, chief counsel with the Thomas More Law Center, said, "Big abortion has spared no expense to conceal the truth about this grave risk to women...Just as it took big tobacco several decades before they acknowledged the risks associated with their products, so too big abortion appears willing to sacrifice the health of women for the sake of profits." — CNS

\* \* \*

**NBC Reverses Decision on Liquor Advertising.** — NBC has backed off its plan to run advertisements for hard liquor. In a statement released Wednesday, NBC said House and Senate committees had asked it to reconsider its decision. "We have agreed to do that," the statement said. In fact, at least one congressional

committee was planning to hold hearings on NBC's liquor advertising policy later this year. Various advocacy groups and beer advertisers also opposed NBC's decision to run ads for hard liquor. Advertising sales are improving, and that may also have prompted NBC to abandon its controversial decision. — (CNS)

\* \* \*

**State Wants Court To Say Life Begins At Conception.** — In a broad attack on legalized abortion, Kansas lawmakers voted to ask the state Supreme Court to declare that life begins at conception. Abortion opponents hope the court will rule that a fetus has basic constitutional rights. The Kansas House voted 70-50 Thursday to direct the attorney general's office to file a lawsuit asking the Kansas Supreme Court to make the declaration that life begins at conception. — DMN

\* \* \*

**Sex And Violence Falling Fast On Prime-Time TV.** — Television is cleaning up its act, according to one Washington media watchdog group. According to a study conducted by the Center for Media and Public Affairs (CMPA), television entertainment contains 29 percent less sex and 17 percent less violence than just two years ago. With less sex and violence in the primetime television hours,

the ratings system for television programming has also become more accurate, the group said. ... CMPA released statistics that show cable television has seen a decrease in sexual material as "it averaged 15 racy scenes per hour compared to 22 in 1998-1999, marking a 32 percent decline." Melissa Caldwell, director of research and publication for the Parent's Television Council (PTC), said that while things may be looking up, it is too early to make judgments on whether or not Hollywood has cleaned up its act. According to Caldwell, less sexual content does not always indicate that television is cleaning up its act. "Although there may be less sexual material on TV now, what's there is worse or more graphic and explicit," she said. — CNS

\* \* \*

**PETA Billboard Angers Conservatives.** — A new billboard campaign by People for the Ethical Treatment of Animals that features the Virgin Mary breast-feeding an infant Jesus has been rejected in Mississippi and has drawn outrage from conservatives. The billboard, part of PETA's "Dump Dairy" campaign, shows the Virgin Mary and Jesus with the words, "If it was Good Enough for Jesus ..." followed by the phrase, "The Breast is Best —

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**WNR . . .**

(Continued from page 12)

DumpDairy.com.” The animal rights group believes that harvesting cow milk injures cows and is bad for people. Bruce Friedrich of PETA said what he finds “seriously offensive” is that mothers are robbing baby cows of their mothers’ milk and harming children in the process. He denied that the ads were offensive.

\* \* \*

**New Jersey Public School History Textbooks Omits Pilgrims and Founding Fathers.**

— Newly revised standards for history courses in the New Jersey public schools omit the Pilgrims and the Mayflower, as well as founding fathers George Washington, Thomas Jefferson, and Benjamin Franklin. Not only are the public schools opposed to the Bible and Jesus Christ, but they are also prejudiced even against the history of their own country. They are anti-Christian and anti-American. Last year, the New Jersey state legislature rejected a measure that would have required simply that public school students recite part of the Declaration of Independence! The American public educational system has been overrun with humanism and political correctness, which is one of the many reasons why Christian parents should educate their children at home or in private schools.

**Turkish Christians Ordered To Close Places of Worship.**

— Under orders from the Turkish Interior Ministry, local authorities in nine provinces of Turkey have launched judicial proceedings questioning the legality of designated places of worship used by some 40 small Protestant church groups across the country. Since late November, provincial police authorities have delivered formal notifications to 23 congregations of Turkish Christians in Istanbul, Ankara, Diyarbakir, Bursa and Mersin, declaring that their rented or purchased places of worship are in violation of municipal building laws. Addressed by name to the church leader of each “so-called house church,” the notices declared tht the church’s meeting places violate established zoning laws. The congregations were informed that if they continued to meet in a place not officially zoned for religious use, legal action would be taken against them. Court cases on these charges are already in process concerning Protestant groups in Izmir, Istanbul, Mersin and Gaziantep. The sweeping action against Turkey’s evangelical churches, only a handful of which meet in so-called “recognized” church buildings constructed decades ago, was ordered by Ankara last August 17 in a directive titled “requests to open places of worship.”

**Mormons Break Into Top Five Largest U.S. Churches.**

— The church of Jesus Christ of Latter-day Saints for the first time has been listed among the top five largest churches in the United States. The Salt Lake City-based church, popularly known as the Mormons, ranked fifth among the 25 largest U.S. churches, according to the 2002 Yearbook of Canadian and American Churches compiled by the National Council of Churches. The Roman Catholic Church maintained its No. 1 spot, with 63.6 million reported members. The largest Protestant church, in the No. 2 spot, remains the Southern Baptist Convention, with 15.9 million reported members. The United Methodist Church placed third, with 8.3 members in the United States. In the No. 4 spot is the Church of God in Christ, a predominantly black Pentecostal church with 5.4 million members. Latter-day Saints, with 5.2 million members, placed fifth.

\* \* \*

**Surviving Twin Follows Abortion.**

— A Midlands, England mother who had an incomplete abortion and gave birth to a surviving twin has received a five-figure sum in compensation. However, Kim Nicholls, from Staffordshire, says she does not know how she is going to explain to her surviving daughter that she might have had a brother or sister. ... The doctor who treated her ..., Dr. Sen

Supta, has agreed to pay her the five-figure sum after she sued him for criminal negligence. — Pro-Life Infonet.

