

# the Baptist CHALLENGE

a voice of independent Baptists

ISSN 8756-9612

VOL. XXXV, No. 1

January 1995

WHOLE NO. 401

## *Campbellite Questions And Baptist Answers*

*By H. Boyce Taylor*

[The following article is the first chapter in a book entitled "**Bible Beliefs Against Hurtful Heresies**" by H. Boyce Taylor. He is also author of the book "**Why Be A Baptist.**" Both books are available from the Challenge Press.]

\* \* \*

Three copies of a little leaflet published by some Campbellite brother have been sent to the writer of late. The leaflet is entitled "*Questions for Baptists.*" At the head of the leaflet is the language of the

### **Satan's Audio-Visuals**

**By Norman H. Wells**

One of the characteristics of a good educational system is they will have excellent audio-visual aids. Satan's religion and educational system has the best — the movies, the television, and the record and tape business.

Almost always when some fundamental preacher or concerned parent begins to become

(See **AUDIO** on page 23)

Apostle Peter exhorting us to "Be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." Believing in the sincerity of those from whom these questions have come, with meekness and yet with delight the writer undertakes to answer these questions.

1. "Why are you a Baptist?" Because Jesus Christ and all His apostles were Baptists, for they were all baptized by the first Baptist preacher.

2. "Where do you find Scriptural authority for wearing the name Baptist?" In Matthew 3:1, God calls the preacher He sent to prepare the material out of which His Son was to organize His church, a Baptist. The only baptism that ever came from heaven; that God the Father ever sanctioned by audible voice; that the Holy Spirit ever approved by a visible manifestation of His presence, that the Lord Jesus, King of Glory, ever submitted to, was Baptist baptism. All other baptisms came from men. No man has followed Christ in baptism, until like his Lord, he has been baptized by a Baptist preacher.

If Jesus had been baptized to induct Him into the priesthood, it would have been done

by a Jewish priest, not a Baptist preacher. The very fact that God sent John to baptize shows that it was something new and not a continuation of an Old Testament rite or ceremony.

3. "Can you give chapter and verse?" Yes! In Matthew 3:1 God calls the man who baptized Jesus, a Baptist. If the Lord Jesus walked sixty miles to get a man, whom His Father called a Baptist to baptize Him, that name ought to be good enough for any follower of His.

4. "Are the disciples of Christ ever called Baptists in the New Testament?" No. They are simply called churches without any distinguishing name, as all churches then were of one faith and needed no name except the church of Jerusalem or Antioch or Corinth or the churches of Judea or of Galatia or of Asia. But let the reader bear in mind, too, that no New Testament church is ever called a Christian church; that the name Baptist came from God, while the name Christian came from the heathen; and that the name Baptist was first used in Judea, during the personal ministry of our Lord, of His forerunner, while the name Christian originated 10 or 12 years after the death of our Lord at the heathen city Antioch.

5. "If so, where?" Nowhere. They are called disciples or believers or brethren or saints or sheep by the Master and the Apostles.

6. "Is it necessary to be a Baptist in order to be saved?" No. Jesus saves, not the church. The blood of Jesus washes away the stains of sin, not baptism (1 Jn. 1:7). Men become children of God by faith in Christ (Gal. 3:26; Jn. 1:12), not by the natural birth (Rom. 9:8; Jn. 1:13), nor by obedience (Rom. 5:19), nor by works (Rom. 4:5), nor by joining the

(See **BAPTIST** on page 4)

### **What I Saw At The Abortion**

**By Richard Selzer**

I am a surgeon. Particularities of sick flesh is every day news. Escaping blood, all the outpourings of disease—phlegm, pus, vomitus, even those occult meaty tumors that terrify—I see as blood, disease, phlegm, and so on. I touch them to destroy them, But I do not make symbols of them.

What I am saying is that I

(See **ABORTION** on page 22)

The Book of Revelation -- Message #24, June 21, 1979

## The Church of Sardis

By M. L. Moser, Editor

*“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.”*  
—Rev. 3:1-6

Now the city of Sardis was a city that was about 30 miles south of Thyatira. As you remember, when we began this study concerning the seven churches, we pointed out to you that they all made roughly a circle, and they were not any of them very far apart. This one, the city of Sardis, is about 30 miles from Thyatira and right on the road to Philadelphia, and was the capital of the province called Lydia. When this letter was written, it was a great and renowned city, known because this is where Croesus accumulated all of his wealth, and the city even became a proverb because of that. It was also noted for its luxury and prosperity.

In spite of all of that, the city had a history of many tragedies and of several great tragedies. For that reason, it was known as the city of death. There were two great invasions, one by Cyrus and then about 320 years later, Antiochus the Great also came in and invaded the city and practically destroyed it as did Cyrus. After this in about the year A.D. 17 there was a disastrous earthquake that occurred that just completely leveled and destroyed the city. As a result of the earthquake and because of the great destruction, the Emperor Tiberius remitted their taxes for five years and in addition, he contributed \$1,700,000 dollars to the city to help them in the rebuilding. Because of this, and all of these destructions, the city really had very little power and very little influence when the Book of Revelation was written. It was in its decline and it was now a city that was dying out, and it probably deserved the name “the city of the dead.”

As in the other cases, this also was a city of idolatry. It was a city that had a patron goddess and her name was Cybele. As you remember, in all of these cities they worshiped many heathen pagan gods. Some of them would have buildings that had been erected similar to the Pantheon and they would have various idols, various gods and goddesses with a section reserved for each one. Well, the patron goddess of this city was Cybele. Now this is a very interesting account concerning the goddess Cybele. We find the introduction into Christianity of the Charismatic Movement or speaking in tongues, because of the worship of Cybele.