\* \* \*

**“Choose Life” License Plate Legal.**

— A judge threw out a pro-abortion lawsuit ... challenging Florida’s “Choose Life” license plate, which abortion advocates argue is a state-sponsored religious message. ... Judge Nikki Ann Clark dismissed the case..., saying the plaintiffs failed to prove the plate was unconstitutional. “No facts are alleged to support the conclusory assertions of excessive government entanglement with religion,” Clark wrote. ... “We have always believed this suit had no legal merit,” said Elizabeth Hirst, pro-life Governor Jeb Bush’s press secretary. “People make a personal choice to display the ‘Choose Life’ license plate. It is their right as an individual.” — Pro-Life Infonet

\* \* \*

**Christian Facing Death Sentence in Pakistan.**

— Ayub Masih, who is waiting the death sentence in Pakistan for allegedly blaspheming Muhammad, has been granted a hearing by the Supreme Court. Masih was jailed in 1996 and has been kept in solitary confinement on death row since April

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WNR . . .

(Continued from page 13)

1998. the Supreme Court hearing should be held within the next month or two. "Although no Christians are known to have been executed under the blasphemy law, some have died while in custody and many remain in detention, according to Pakistani human-rights groups." — FBIS

\* \* \*

### British School Loses Battle Over Paddling.

— A private Christian school lost its High Court battle ... for the right to spank unruly pupils with parental consent. The Christian Fellowship School in Liverpool claims a 1998 government ban on corporal punishment in schools is "out of sync" with the wishes of the public and infringes the rights of Christians to practice their beliefs. The school went to court seeking a judicial review of the legislation and questioned whether it applied to independent private schools. Parents and teachers also argued that corporal punishment was part of their religious doctrine and that the ban breached their rights as enshrined in the European Convention on Human Rights. Judge Patrick Elias said the 1998 ban applied to all schools. The act showed a "clear intention to abolish corporal punishment in all schools, including all independent schools," he said.

"It does not infringe the rights of any of the claimants." — Sword of the Lord.

\* \* \*

### Sudan Bows To International Pressure.

— Sudan has heeded international calls and reduced the death sentence of a young Christian woman to flogging. In December a Sudanese court found 18-year-old Abok Alfa Akok guilty of adultery and had originally sentenced her to death by stoning. The trial had several irregularities. It was conducted in Arabic, a language the woman does not understand, and she was not given an interpreter. Akok claims that she was raped. Further, the man in the case was acquitted by the same court, even though it is obvious that two parties are required for the crime of adultery. — FBNS

\* \* \*


### Pat Summerall: His New Life.

— As the final seconds tick off the NFL game clock, players stream off both sides, to meet at midfield, form a circle, and kneel in prayer. "That's when the camera would pull back for that wide shot, then quickly cut away to the NY studio," noted Pat Summerall, 71, as reported by Baptist News. He had tried to persuade people "up in the booth" that down there on the field is one of the most non-covered stories in sports — players praying together. "There

were unwritten rules about that sort of thing 40 or 50 years ago in the National Football League ... Today there are prayer groups inside and outside locker rooms." Summerall almost drowned in alcohol before drying out in 1992. Then, at age 66, he found new life in the "waters of baptism." Now, as he enters a new stage of his media career, he is trying to figure out how to tell both sides of his story. His pastor says this: "I know one thing — God has a purpose for Pat's life and his talents." — Christian News. [Editor's note: Pat Summerall was place-kicker for the University of Arkansas Razorbacks, then led the New York Football Giants in scoring in 1958 (64), 1959 (90), 1960 (71) and 1961 (88).]

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### Half of Roman Catholic Priests May Be Homosexuals.

-- According to Donald Cozzens, the president of a Roman Catholic seminary, and himself a priest, and the author of **The Changing Face of the Priesthood**, at least half of the Roman Catholic seminarians and priests are homosexuals. — *Christian News* 

7th . . .

(Continued from page 7)

### III. We must differentiate between the ordinances, the sanctuary and the covenant.

We must not confuse here. The word "Old" is

important: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary" (Heb. 9:1).

**IV. Jesus is the Mediator of a New Covenant** established upon better promises (Heb. 8:6), "and to Jesus, the mediator of the new covenant" (Heb. 12:24).

In Second Corinthians 3:1-18 we have a contrast between the Old Covenant and the New Covenant:

1. Old written on tables of *stone* (vs. 3); New written in our *hearts* (vs. 3).

2. Old of the *letter* (vs. 6); New of the *spirit* (vs. 6).

3. The letter *killeth* (vs. 6); The spirit *giveth life* (vs. 6).

4. Ministration of *death* (vs. 7); Ministration of the *spirit* (vs. 8).

5. Came with *glory* (vs. 7); exceed with *glory* (vs. 7).

6. Passeth away (vs. 11); remaineth (vs. 11).

7. Done away in Christ (vs. 14); Where the Spirit of the Lord is, there is liberty (vs. 17).

### Statements of the Scripture Concerning the Law

1. *Is against us*. "Blotting out the handwriting of ordinances which was against us" (Col. 2:14).

2. *Cannot justify*. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness without the

(See 7th on page 15)

7th . . .

(Continued from page 14)

law is manifest, being witnessed by the law and the prophets" (Rom. 3:20-21).

3. *Is unto death.* "But now we are *delivered from the law*, that being dead wherein we were held; that we should serve in newness of the spirit and not in the oldness of the letter" (Rom. 7:6); "And the commandment which was ordained unto life, I found *to be unto death* (Rom. 7:10).

4. *A yoke of bondage.* "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the *yoke of bondage*" (Gal. 5:1).

5. *Is not of faith.* "But the law is *not of faith*" (Gal. 3:10).

6. *Condemns.* "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all the things which are written in the book of the law *to do them*" (Gal. 3:10).

### The Sabbath Law In Particular

No commands concerning the Sabbath until the days of Moses (Ex. 16:26). Belongs to God (Ex. 16:26). Given to the Jews (Ex. 31:12-17) "My Sabbaths", "Ye shall keep", "children of Israel", "Sign between God and the Jews, not between God and the Gentile. Not one single Scripture requiring Gentiles to keep the Sabbath. Laws concerning the Sabbath: if

the Sabbath is binding, the laws concerning the Sabbath are binding.

1. No work of any kind (Ex. 31:14).

No fire to be kindled (Ex. 35:3).

No gathering of sticks (Num. 15:32-36).

No buying or selling (Neh. 10:31).

No bearing of burdens (Jer. 17:21).

Lists of sins in the New Testament fail to mention Sabbath breaking. Would Seventh-day Adventists fail to include Sabbath breaking?

Thirteen sins mentioned (Mk. 7:21-22).

Nineteen sins mentioned (Rom. 1:28-31).

Seventeen sins mentioned (Gal. 5:19-21).

Eighteen sins mentioned (2 Tim. 3:1-4).

*Sabbath-breaking not mentioned once.*

What is the New Testament preacher to preach? The New Testament commands a preacher to preach: Christ, 23 times; Word, 17 times; Kingdom, 8 times; Law, not once; Sabbath not once.

But some will say "Christ kept the Sabbath." Certainly! Christ was a Jew, made under the law. "But when the fulness of the time was come God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). Purpose: "To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:5).

Our salvation not by the deeds of the Law:

"Not by works of righteousness which we have done but by his mercy he saved us (Tit. 3:5).

"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast" (Eph. 2:8-9).

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Christ is the end of the law for *righteousness* to the believer: "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4).

### The New Testament and the Sabbath

(1) *We must not let any judge us.* "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Col. 2:16-17).

(2) *Paul was afraid the Galatians were not saved because they observed the Sabbath.* "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and

years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11).

(3) *There is no law of the Sabbath today. One man worships on one day, another on another day.* "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks" (Rom. 14:5-6).

We worship on the Lord's day not the Sabbath. The Lord's day is the first day of the week not the seventh. His appearances were on the first day of the week. Pentecost was on the first day of the week. Collection in New Testament churches was on the first day (1 Cor. 16:1).

*The question of meats: All meats are clean today.* It is purely a matter of taste. God hath cleansed all meats.

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain ves-

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sel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him against the second time, What God hath cleansed, that call not thou common" (Acts 10:9-15).

All creatures are good today. One of the signs of the last days is the coming in of doctrines that command to abstain from meats:

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to *abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving" (1 Tim. 4:1-4).

Systems such as Seventh-day Adventism substitute a *system* of bondage for the *liberty* of the gospel of Christ. The New

Testament offers salvation upon the condition of repentance toward God and faith in the Lord Jesus Christ (Acts 20:21).

To tell men that in order to be saved they must observe certain laws and regulations is to pervert the gospel and to bring one's self under the curse of God:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-9).

To tell men that they must keep the Sabbath in order to be saved is to go back under the law as given to Moses, takes one completely out from under grace, from Christ and dooms and damns the souls of men forever. *Men are saved, if saved at all, by Jesus Christ.* Not by what man does but by the finished work of Jesus Christ. Hear the Scripture:

"He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn. 3:36).

"For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"For God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

"Then said they unto him, What shall we do that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (Jn. 6:28-29).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn. 5:24).

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30-31).

*Concerning Sin's Penalty.* Seventh-day Adventism denies that the punishment fell upon Jesus Christ. Satan according to Seventh-day Adventism is to bear the final penalty. We quote from Mrs. White's book "The Great Controversy Between Christ and Satan":

"It was seen also that while the sin-offering pointed to Christ as a sacrifice, and the highest represented Christ as Mediator, *the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will be placed.* When the high priest by virtue of the blood of the sin offering removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, *by virtue of his own blood, removes the sins of his people from the heavenly*

*sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment must bear the final penalty.* The Scapegoat was sent into a land not inhabited, never again to come into the congregation of Israel. So will *Satan* be forever banished from the presence of God and his people and *he will be blotted from existence in the final destruction of sin and the sinner.*"

In this blasphemous statement we see several things:

1. That Christ did not bear the sins of the believer.

2. That the final penalty for sin will be borne by Satan.

3. That Satan is to be blotted out of existence.

4. That unrepentant sinners will be blotted from existence.

5. That sins are kept in the sanctuary until the close and then laid upon Satan.

The Scripture tells us that:


1. "So Christ was once offered to bear the sins of many;" (Heb. 9:28).

2. "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24).

3. "And we know that he was manifested to take away our sins" (1 Jn. 3:5).

The Scripture again tells us that:

1. "Fire that shall never be quenched" (Mk. 9:43).

"These shall go away into everlasting punishment but the righteous into life eternal" (Mt. 25:46). 

## What Do The Baptists Believe?

We hear a great deal of glib talk about “our historical Baptist position.” Whenever it serves our purpose we appeal to “our historic Baptist position.” When it does not serve our purpose we ignore “our historic Baptist position.” While the Scriptures are the final judge of any “position” it is certainly of great value to know what that position was.

The following article was published as a tract by the American Baptist Publication Society and was generally acceptable in those days that preceded the organization of the Northern [now American] Baptist Convention. Neither the Society nor the Convention now subscribes to these principles. — Chester E. Tulga.

My Dear Friend: — I am not surprised that you wish to know something about the doctrines of the Baptists. We are sometimes much misrepresented; so that I feel a pleasure in complying with your request. The following are our sentiments, and if you compare them with the Scripture references, I think you will find that they agree with the word of God.

1. The revealed, though incomprehensible doctrine of the *Trinity*, or, the existence of the divine persons of the *Father*, *Son*, and *Holy Ghost*, in the unity of the Godhead. Into this

adorable name we are baptized on a profession of our faith (Mt. 28:19).

2. The true and proper deity of the Lord Jesus Christ, the eternal Son of God, and the mysterious union of the divine and human natures in His glorious person (Mt. 1:23; Jn. 1:1, 14).