This occurred under a man's leadership by the name of Montanus. In the worship of Cybele they had what is referred to as “speaking in tongues,” a kind of an ecstasy type of speak-

ing very similar to what is practiced today in the Charismatic Movement, or the Pentecostal movement. This man, Montanus, was a priest of the goddess Cybele. He was a priest active in all the worship of this one, and he himself spoke in tongues while he was the priest of the goddess Cybele, and he claimed to be her mouthpiece. He claimed that when she wanted to speak to the people that she would come upon him in a supernatural way and then he would begin to speak in tongues and he said that this was her using him as her mouthpiece.

Later on, this man Montanus, became converted to Christianity, and what he did then was to bring this tongue-speaking over into Christianity along with some of the other things that he brought with him at the time. This was the first time in the history of the churches that there had ever been any practice of tongue-speaking like that. It was not the same as that practiced in the New Testament, just as that which is carried on in the Charismatic Movement today, or the Pentecostal movement today is not the same as that which was carried on the days of the New Testament. As a former priest, he began the practice and as a consequence he, his church, and those that were influenced by him, were soon excluded by the true churches, and they had nothing to do with him nor his churches at all. It is unique to note that Montanus acknowledged that his was not a gift of tongues as practiced in the New Testament. He did not even make a claim that he had the gift of tongues as in the New Testament, but he said really that he had become the spokesman for the Holy Spirit. In other words, instead of his being the mouthpiece for Cybele, this goddess, he now

(See **CHURCH** on page 7)

### THE BAPTIST CHALLENGE

(USPS 547-400)

**M. L. Moser, Pastor Emeritus  
CENTRAL BAPTIST CHURCH**

**P. O. Box 25848,  
Little Rock, Arkansas 72211-5848  
mlmoser1@juno.com**

Second-class postage paid at Little Rock, Arkansas

Published Monthly Subscription: Free By Request

POSTMASTER: Send address changes to  
The Baptist Challenge, P. O. Box 25848, Little Rock, Arkansas 72211-5848

Articles carrying the author's byline do not necessarily reflect the editorial policy of the paper.

#### SUBSCRIPTION POLICY

Since **The Baptist Challenge** has no subscription cost, it is being printed as a mission project of the Central Baptist Church of Little Rock, Arkansas. Contributions are appreciated from those who would like to help defray the cost of its publishing. We request that each reader furnish us with a change of address when moving in order to save us the cost of \$.35 charged us by the Post Office. If we receive a Change of Address form from the Post Office, your name will automatically be dropped from our mailing list.

# A Letter From The Editor

Dear Reader:

**The Baptist Challenge** is one of a kind. Of all magazines published, none emphasizes Baptist distinctives like **TBC**. “*World News Roundup*,” a monthly feature gleaned from many sources, covers the news that we as independent Baptists need to know. We live in a day of apostasy, and Baptists have been influenced by the teachers of false doctrine, and we seek to present the truth as Baptists have historically preached it. We emphasize the local church, the practice of Scriptural ordinances, the Pre-millennial return of the Lord, the verbal, plenary inspiration of the Bible, the King James Version, believing that all other versions are perversions. That’s why we have so many who faithfully read **TBC** every month. But now, our costs have gone up as the Post Office continues to raise our postage rates.

As you know, **TBC** has no subscription charge and our circulation is nearly 6,000. We send it free to all who wish to receive it, but there are always some who receive it that do not read it. For this reason, we revise our mailing list periodically and since it has been several years since we last revised it, it is time to do it again. Therefore, we are asking you to notify us if you wish to continue receiving **The Baptist Challenge**. If so, simply notify us and we will keep your name on the mailing list. If you do not wish to receive the magazine, simply do nothing, and we will remove your name. It’s that simple.

The cost of printing **TBC** is much more than the offerings we receive each month, and we do not carry any commercial advertising. In addition, an Associated Press article for December 1 states that second class postage rates will increase 14% as of January 1, 1995 and our postage is high enough as it is. We receive approximately \$600 each month from those who contribute toward the support of **TBC** and the Central Baptist Church and the sale of Challenge Press books makes up the difference. We are thankful for those churches and individuals that contribute, and if there are others who wish to do so, we certainly would welcome your assistance. Perhaps some other churches could include it in their missionary budget. All offerings are used for the printing of **TBC** and Challenge Press books as there are none on salary as all of the workers, most of which are members of Central Baptist Church, do so on a volunteer basis for which we are very grateful.

One way you can help **TBC** is by transferring your long-distance telephone service to LifeLine. This will not only give you cheaper long distance service, but 10% of your long distance bill will be contributed to **The Baptist Challenge**. Please read the special page that we have printed in this issue of **TBC**.

Every month I have more copy to use in **TBC** than we have space for and we simply have to leave it out. However, if there were additional churches to help support **TBC** on a monthly basis, we could enlarge **TBC** from 16 pages to 24 pages. I believe **TBC** is a very valid missionary project, and it would be appreciated if there were those who would consider contributing a monthly offering to **TBC**. The Fellowship Baptist Church of Liberal, Kansas notified us last month that they voted to increase their monthly offering from \$50 to \$75 per month. If we have a few more to do the same, we will be able to enlarge the magazine from 16 to 24 pages. Will you consider this?

We urge you to continue to pray for us as we edit and publish this magazine. Pray that we will be of service to the Lord and to His churches as we seek to print and publish the truth. Remember, if you wish to continue receiving **The Baptist Challenge**, you must notify us within the next three months or you will no longer receive it.

Yours for publishing the truth,  
M. L. Moser, Editor  
(501) 315-0320  
Email Address: mlmoser@earthlink.net

**BAPTIST...**

(Continued from page 1)

church (Acts 2:47). Men are born into the family of God by the new birth, but men are not born into the church. Luke says the Lord added to the church daily "those who were saved." Salvation first, then baptism and church membership.

7. "If so, which kind of a Baptist—there are about a dozen different Baptist denominations?" No kind at all. A sinner is saved by the blood of Jesus before and without baptism, if saved at all. In Exodus 12:13-28, the blood was applied in Egypt; they were not baptized until three days after at the Red Sea (Ex. 14:22; 1 Cor. 10:2). In Romans 4:1-25 Paul shows that Abraham and David were justified by faith without works; and that Abraham's faith in a crucified and resurrected Christ was the same faith that we have today. You ask how could Abraham's faith be in a crucified and resurrected Christ centuries before His birth? Read Romans 4:17 where Paul says on that very question: "Even God who quickeneth the dead and *called those things which be not as though they were.*"

8. "Does believing and obeying the gospel make one a Baptist or simply a Christian?" Believing in Christ makes him a disciple or Christian; obeying God's command to be baptized God's way makes him a Baptist.

9. "Can a man be saved without being a Christian?" Millions were saved from Abel's day on down who were never called Christians. Yet they believed in Christ and in that sense were Christians. No man can be saved without believing in Christ, but millions of Baptists, Methodists, Presbyterians and others, will be in heaven who never wore the name Christian.

10. "Can he be a Christian without becoming a Baptist?" Yes, he can be a Christian without belonging to any church. All children of God are Christians, whether they ever belong to any church or not. We believe there are Methodist Christians, Campbellite Christians, and lots of other Christians who are not Baptists and never will be. But they are some of the kind that Paul says will be saved yet so as by fire (1 Cor. 3:10-15).

11. "Do the same steps that make one a Christian make him a Baptist, too?" No. Repentance and faith make him a Christian;

but it takes New Testament baptism to make him a Baptist.

12. "If the gospel only makes Christians only, does it not require more than the gospel to make Baptists?" The gospel only does not make Christians. Paul said: "Our gospel came not unto you in word only, but also in power and in the Holy Spirit and in much assurance" (1 Thess. 1:5). It takes the gospel and the Holy Spirit to make a man a Christian. It takes a Baptist preacher and a New Testament church to make him a Baptist.

13. "If a person can be saved and become a Christian without 'joining' the Baptist church, is it not unnecessary—a useless institution?" No. A man may be born and live, as a savage used to do, without clothes all his life, but that does not prove that clothes are an unnecessary or useless thing. A man may live without hand or foot or eye or ear, but that does not prove that these are useless adjuncts to man's anatomy. Baptist churches are the most important institutions in this world; for without them the truth would fall to the ground, as they are the pillar and ground of truth (1 Tim. 3:15). Baptist churches, useless institutions? Nay, verily, they are the pillar and ground of the once delivered faith. They are the custodians of the ordinances (1 Cor. 11:2). They are the only institutions that are divine on this earth. Without them Matthew 16:18 has failed of fulfillment. Baptist churches are the only institutions on this earth of which the Lord Jesus is Head and who carry out His last commission as He gave it (Mt. 28:19-20). Baptist churches do not save anybody; but Baptist churches are the only churches on this earth that receive no one but the saved into their membership. Baptist churches will not take anyone to heaven, but a failure to belong to a Baptist church

will cause many saved people to be "called the least in the kingdom of heaven," when they get there, because of their willful disobedience to the plain commands of their Lord (Mt. 5:19). Alexander Campbell said in his debate with McCalla: "From the Apostolic age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced." If Mr. Campbell told the truth, then this world would be without New Testament baptism and new Testament churches, if it were not for the Baptists. Mr. Campbell was not a Baptist when he used those words.

14. "And if no reference to the Baptist church can be found in the New Testament, is it not an unscriptural institution without Bible authority for its existence?" Wrong again, Beloved. There were no other churches in new Testament days but Baptist churches. Alexander Campbell well and truly said: "The church at Jerusalem was a Baptist church; the church at Samaria was a Baptist church."

15. "Is not the Baptist church a human organization deriving its name from, and built upon, the ordinance of baptism?" No. The name Baptist came from heaven, for God called John a Baptist. Baptist churches are built upon the one true and tried foundation, Jesus Christ, that the gates of hell cannot shake (Mt. 16:18).

16. "How then can it be the 'household of God' or church of the New Testament, which is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone?"

Easily. Baptists alone claim Jesus Christ as the Founder and Head of their churches. All

(See **BAPTISTS** on page 5)

## An Apologetic of Premillennialism

By M. L. Moser

This book is a series of four lectures that were delivered in the Annual Bible Conference of the Independent Baptist College of Dallas, Texas.

The author has not attempted a formal presentation of Premillennialism but has developed special reference to four areas in which the opponents of Pre-millennialism have launched their strongest arguments. Chapters include: (1) Origin & History of Pre-millennialism; (2) Daniel's Seventy Weeks; (3) Revelation 20:1-10; and (4) The Rapture. The book sells for \$5.00 postage paid. Order from:

Challenge Press

P. O. Box 25848, Little Rock, AR 72221-5848

**CHURCH...**

(Continued from page 4)

others have human heads and human founders. Baptists alone demand that every one received into their fellowship shall acknowledge the Lordship of Jesus and that He is Head over all things to His churches today. Campbellites have ruling elders usurping the Headship of Christ; and invest their ministry with episcopal authority in receiving members, thereby destroying the democracy and brotherhood of their members. Baptists only acknowledge the headship of Christ in all things.