3. The divinity and personality of the Holy Spirit (Acts 5:3-4).

4. The perfection, as well as the inspiration of the Holy Scriptures; and the right of private judgment, as the inalienable privilege of every man in all matters of religion (2 Tim. 3:16-17; 2 Pet. 1:21).

5. Eternal, sovereign, *personal election* (Rom. 8:28-34). Particular redemption, or the purchase of the church by the blood of Christ (Acts 20:28; Jn. 10:15). The total depravity of all men by nature (Psa. 51:5; Rom. 3:18). Effectual calling, through the regenerating influence of the Holy Spirit (Jn. 6:37). The perseverance of true believers, in faith, and holiness, to the end of life (Jn. 10:28; 18:9).

6. Free justification by the righteousness of Christ imputed to all who believe in Jesus (Rom. 3:24-28; Phil. 3:9).

7. The moral law is still binding, as a rule of life (Mt. 5:17-18; Rom. 7:12; 1 Tim. 1:8).

8. That all sinners, without distinction, should be invited to come to Jesus

for salvation, and that all who believe in him shall be saved (Mk. 16:15-16).

9. That a church is a voluntary society, composed of baptized believers, having for its officers only pastors and deacons; and that pastors, who preach the gospel, are to be supported by the free-will contributions of those who receive it (Phil. 1:1; 1 Cor. 9:7-14).

10. That the baptism of credible believers, and them *only* by immersion (Mk. 16:16; Acts 2:41; 8:12, 36-38; Rom. 6:4), and the partaking of bread and wine in the Lord’s Supper (Mt. 26:26-30), are ordinances to be observed till Christ come; and that baptism must precede union with the church and the observance of the latter ordinance (Acts 2:41-42).

11. That the members of a Christian church are to be distinguished by their holy walk, and their obedience to all Christ’s commandments; that their attention to these is to be quickened and maintained by public teaching and mutual exhortation; but those who are disobedient to any of them, are to be admonished, and if they continue disobedient to be suspended, or excluded, from church-fellowship (Tit. 3:8; 2 Thess. 3:6, 14-15).


12. We believe in the eternal blessedness of the righteous after death (Lk. 23:42-43; 2 Cor. 5:6-8); in the resurrection of the dead in a final judgment (Rev. 20:12-13); and in the eternal misery of all who die in

unbelief (Mt. 25:46; Jn. 3:18).

Our churches, by delegation, and our brethren in the ministry, by common agreement, meet together to converse on topics connected with their own usefulness, the prosperity of our churches, and the enlargement of the kingdom of Christ. If difficulties occur, they consult the word of God, pray for divine direction, and ask each other’s advice.

From the days of John the Baptist *until now*, there have been Baptists; but lately the Lord has given them much increase. In the many blessings we have received we greatly rejoice, but take shame and humiliation to ourselves, that we have, in many respects, been so slothful, so deficient in the self-denial, activity, and devotedness, which we have exercised. While, therefore, we “thank God, and take courage,” we say from the heart: “Not unto us, O Lord, not unto us, but unto thy name be all the glory.”

Wishing prosperity to all who love the Savior in sincerity and truth, and praying that we may all be faithful unto death,

I am, dear friend, yours sincerely. 

Some people’s religion is so spiritual that they cannot endure to hear of money and they faint at the sound of a collection.  
— C. H. Spurgeon.

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terms of equivalent import. The elders of the church of Ephesus are termed (Acts 20:24) *overseers* — in the original *episcopos* — the word generally translated “bishop” if, indeed, “bishop” may be called a translation. It is so evident from the Scriptures that bishops and elders are identical that it is the wildest folly to call it in question. This, however, is not the place to enlarge on this topic.

Presbyterianism recognizes two classes of elders — *preaching* elders and *ruling* elders. The pastor and ruling elders of a congregation constitute what is called the “Session of the church.” The “Session” transacts the business of the church, receives, dismisses, excludes members, etc. From the decisions of a Session there is an appeal to the Presbytery, which is composed of preaching and ruling elders. From the action of a Presbytery there lies an appeal to a Synod; and from the adjudications of the Synod there is an appeal to the General Assembly, whose decrees are both final and irresistible. These Presbyteries, Synods, and General Assemblies, are often termed “church courts,” the “judicatories of the church,” etc. The friends of Presbyterianism, no doubt, deem their form of government most expedient and satisfactory; but to believe it Scriptural, must

be as difficult as to admit the substitution of baptism for circumcision. Where is it intimated, in the New Testament, that churches composed Presbyteries, and Presbyteries Synods, and Synods General Assemblies, and that there is an appeal from the lower to the higher “courts”? While Presbyterians, therefore, talk and write about the *expediency* of their form of government, they ought to say nothing of its *Scripturality*. It is unquestionably a better government than the Episcopal; but it is not the government established by Jesus Christ. It will be readily seen that Episcopacy and Presbyterianism imply that many local congregations enter representatively into the composition of what is termed “the church.” Hence we often hear of the “Episcopal Church of the United States of America,” the “Presbyterian Church of the United States,” etc. The local religious communities in all parts of the nation where Episcopacy prevails, are considered as constituting the “Episcopal Church.” So of Presbyterianism. So of Methodism, North and South.

*The Baptist Church of the United States* is a phrase which ought never to be used — which can never be used with propriety. There are thousands of Baptist churches in the United States, but they do not constitute one great Baptist Church of the United States. They differ materially and fundamen-

tally from Episcopal, Presbyterian, and Methodist churches. They are all independent of one another, so far as the exercise of governmental power is concerned. Every local congregation, united in church fellowship, is as complete a church as ever existed, and is perfectly competent to do whatever a church can of right do. No one congregation is at liberty to interfere with the affairs of another.