17. "If John the Baptist founded the Baptist church, are not Baptists the disciples of John, instead of Christ?" No, indeed. John did not found anything. He only prepared the material out of which the Lord Jesus built His own church. No Baptists contends that John founded a church. Jesus did that Himself.

18. "As Baptists claim to take the Bible as their rule of faith and practice, why do they persist in such unscriptural teaching and practice as the following:

(1) "Exhort sinners to the mourners' bench to get religion?" Most of them don't do it. Those who do, do so for the same reason that Philip joined himself to the chariot of the Ethiopian Eunuch, namely, to instruct or teach the sinner how to be saved.

(2) "Declare feelings to be the evidence of sins forgiven?" Because God says so. God says we know we have passed from death unto life because we love. Love is more than feeling, but love has "feelings" and the man who loves, feels it. We believe in a salvation that is better felt than told, too. The child of God can feel a peace that "passeth understanding," but he can't

tell the height nor depth nor length nor breath of any of these experiences. We are sure we know some Campbellites, who have the same kind of salvation we have, namely, one they can feel; and we are awfully sorry for the rest of them who haven't got that kind.

(3) "Insist that we are justified by faith alone — that baptism has nothing to do with remission of sins, that it in nowise concerns our salvation?" Right there our good Campbellite friend gets down to the milk in the coconut. Baptist teach that we are saved before and without baptism; while Campbellites teach no baptism, no salvation. This man is honest enough to

teach old-fashioned Campbellism, which some of them now try to deny. Baptists don't connect baptism with the procuring or appropriating or the assurance of salvation as do real Campbellites, because to do so would make salvation or the new birth to depend on "the will of the flesh" (i.e. the will of the man himself) and the "will of man" (i.e. the will of the baptizer), when in John 1:13 Jesus Christ says plainly that the new birth is neither of the will of the flesh nor of the will of man. We don't connect baptism with salvation because the one book in the New Testament written to sinners, the Gospel of John, does not mention baptism in connec-

tion with the instruction given by Jesus Christ to any inquirer. It does mention faith every time. Baptists do not connect baptism with salvation because they believe that salvation depends wholly upon the finished work of Christ, which doesn't need to be plussed by any sacrament of church or priest. As H. T. Anderson well said, "Baptism for the remission of sins is essentially Romish." Baptists wear none of the toggery or tinsel of Rome. Campbellites get their church salvation, baptismal regeneration, baptism for (in order to) the remission of sins, their teaching that baptism

(See **BAPTISTS** on page 7)

## The Bible, The Baptists, And The Board System

By M. L. Moser and J. A. Scarboro

120 pages of up to the minute information regarding mission systems.

A book originally written by J. A. Scarboro and brought up to date by M. L. Moser, Jr. This book is a must if you are interested in the true Bible plan of doing mission work. Each of the Board systems is discussed and examined in the light of what the Bible has to say.

### *An Appreciated Comment*

Dear Brother Moser:

I want to thank you for your new book "*The Bible, The Baptists, and the Board System.*" You are to be commended for your accurate portrayal of the position of true, independent, Baptists. This is a much needed book as it sets in order those things we believe, and does it in the most thorough, detailed effort to date.

Not only have you given the truth, but you have been right on target as you exposed error. I believe I know something of the courage you display.

I think it is fitting that as we approach the 200th year of our country's independence that your book could be used to spearhead Baptists into reasserting their independence.

May God's richest blessings be upon you.

Yours in His service,  
(the late) Norman H. Wells, President  
Central Baptist Schools  
Cincinnati, Ohio

**Price: \$6.00 Postage Paid**

**Challenge Press**

**P. O. Box 25848, Little Rock, AR 72221-5848**

## Three Competing Popes

[The following article is taken from the *Arkansas Catholic*, September 17, 1994.]

The "Avignon Schism," 1378 - 1419, provides one of the more bizarre moments in the long history of Catholicism.

In 1309, a line of popes of French heritage took up residence in Avignon and fell under the influence of the Kings of France. After 70 years, one of them, Gregory IX, returned to Rome to assess the problems caused by the lengthy papal absence. Gregory died in 1378 and the cardinals assembled at the Vatican to elect a successor. When the conclave assembled, it faced the rancor of the Roman people who demanded the election of a Roman or, at least, an Italian cardinal to the papacy so that the French domination could be ended.

The terrorism was real. The caption of the conclave guard warned that, unless the cardinals acceded to the mob's wishes, he could not guarantee their safety.

The cardinals then elected Cardinal Prignano of Bari pope. They did so not once but twice to ensure that they were acting freely. When the results were announced, the mob mistook Bari for LeBarre (a French name) and invaded the election hall. The cardinals persuaded an ancient and somewhat befuddled Roman cardinal to pose as pope while they escaped.

Later, when quiet was restored, they attended to the coronation of Prignano, who took the name of Pope Urban VI. Some of the cardinals accepted lucrative assignments from the new pope. But when he proved despotic and seemingly irrational, they had a change of heart. Most of the cardinals met in the city of Anagni, Italy, declared

the previous election flawed because of duress and elected Clement VII pope. Clement took up residence at Avignon. From this moment no one knew who was the pope.

Hoping to end the confusion, representative cardinals from Rome and Avignon met in Pisa, Italy in 1409, deposed the two popes and elected a third, Alexander V. There were now three popes claiming the office.

The Schism of Avignon, as it was called, ended at the Council of Constance in 1419. The Pope of Pisa (John XXIII) accepted his deposition by the council; the Roman pope, Gregory XII, resigned; the Avignon pope, Benedict XIII, barricaded in an impregnable castle off the coast of Spain, was obdurate. He lost most of his followers, however, and one of his successors submitted to the decision of the Council of Constance. (Another successor of his, however, reportedly passed his office down in a line that continues to our own day. Its purpose? To confirm in the papacy whoever is elected by the College of Cardinals as the Roman pope.)

The Schism of Avignon ended when the Council of Constance elected a pope recognized by everyone, Marin V. [Editor's comments: Just who is supposed to be the real successor to the Apostle Peter.]

### Crying In Church

A little girl was sitting by her mother during a prolonged message in church. Finally, the preacher told a touching story and the little one saw tears in her mother's eyes. She said, loudly enough for the preacher to hear, "Don't cry, Mommie, he'll quit after a while maybe." The sermon was soon concluded.

## The Power of Ideas

Ideas are impelling, once born they seek expression. For the non-volitional types, the moment an idea appears upon the plane of consciousness, the mouth flies open, or other muscular reactions are brought into play. This is true whether the idea is new or trite.

New ideas are assertive, ever driving toward satisfaction. Individuals with new ideas find self identified with them and to gain mass approval they turn propagandists and thus secure a following. The more their new ideas are embraced the more their ego is gratified and soon they organize their new ideas into a racket and then cash in on the race's gullibility.

New ideas are appealing, appealing both to the originator and to the reader. Spurious ideologies are often clothed in humanitarian and religious garbs and multitudes are attracted to them and consequently led away into the waste lands of woe, thinking themselves about to enter peaceful and prosperous Utopias. Bonds are thus forged.

New ideas being impelling, assertive, and appealing, they are made revolutionary instruments, and in the hands of shrewdly designing men commonwealths are undermined and national security vanishes before them. Witness world eventualities of the late centuries and of our day.

Centuries ago the Japanese got the idea that they had been given a "divine mission" to rule the world, and about 50 years ago they got the idea that "the end justifies the means" and facts show that their ideas impelled them to launch a program of death and destruction.

Over a hundred years ago, an impelling idea — natural selection, or "the survival of the

fittest" led Charles Darwin to write the "Descent of Man," and thus he fixed upon the world the evolutionary concept. This novel idea soon gripped the cultural world and evolutionary thought has come to be all but proverbial in educational circles.

Karl Marx gave the world, during the 19th century, Atheistic Socialism, and his ideas gave Russia its Communism, Italy its Fascism, Germany its Nazism, and American much of its Socialism, under the guise of the New Deal, Fair Deal, and now the "Raw Deal."

Surely ideas are mighty, especially when identified with the flesh. Satan is not slow to invent and mold them.

For Baptists, the new idea of "The Baptist Program" has revolutionized much of Baptist thoughts and practices, and has built a machine which all but out-distances Rome. When the faithful do get off of the track, none can be more abusive and vindictive than they.

Ideas produce actions, and actions produce habits, and habits produce character, and character produces weal or woe.

The underworld marshals and propagates ideas to gain footholds, and thorough them, they enlarge their influence and entrench their ways in the social and civic life of mankind.

### Sick Calls

"So the doctor called to see her,  
But the preacher didn't go;  
For the doctor had been sent for,  
But the preacher didn't know.

Now the doctor gets his bills paid,  
With the useful little check,  
But the preacher, for not knowing,  
Simply gets it in the neck."

**BAPTISTS...**

(Continued from page 5)

and communion are sacraments that confer grace on those who receive them, their weekly communion and their one-man reception of members from the Roman Catholic Church, not from the Bible.

(4) "Invite people to join the Baptist Church?" For the same reason that Paul attempted to join the church at Jerusalem, namely, because they can't get in the Church of Christ without joining it (Acts 9:26).

(5) "Call the church together to hear people relate their experience and then vote as to whether or not they are fit subjects for baptism?" Because the apostles so practiced (Acts 10:47). Because Paul taught the churches to do so (Rom. 14:3; 1 Cor. 2:6-8). And also because Baptist churches are pure democracies, and the only way to ascertain the will of a democracy is by a vote. Monarchies, oligarchies, plutocracies, bureaucracies and aristocracies can settle things by ruling elders, or a bishop or a pastoral boss, but democracies let the people vote to settle things.

(6) "Baptize into Baptist church?" Because Paul said: "For in one Spirit were we all baptized into one body" (1 Cor. 12:13). The church at Corinth was a body of Christ (1 Cor. 12:27). Every local Baptist church on earth today is a body of Christ. He has no other kind on this earth today. We baptize people into Baptist churches because God told us to do so.

(7) "Close communion, etc., etc.?" We teach close communion, etc., whatever etc. includes, because the Scriptures so teach. Alexander Campbell said open communion is both unreasonable and unscriptural. So said J. W. McGarvey and all other Campbellites of recognized

scholarship. 1 Corinthians 11:18-20 shows conclusively that if there are sects or divisions or heresies present at the Lord's table you can't eat the Lord's supper. It is no longer the Lord's table but the table of men or of demons. God's alternative is close communion or none at all.

19. "Where in the New Testament do you find authority for these things?" All Scripture references bearing on doctrine, polity or ordinances of the New Testament churches plainly teach that the once-delivered faith is the faith now taught and practiced by the Baptists. Given an open Bible and an open mind and a new heart and a Baptist will be the sure result.

20. "Baptists are unscriptural in name, doctrine and practice, why be a Baptist?" Wrong again, neighbor. I am a Baptist because they are scriptural in origin, name, doctrine, faith and practice. The first New Testament preacher was a Baptist preacher. The material out of which Jesus Christ organized His church was prepared by this Baptist preacher and was therefore Baptist material. The church organized by Jesus Christ out of this material was a Baptist church. The only time all three of the persons of the Godhead ever manifested their presence on earth was at a Baptist baptism (Mt. 3:13). No man could be one of the 12 except one who was baptized by the first Baptist preacher (Acts 1:21-22).