Every Baptist church is an independent and a pure democracy. *The idea of independence should be earnestly cherished while that of consolidation should be as earnestly deprecated.* Agreeably to the view now presented, we read in the New Testament of the churches of Judea, the churches of Galatia, the churches of Macedonia, the churches of Asia, etc., etc., but we never read of the church of Judea, the church of Galatia, etc. There is not the remotest reference to a church commensurate with a province, a kingdom, or an empire. This view of church extension and consolidation was *post-apostolic*, palpably so. There are no people who recognize more fully than Baptists the fact that the phrase, “kingdom of Christ,” implies that He is King — He is Monarch — He is Autocrat. In ordaining the laws of His kingdom He did not allow the impertinent interference of men or angels. There is no human or angelic legislation in the kingdom of Christ.

Churches organized according to the New Testament model are required to execute the laws of Christ. To do this they must of course first decide what the laws of Christ are; and they are so plain that there need be no misapprehension.

It may be said, therefore, that the churches of Christ are invested with *judicial* and *executive* power, but they have no *legislative* power. Ecclesiastical legislation — such as is allowed in many Pedobaptist organizations — is perfectly abhorrent to the spirit of the gospel. Churches are executive democracies, organized to carry out the sovereign will of their Head. I cannot here resist my inclination to express my views in the language of my friend and brother, Dr. J. M. Peck. Referring to Baptists, he says:

“Their theory of church government embraces two great and apparently opposite principles:

“**First** — That the *kingdom of Christ*, in its *visible* form on earth, is a *pure monarchy*. Christ is King and Lawgiver. He needs not the aid of man, nor will He endure human legislation in any form. He has not merely given a few vague and general rules, and left His people to work out all the discordant plans of government that prevail at this moment in Christendom. Both by precept and in the inspired records of the primitive

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churches, there are examples for every class of cases that necessity ever requires. The legislation in His kingdom is all Divine.

**“Secondly,** — His kingdom, in its organized state of small communities, each managing its own affairs in its own vicinage, is a *pure democracy*. *The People — the whole people*, in each community, choose their own officers — receive and expel members — conduct all business as a body politic — decide on all questions of discipline, and observe all the institutions of Christ. Were they to institute a *representative*, or any other form of government, they would depart from the law book, and soon be involved in as many difficulties as their neighbors.”

*Congregationalism antagonizes with Episcopacy and Presbyterianism, and distinctly recognizes these truths:*

**1. That the governmental power is in the hands of the people.**

It resides with the laity, in contradistinction from Bishops and Elders; I mean to say that Bishops and Elders are incapable of doing anything without the concurrence of the laity.

**2. The right of a majority of the members of a church to rule.** When the will of the majority is ascertained, it becomes the minority to submit.

**3. That the power of a church cannot be trans-**

**ferred or alienated, and that church action is final.**

*The power of a church cannot be delegated.* There may be messengers of a church, but there cannot be delegates. *No church can empower any man, or body of men, to do anything which will impair its independency, or militate against its democratic sovereignty.*

These are highly important principles, and while the existence of the Congregational form of church government depends upon their recognition and application, it is an inquiry of vital moment: Does the New Testament recognize these principles? For if it does not, whatever may be said in commendation of them, they possess no obligatory force. I refer to the New Testament, because it would be unjustifiable to go to the Old, to ascertain the form of government established for Christian churches. Jesus Christ, in instructing the apostles how to train the baptized disciples, says: “Teaching them *to observe all things whatsoever I have commanded you.*” He does not say “All things that *Moses* commanded,” but “all things whatsoever I have commanded.” The apostles enjoyed His teachings during His ministry, and the “forty days” intervening between His resurrection and ascension, He employed in “speaking to them of the things pertaining to the kingdom of God.” It may be said that Paul

was not with Christ during His ministry, and did not enjoy the advantage of the “forty days” instruction. This is true, but his deficiencies, as compared with the other apostles, were evidently supplied by direct revelations from Heaven. It will be seen, therefore, that the apostles themselves, had no *discretionary* power. They were to teach an observance of “all things” their Lord and Master had “commanded” — no more, no less. Whatever they taught under the influence of inspiration, must have accorded with the teachings of the Savior. Whatever they did, as inspired men, may be considered as done by Him.

Does the New Testament then inculcate the foundation principle of Congregationalism: namely, *that the governmental power of a church is with the people, the members?* Let us see:

It was *certainly the province of the apostolic churches to admit members into their communion.*

In Romans 14:1, it is written: “Him that is weak in the faith receive ye, but not to doubtful disputations.” What is the meaning of the first clause of this verse? Its import is obviously this: Receive into your fellowship, and treat as a Christian, the man who is weak in faith.” The paraphrase of Barnes is: “Admit to your society or fellowship; receive him kindly,” etc. There is unquestionably a command —

*Receive ye.*” To whom is this command addressed? To Bishops? It is not! To the “Session of the church,” composed of the Pastor and “Ruling Elders?” No! To whom then? To the very persons to whom the Epistle was addressed, and it was written “to all that be in Rome, beloved of God, called to be saints.” No ingenuity can torture this language into a command given to the officers of the church in Rome. The members of the church, whose designation was “saints,” were addressed and commanded to “receive the weak in faith.” It was their business to decide who should be admitted into their religious community; and, Paul, under the impulses of inspiration, says: “Him that is weak in the faith, receive ye.” It was, of course, their duty to withhold their fellowship from those who had no faith.

The right of the apostolic churches to exclude members from their fellowship, evidently implied their right to receive members into their fellowship. It is inconceivable that they had the right to exclude, and not the right to receive members.

*I now proceed to show that the New Testament churches had the right to exclude unworthy members, and that they exercised that right.*

In 1 Cor. 5:1-5, we read as follows: “It is reported commonly that there

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is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

It is worthy of remark, that while Paul "judged" that the incestuous man ought to be excluded from the church, *he* did not exclude him. There are those in these latter days, who are called ministers of Christ, who, if they had lived then, might have excluded him, if the Corinthian Church, knowing its prerogative, had not protested against any infringement of its sovereignty, by so arbitrary an exercise of ministerial power. The apostle Paul, however, did not exclude the guilty man. He had no right to do so. He did not claim the right. Hence, when he said to the "churches of Galatia," "I would they were cut off who trouble you," he did not

cut them off, though he desired it to be done and advised that it should be done.