The only churches that have stood from the promise in Matthew 16:18 to this good hour have been Baptist churches. As Ypeij and Dermont, who were not Baptists, well said "Baptists may be considered as the only Christian community which has stood since the apostles, and, as a Christian society, has preserved pure the doctrine of the gospel through all ages." I am a Baptist because the New Testament is a Baptist book written

by Baptists, for Baptists and to Baptists; and put in the hands of an open-minded inquirer it will make a Baptist out of him. I am a Baptist because the great commission is a Baptist document. It puts the emphasis on accent where none but Baptists put it, namely, on making men disciples or Christians before baptism. Then it commands all Christians to be baptized as Christ Himself was, namely, by a Baptist preacher. And finally, in contradistinction to modern Unionists and Fundamentalists, it commands all those who love the Lord to obey Him in all things—the non-essentials as well as the essentials.

I am a Baptist because Baptist churches are the only ones that come up to the following tests of the New Testament churches, namely, they were founded by the Lord Jesus Himself; have had an unbroken perpetuity and a wilderness history; Christ the only Law-giver, Head and Lord; doctrinal conformity to the New Testament model; missionary activities; and have been the sect everywhere spoken against for 1,900 years.

With "meekness and fear," and yet with cordial good will and sincere regard for all with whom we differ, we have given an answer to the questions asked as to the once delivered faith. If God should use it to bring one honest inquirer to the unity of faith and the fitly joining of such an one to a body of Christ or for the stablishing in the faith of some who are already in such a body, we shall be greatly rejoiced; for as John said, "I have no greater joy than to see God's children walking in the truth."

**Address:**

[mlmoser1@juno.com](mailto:mlmoser1@juno.com)

**CHURCH...**

(Continued from page 2)

claimed to be the mouthpiece for the Holy Spirit. So he is the one who began the tongues movement in so-called Christianity. It came out of heathen paganism, just like many of the things today that are labeled Christianity also have come out of heathen paganism. We'll notice some more of these things that came into so-called Christianity by means of this church at Sardis.

As we have pointed out to you, each of these churches represented a period of time in church history. We found out that the church at Ephesus, being the first one, represented the New Testament dispensation or church period for the first couple of centuries. Then from 150 A.D. on you had the next one, and then the Church of Laodicea represents the last part of the church dispensation. Now the church at Sardis represents that period of time that is called the Reformation Period, the age of the Reformation. That extends from around 1500 to around 1750, so that this is the time that we find the birth of Protestantism. As we continue, of course, we're going to be commenting about some of these things that we find in this period of time.

Now you'll note that as the Lord writes to this church at Sardis, we find that the Sardis church falls grievously short of the Lord's demands. In the verses of Scripture that we read, you will find that it is one of two churches that received un-mixed reproof. Not one good thing does He have to commend the church at Sardis. Everything He has to say about the church at Sardis is by way of reproof.

Now two churches receive no reproof at all, Smyrna and Philadelphia. They received no

(See **CHURCH** on page 8)

**CHURCH...**

(Continued from page 7)

blame, but Sardis and Laodicea receive no praise at all. In Sardis, the only thing that we might construe to be good would be that first part of verse four where he says "Thou hast a few names even in Sardis which have not defiled their garments." The only church we find worse, the only church that has a lower spiritual life than the church at Sardis, is the church at Laodicea.

Now the sad state of this church seems to have paralleled the sad state of the city. It was a dying church even as the city was a dying city. Though there are no problems mentioned here as we found in some of these other churches, such as the Nicolaitanes, the Balaamites, or the Jezebels, yet we find that their great problem is that it really was the church of the dead. Perhaps she died because she had no enemies that would cause her to fight. It might be what we might term "dry rot." I would suppose that more churches have died simply because they had nothing to fight for than anything else. They simply shrivel up. They simply dried up. There was nothing for which to fight, and therefore they sat down and did nothing. They just simply died.

Well now let us notice some things in this letter. "And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars" (3:1). As in every case, at the very beginning of the letter the Lord identifies Himself as the author, and as in each letter He uses two marks of identification. In the first chapter of the Book of Revelation, we find that John gives a description of the vision of that One he saw in heaven. It is a vision of the Lord in glory, and he describes Him in those

middle verses of that chapter. Now as we come to each letter to a church, the Lord picks out two of these descriptive terms to emphasize to that church that the letter that they are receiving is a letter from Him. Here we find that the two things mentioned are, first "he that hath the seven Spirits of God."

Now that raises a question. Are there seven Spirits of God? Let us turn back to the Book of Isaiah chapter 11. In this chapter, I want to read to you beginning in verse one. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." That refers to the Messiah. Now notice in verse two: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove the equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11:1-5). Now here we have a description of the Spirit of God. This is identical with what we find here in the Book of Revelation chapter three, the "seven Spirits of God." Just as you can have one light and pass that light through a prism, so that you then have seven lights, though it is *one* light, so we find the same thing with the Spirit of God.

You see, when you take a light and pass it through a prism, you have seven different lights: red, orange, yellow, green, blue, indigo and violet, and they al-

ways appear in that same order. So it is one light, yet through the prism it comes out as seven different colors or seven different lights. So it is with the Holy Spirit of God. What we read about here is that the seven Spirits are the seven perfections, or the seven powers of the one Spirit. It refers to His being complete and perfect in every way. Then the second mark of identification of the author is "and the seven stars." Again we find this in the first chapter.

Now note what follows, "I know thy works." Now the fact the Lord says "I know thy works" does not refer to the worker itself, but it refers to the character of the worker rather than in the work, because in reality, she had no works other than dead works. She was dead though she lived, a dying church, that was just about completely dead altogether. Outwardly the church gave the appearance of life but it was dead. She had a name that she lived. It continued with its organizational life; it continued with all of its functions; it was still recognized as a church; it still maintained a building, its form, its worship, its ritual, it still existed, and yet she was dead. I don't believe that you can find any terms that would more describe what we refer to as Protestantism than these phrases and these words that are right here. It is an empty shell; an organization with no living organism within it.

You see, a church, a New Testament church, is not only an organization, but it is an organism as well. There is life within a church, and what we find here is an organization that has no life within it at all. It is dead. There is plenty of outward activity but there is no inner spiritual activity. A name for Christianity but there is no Christianity. I say once again, that nothing could describe

Protestantism more accurately than this.

Protestantism, had their great State churches in Europe. They had their great denominations. They had their creeds. They had their history. They had their costly churches, their cathedrals, their universities, their colleges, their seminaries. They have all of their boards; they have their propaganda agencies; they have all of their other organized activities, including Home and Foreign Mission Boards, and yet they are dead even though they seem to be alive.

Going even further than that, they even have their lobbyists who lobby in the courts and the legislatures to influence the courts and the legislatures. The World Council of Churches, the National Council of Churches and many of the great Protestant denominations all have their lobbyist organizations in Washington that are registered as lobbyist organizations to lobby for things that they want. Sad to say, some Baptists do too. Baptists have begun to imitate these Protestants along this way as well, but none of these things that we find characteristic of Protestantism, can compare with the church set up by the Lord in the New Testament for the New Testament church had none of these things.

You see the church in the New Testament was nothing more than a simple, independent Baptist congregation. They did not have any organization. They didn't have any of these Mission Boards. They had no Conventions. They had no Fellowships. They had no Associations. They didn't have a Diocese. They didn't have a Conference. They didn't have a Synod. They had none of these things. All you find in the New

(See **CHURCH** on page 9)

**CHURCH...**

(Continued from page 8)

Testament is an independent congregation that met and they preached. They had services for the Lord and that's all they had — no organizations of any kind at all. Protestantism is filled with all kinds of organizations. They have a name but they are dead. That is Protestantism.

Now let's notice the next verse. He says, *"Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God"* (3:1-2). Now the word "perfect" means "complete." We see that the Reformation Period was that time when Martin Luther, John Knox, Zwingli, etc., all of these men pulled out of the Roman Catholic Church and made the effort to reform it. Well, they found out that they could not reform it while they stayed inside, and that's right. So they separated and withdrew and formed new churches and declared that they were going to "reform" their doctrines. They therefore were referred to as the churches of the Reformation, but Satan halted the Reformation movement half-way. The purpose of returning to the true church was valid. It was good, but instead of returning to the true church, they only partially carried out what they claimed that they were going to carry out. You see the Reformers did not completely affect the work of purging out of their worship the false doctrines and practices of Catholicism. Neither in doctrine nor in work did the Protestant Reformation go back to the New Testament. They just brought part of the things with them that they inherited from Roman Catholicism. Instead of forgetting everything that there was and going back to the New Testa-

ment to ascertain what the Lord says, they brought half of the things with them. They did return to New Testament doctrine in part, but not fully, and this is what the Lord meant when He said *"For I have not found thy works perfect before God."* That is, complete before God. They only made a half-way reformation. Because of their reformation, national and state churches resulted which led into Protestantism with its multiplied divisions in doctrine, life and practice.

Let's remember this. God did not divide Christendom! God is not the author of all of these various denominations. God did not tell one church that you preach baptism by sprinkling and another church you preach baptism by immersion. God did not tell one church you preach eternal security of the believer, and another church falling from grace. God did not teach one church you preach salvation by grace, and another church you preach salvation by works, and another church you preach by means of the sacraments. God did not tell one church to form a Diocese, a Conference, a Synod, a Convention, or an Association, and then tell another church to remain an independent Baptist church, subject only to the Lord Jesus Christ with no human headquarters on earth at all. God is not the author of all these things, yet we find that all of this came as a result of the Protestant Reformation. National and State churches were formed. The Lutheran Church is the State church of Germany. In England they have the Church of England. In England you don't have a choice whether you're going to be an Episcopalian or Anglican or not. When you are born, you're automatically a member of the Church of England. You don't have any choice about it. The same is true in Germany. You're born a

Lutheran whether you like it or not. God didn't begin all these things.

Satan is the author of confusion, not God. The Bible says, *"God is not the author of confusion"* (1 Cor. 14:33). So you can just know God did not originate all of this. In all the multiplicity of denominations, with all of their many doctrines, there is only one way one can determine and know which is God's way. That's not to go to your creeds, nor to your articles of faith, nor to the histories, colleges, seminaries, nor to go to denominational headquarters. There is only one way, and that is to go to the Word of God. This is where the truth is to be found, and if you want to know what God wants, go right back to the Bible.

Now that is the mistake of Protestantism. When they left the Roman Catholic Church, they did not go back to the Bible to ascertain God's standard and God's will for His churches, and thus they brought much false doctrine with them. False doctrines such as infant baptism, baptismal regeneration, sprinkling for baptism, works for salvation, the universal/invisible church theory, the hierarchical form of church government, territorial churches and State churches. All of these were in Roman Catholicism and were brought over into Protestantism by the Reformers. You will not find a single one of those doctrines anywhere in the Bible. It is not there. If you think you can find it, show it to me. I'll change. If anybody can find one verse of Scripture that teaches infant baptism, I will resign from the Baptist ministry and I will join any church you choose, and begin to sprinkle babies. That's all I need. But it "ain't" there. It came from Roman Catholicism.