It is worthy of notice, too, that the members of the Corinthian church could not, in their *individual capacity*, exclude the incestuous man. It was necessary to their action in the premises, that they should be "gathered together." They must assemble as a church, and exemplify the spirit of a *pure democracy*. Thus assembling, "the power of our Lord Jesus Christ" was to be with them. They were to act by His authority, and execute His will; for He makes it incumbent on His churches to administer discipline.

In the last verse of the chapter referred to, Paul says: "Put away from among yourselves that wicked person." Here is a command, given by an inspired man, requiring the exclusion of an unworthy member from the church at Corinth. To whom was the command addressed? To the official members of the church? No, but "unto the *church* of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

The right of a church to exclude from its communion disorderly persons is recognized in 2 Thess. 3:6, "'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc. This command was addressed "to the church of

the Thessalonians." To "withdraw" from a "disorderly brother," is the same thing as to exclude him. There is a cessation of church fellowship.

I have not referred to Matthew 18:17 because I shall notice it in another place. The reader will see, upon examination, that the passage clearly implies the power of "the church" to perform the act of excommunication, by which the member cut off, becomes as a "heathen man, and a publican."

**The apostolic churches had the power and the right to restore excluded members who gave satisfactory evidences of penitence.**

In 2 Cor. 2:6-8, the "incestuous man" is again referred to, as follows: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him."

The apostle manages this case with the greatest tenderness and delicacy. He refers to the excluded member without the least reference to the disgraceful offense for which he was excluded. "Sufficient," says he, "is this punishment," etc. That is, the object of the excommunication had been accomplished. The church had shown its determination not

to connive at sin, and the excluded member had become penitent.

But the point under consideration is, that the apostle advised the restoration of the penitent offender. Paul could no more restore him to the church than he could exclude him from it, in the first instance; but he says: "I beseech you that ye would confirm your love toward him." The power to restore was with the church, and Paul solicits an exercise of that power. The great apostle, in saying, "*I beseech you*," etc., bows to the majesty of democratic church sovereignty. He virtually admits that nothing could be done unless the church chose to act.

In this connection, one fact should be carefully observed: The power of the Corinthian church to restore this excluded member, is unquestionable. The fact which deserves notice, is that the power in the apostolic churches to restore excluded members, implies the power of receiving members, and also the power of excommunicating. Now, if the New Testament churches had the power and the right to do these three things, they must have had the power and the right to transact any other business coming before them. There surely can be nothing of more vital importance to the existence and the interests of a church than the reception, exclusion and restoration of

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members. There are no three acts whose influence on the organic structure of a church is so great, and these acts the apostolic churches undoubtedly performed. Here I might let the argument for the foundation principle of Congregationalism rest: but there is other proof of the New Testament recognition of that principle.

In the first chapter of the Acts of the Apostles there is an account of the election of Matthias to the apostleship. He was to succeed Judas, the traitor. The most natural inference is that Matthias was chosen by the "one hundred and twenty disciples," mentioned verse 15. These disciples were, no doubt, the church to which the three thousand converts were added on the day of Pentecost. The laity must have been held in high estimation by Peter, if called on in conjunction with the apostles themselves to elect a successor to Judas.

In Acts 6 there is reference to the circumstances which originated the deacon's office, and also to the manner in which the first deacons were appointed. We read as follows: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called *the mul-*

*titude of the disciples* unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, *brethren, look ye out among you* seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and the ministry of the word. And the saying pleased *the whole multitude; and they chose* Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles: and when they had prayed, they laid their hands on them."

The italic words in these verses are those to which I call special attention. It will be seen that the apostles referred the matter of grievance to *the multitude of the disciples* — directed the *brethren to look out seven men* — that the saying pleased *the whole multitude* — that *they chose*, etc. The democracy of the whole arrangement is as clear as the sun in heaven.

In Acts 14:23 there is mention made of the ordination of elders in every church, as follows: "And when they had ordained them elders in every church and had prayed with fasting, they commended them to the Lord, on whom they believed." Tyndale's translation is decidedly better — comes much nearer to the

meaning of the original. With the orthography modernized it is as follows: "And when they had ordained them seniors *by election*, in every congregation," etc. The word in the original, here translated ordained in our common version, literally means "to stretch forth the hand," as is the custom in most Baptist churches when a vote is taken. Tyndale well puts in the words, "by election," for the churches doubtless elected their elders by the popular vote. He also states in his "Rights of the Church," as quoted by Coleman in his "Church Without a Bishop," p. 63, that the Greek word referred to (*cheirotones*, from *cheir*, the hand, and *teino*, to extend or stretch forth) is interpreted (as he interprets it) by Erasmus, Beza, Diodati, and those who translated the Swiss, French, Italian, Belgic, and even English Bibles, *till the Episcopal correction*, which leaves out the words *by election*, as well as the marginal notes, which affirm that the apostles did not thrust pastors into the church through a lordly superiority, *but chose and placed them there by the voice of the congregation.*"

Every one can readily imagine why the "*Episcopal correction*" was made. A faithful translation would give the laity an influence which the "Episcopal clergy" are of course unwilling to allow. The word *cheirotones* is used but twice in the New Testa-

ment — in the passage under consideration, and in 2 Cor. 8:19. In the latter it is translated "chosen" — that is "by the churches."

The word in Acts 14:23, certainly means that elders were chosen, appointed not without, but by means of the suffrages of the churches. Barnes well remarks: "It is said, indeed, that Paul and Barnabas did this. But probably all that is meant by it is, that they presided in the assembly when the choice was made. It does not mean that they appointed them without consulting the church; but it evidently means that they appointed them in the usual way of appointing officers, by the suffrages of the people."

In view of all these facts, I argue that, according to the New Testament, the officers of a church are chosen by the church. No one church has the right to choose officers for another. No combination of churches has the right. Every church is as independent in its action as if it were the only church in the world. Every church is an *executive democracy* whose business it is to carry out the will of her Divine Head.

In support of the fundamental principle of Congregationalism, the following facts are stated: The "whole church" — the "brethren" — are named in connection with the "apostles and elders." Acts 15:22-23, "Then pleased it

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the apostles and elders, *with the whole church*, to send chosen men," etc. "And they wrote letters by them after this manner: The apostles, and leaders, *and brethren*, send greeting," etc. The laity of the church at Jerusalem acted as well as the apostles and elders.

The churches of apostolic times sent forth ministers on missionary tours. When Antioch received the word of God, the church at Jerusalem "sent forth Barnabas, that he should go as far as Antioch," etc. Acts 11:22. His labors were successful — "much people was added to the Lord" — and at a subsequent period the church in Antioch sent out Saul and Barnabas, who made a long journey — performed much labor — returned and reported to the *church* "all that God had done with them (Acts 13:1-3; 14:26-27). With what deferential respect did these ministers of the gospel treat the church that sent them forth! The apostles, so far from exercising lordship over the churches, did not control their charities. This is seen in Acts 5:4; 11:29-30; 1 Cor. 16:1-2; 2 Cor. 9:7. The churches selected messengers to convey their charities. See 1 Cor. 16:3; 2 Cor. 8:18-19; Phil. 2:25; 4:18.

A second principle of Congregationalism, to which I have referred, is *the right of a majority of the members of a church to rule,*

*in accordance with the laws of Christ.* In 2 Cor. 2:6 it is written: "Sufficient to such a man is this punishment, which was inflicted of many." A literal translation of the words rendered "of many" would be "by the more" — that is, by the majority. McKnight's rendering is, "by the greater number." If, as has been shown, the governmental power of a church is with the members, it follows that a majority must rule. That is to say either the majority or minority must govern. But it is absurd to refer to the rule of the minority. That a majority must rule is so plain a principle of Congregationalism, and so plain a principle of common sense, that it is needless to dwell upon it.

A third truth, as already stated, recognized by the Congregational form of church government is, *that the power of a church cannot be transferred or alienated, and that church action is final.*

The church at Corinth could not transfer her authority to the church at Philippi, nor could the church at Antioch convey her power to the church of Ephesus. *Neither could all the apostolic churches delegate their power to an association, or synod, conference or convention.* The power of a church is manifestly inalienable; and if this be true, church action is final.

That there is no tribunal higher than the church is evident from Matthew 18:15-17. The Savior lays

down a rule for the adjustment of private differences among brethren. "If thy brother shall trespass against thee," etc. If the offender, when told of his fault, does not give satisfaction, the offended party is to take with him "one or two more, that in the mouth of two or three witnesses every word may be established." But, if the offender "shall neglect to hear them," what is to be done? "Tell it to the church." What church? The aggregate body of the redeemed? This is absurd. I ask again, What church? Evidently the particular congregation to which the parties belong. If the offender does not hear the church, what then? "Let him be unto thee as an heathen man and a publican." But can there not be an appeal to an association, or presbytery, or conference? No! There is no appeal! Shall an association, or presbytery, or conference, put the offender back in church fellowship, when the church, by its action, classed him with heathens and publicans? This is too preposterous. What kind of fellowship would it be? A church, by excluding a member, declares that member unworthy of fellowship. Will it be asked, what is to be done if the action of a church does not give satisfaction to all concerned? I answer, do what is done when the action of a Presbyterian General Assembly, or Methodist General Conference, or an Episcopal General Conven-

tion, does not give satisfaction. There must be a stopping-place. There must be final action. Baptists say, with the New Testament before them, that the action of each local congregation of believers is final. Pedobaptists, with the exception of Independents and Congregationalists, deny the "finality" of church action. Who are right? Let those who oppose the Baptist form of church government show anywhere in the New Testament the remotest allusion to an appeal from the decision of a church to any other tribunal. It cannot be done. There were not tribunals in apostolic times analogous to modern presbyteries, synods, general assemblies, conferences, etc. Let those who affirm that there were such tribunals adduce the proof. On them rest the burden of proof. But to furnish this proof is as difficult as for "a camel to go through the eye of a needle."

Baptists have ever regarded every church as complete in itself, independent, so far as its government is concerned, of every other church under heaven. They have watched with jealous eye all encroachments on church sovereignty. For their sentiments on baptism — its subjects and its action — and their views of church government, they have been persecuted, tortured, put to death. Their blood has flowed like wa-

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## BAPTIST . . .

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ter. From their ranks have been taken myriads of martyrs, who, having endured "much tribulation," are now before the throne of God. But the principles of the Baptists still live, and will live; for they are indestructible. Fire, sword, prisons, racks, gibbets! What say you? If these principles were destructible, would ye not have destroyed them long since, and have blotted out "their memorial" from under heaven? They are divinely vital principles: they will not, they cannot die.

The view which I have presented of the independence of the apostolic churches is so obviously in accordance with the facts in the case, that distinguished Pedobaptists have been forced to concede it. Hence, the learned Mosheim, a Lutheran, and a bitter enemy of Baptists, speaking of the first century, says: "the churches, in those early times, *were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rules and its own laws; for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them.*"

Archbishop Whately, a

dignitary of the Church of England, referring to the apostolic churches, says: "*They were each a distinct, independent community on earth, united by the common principles on which they were founded, and by their mutual agreement, affection and respect; but not having any one recognized Head on earth, or acknowledging any sovereignty of one of these societies over others.*" Again "A Church and a Diocese seem to have been for a considerable time *co-extensive and identical.* And each church or diocese, (and consequently each superintendent,) though connected with the rest by ties of faith, and hope, and charity, seems to have been (as has been already observed) perfectly independent, as far as regards any power of control."


This is strong testimony from a Lutheran and an Episcopalian. They would have given a different representation of the matter, if they could have done so consistently with truth. They virtually condemned their denominational organizations in writing what I have quoted.

I might refer to Neander, Dr. Barrow, Dr. Burton, and I know not how many other Pedobaptists, who have expressed themselves, in substance, as Mosheim and Whately have done; but it is needless. I am not dependent on the testimony of church historians. I make my appeal to the New Testament of our Lord and Savior Jesus

Christ. If all the church histories in the world said that the monarchical or aristocratic form of church government was maintained from the death of the apostle John onward, I would not be moved by it, as long as the New Testament represents every church as a democracy fully competent to transact its own business. "To the law and to the testimony."

Americans reject with scorn the idea of the divine right of kings. They endorse the doctrines of that sublimest of uninspired documents — the "Declaration of Independence." They say, "all men are created free and equal." One man has as much right to be King or President as another — that is, no one has the right till the people confer it. The people are the depositary of power. Now, if all men are created equal, can it be supposed that Jesus Christ, in giving His churches a form of government, contravened the great principle recognized in creation? Is this supposition reasonable? Certainly it is not. What says Christ (Mt. 23:8; Lk. 22:24-26) "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." "And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so."

The Redeemer suppressed all the risings of ambition in the minds of His disciples — assuring them that they were brethren — on an equality — *and positively forbidding everything like the exercise of lordship and authority.* Christianity reduces none of its votaries to ciphers. It teaches them all that they are immortal creatures — personally responsible to God. It attaches importance and dignity to man; for, while it deeply humbles him before God, it does not degrade him before his fellowman. Far, very far from it. *Those know little of the genius of Christianity who tamely submit to ministerial domination* whether among Papists, Protestants, or Baptists. But enough.

The view of church government given in the preceding pages I sincerely believe accords with the teachings of the New Testament. Baptists maintain this form of government. *Therefore I am a Baptist.* I might give other reasons for being a Baptist, but in the discourse which has been expanded into this treatise, I presented only the three on which I have now dwelt. I have chosen to confine myself to the points discussed in that discourse — namely, the subjects and the action of Baptism, and the force of church government. Whatever others may think of my Three Reasons for being a Baptist, they are to my mind, amply satisfactory; and here I lay down my pen. 

## Fellowships And Conferences

### BURKBURNETT, TX

May 27, 2002, Calvary Baptist Church, 108 N. Preston, Burkburnett, TX 76354, Johnny Dowell, Pastor.

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### WICHITA, KS

June 3-5, 2002, Lincoln Baptist Church, 7801 E. Lincoln, Wichita, KS 67207, Vernon L. Lindbloom, Pastor.

\* \* \*

### SIoux FALLS, SD

October 7-9, 2002, Empire Baptist Temple, 412 S. Hawthorne, Sioux Falls, SD 57104, Ron Tottingham, Pastor.

### WEB . . .

(Continued from page 1)

The embarrassment to local leaders of the conservative denomination signals an emerging Internet-age problem — what can happen to a Web site you don't need anymore.

The Baptist site's purchase by a hard-to-track owner came in November, after the *Indiana Baptist* switched its Web location to [www.scbi.org](http://www.scbi.org), the Internet home of the State Convention of Baptists in

Indiana.

"We didn't want to pay for two domains, so we closed the account on the first," said Chip Bayer, director of communication for the state convention. "When we closed the account, boom, this is what happened."

Instead of links to Christian evangelism and missionary work, the site offers customers entry into the Bad Girls Club or a pay-per-view look at look at Puritan Sex.

Officials at the Southern Baptist headquarters, 900 N. High School Road, warned about 300 agencies with a Web link to the Indy Baptist.

The site could be bought back, but a link indicates its new owner — unidentified through the easy anonymity of Internet communication — won't consider anything under \$550.

That's too far above the \$70 that state Baptists previously paid for its sites.

When the Indiana Baptist didn't renew its address, it was purchased on Nov. 19.

VeriSign's database search shows the site is now registered to "Allen Ginsberg," who lists a Russian home about 180 kilometers south of Moscow. "Ginsberg," likely no relation to the dead Beat poet of the '50s, has cropped up in other Internet trademark disputes, including one with the National Hockey League.


— *The Indianapolis Star*

### ARROW . . .

(Continued from page 7)

next flight), an airplane is a collection of non-flying parts! Its property of flying cannot be derived from nor reduced to the properties aluminum, rubber, and jet fuel. Properties of these substances are used, but the ability to fly is really a property only of the total *organization*.

Living systems operate in orderly and understandable ways reflecting God's faithful care of His Creation. These could have no other origin than in the mind of God. Our knowledge of operational mechanisms and organizational patterns point us back to the origin of life by Special Creation.

We can recognize an arrowhead as a manufactured object and distinguish it from pebble shapes reflecting from the ravages of time, chance and erosion. The evidence of Creation is based on what we *know* and *observe* of the relation between matter and design. It provides direct and positive evidence that life on earth was created. The created order itself encourages faith in us, for "*the heavens declare the glory of God; and the firmament sheweth his handiwork*" (Psa. 19:1). What a fantastic "silent sermon"! What a call to faith! The evidence of creation is all about us; how precious when the Creator is with us. Do you know Him as your Savior? 

## Infant Baptism Without Water

I have been interested in the custom that has grown up in some areas of our Baptist family, namely, the dedication of infants. In some places it has all the trappings of an additional ordinance of the church — special dress for the baby (like a christening dress), certificate to the parents, etc. In fact, to my amazement, I find that some parents are fearful lest the child die before such a ceremony is performed, which shows the seriousness with which it is taken.

To show you the understanding of the world in such instances, several years ago a large church in Michigan sent the paper the Sunday notices, among which was the notice of a child dedication ceremony. The church page editor, seeing no difference between it and infant baptism, apparently, blazoned it in large headlines across the top of the page ... "Twenty (?) (I don't remember exact number) babies to be baptized Sunday morning at the Baptist Church!" Needless to say, that pastor was ribbed plenty the next time we Baptist pastors met. But to the laity it seems to serve the same purpose, merely a substitute *sans* water. — Watchman-Examiner

No man ever got lost  
on a straight road  
— Abraham Lincoln.