Now they admit it. They admit it. They don't make any bones about not changing it.

They don't mind changing doctrine. They used to immerse, the Catholics church did, but they changed to sprinkling, and that's why the Greek Orthodox Church came into existence because they would not change because they know the Greek language.

The tragedy of all this is that while revolting against the wickedness in the Roman Catholic Church, Protestantism brought much of Roman Catholic doctrine with them, and therefore brought the seeds of their own corruption and death. This is what He says *"thou hast a name that thou livest and art dead."* So He says in verse 3, *"Remember therefore how thou hast received and heard, and hold fast, and repent."* You know, sometimes it is good to stop and look and see where you are. You know why there are so many people that are still practicing infant baptism? It is because they will not stop and investigate. They will not stop and look at the Bible and search the Bible. These people need to remember He says. Over in the Book of Hebrews chapter 10 in verse 32, *"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions."* Now He tells this church, you go back to where you started and remember what you had to begin with. See, they weren't this way to start with, but they ended up this way, and He says it's time for you to go back and start all over.

Now, when you go back, you go back to the New Testament. When you go back, you go back to the Bible. That's where we start. That's where we are to go. If we are to stop and remember what we were, we must go back to where we started and that's the New Testament. That's where we get our

(See **CHURCH** on page 10)

**CHURCH...**

(Continued from page 9)

doctrine. Don't go back to a church. Don't go back to a denomination. Don't go back to some man. If you want to know what is Scriptural and right and true, go back to where you started, and that is the Word of God. This is where we are supposed to get all our doctrines. Begin here.

In doctrine, those Reformers, many of them did teach justification by faith. They did receive and they did hear some Biblical teaching, but the Lord tells them now to repent and to go back to the original teaching that they had. They were to go back so they might recover the truth that they had once lost, that truth that they had once loved, but to do this, they must go back to the beginning, to the New Testament. Protestantism has not done this, nor will she do it. There's no way that you're going to find Protestantism going back to the New Testament to get her doctrines straightened out by making them to conform to the teachings of the New Testament.

That's one thing Martin Luther said he was going to do. The Anabaptists, who had been persecuted by the Catholics for so many centuries, when they heard about Martin Luther coming out of the Catholic church, and that he was going to reform and start a new movement, they were thrilled to death. The Anabaptists thought that Luther was going to become a Baptist like them. Well, Martin Luther needed some help. He was a minority and he needed some help, so he asked the Anabaptists if they would work with him and cooperate with him, and they said sure we will as long as you will be baptized and become a Baptist. Martin Luther then got so mad because they were going to

make him repudiate his Catholic baptism and be baptized by them, that he in turn became a persecutor of the Baptists as well. You see, he would not turn loose of all that he had in Catholicism. He brought his sprinkling with him, his so-called baptism with him. When he was told that he had to repudiate his Catholic baptism and come to the New Testament and determine from it what is scriptural baptism, he got angry at those who tried to correct his doctrine by telling him that he had to be baptized scripturally, and so he became a persecutor of Baptists.

The same thing is true today. You're not going to get Lutherans to repudiate their sprinkling, or infant baptism, or salvation by works, or falling from grace, or any other doctrine or practice which they brought from Roman Catholicism. They're not going to do it as a denomination. The only hopes are that there will be some within that denomination who will look to the New Testament for their guidance and they will follow what teachings they find in the Word of God.

This church, this Protestant church that we find typified here by the church at Sardis, was a church that needed to remember, that needed to receive and to hold fast that which she started out with, but to do that, she had to repent.

I don't want anybody to misunderstand me. I am not saying that everybody that's not a Baptist is not saved. There are people, I'm sure, in many Protestant denominations that are truly born again, that are really saved. I think Martin Luther was a Christian. I think John Knox was a Christian. I think John Calvin was saved. But you see, they didn't come all the way out. They brought some of these false doctrines with them, and though they themselves were

saved, they brought with them the seeds that have now grown to such an extent, that they have now destroyed all hope of the Protestant churches ever coming back to the truth. The only hope that there is, is for individuals within these churches to go back to the New Testament, and read, study and find out what the Word of God has to say, and then repent and determine that they will follow God's teachings in the Word of God.

Now that's not easy to do. I am sure that for somebody that has been a Methodist all their life, who was born, we might say, in a Methodist church, their parents took them there, they were sprinkled in the Methodist church, they've grown up in a Methodist church, they've been there 20 or 30 or 40 years or more, I'm sure that it would be the most difficult thing in the world to ever question the fact that they're right, and to go to the Bible and to study it and see what God's Word has to say, and then finding out that they're wrong, to have to turn their back on the Methodist church

I'm sure that's the most difficult thing there might be for a Presbyterian, or a Lutheran, or Nazarene, or whatever denomination it might be. I'm sure that is the most difficult thing there is to do. After all, your parents may still be there. Maybe your children are. Perhaps all your friends. You've been raised like that, and now to have to turn your back on all of that and say I believe that it is wrong. It's unscriptural, and to come over and to admit that that's wrong, and to say I must be Scripturally baptized and become a member of one of the Lord's New Testament churches, I am sure that is one of the most difficult things that there is. But God requires it. He didn't say the Christian life was going to

be easy. He did not say that all the decisions were going to be simple easy decisions to make. Sometimes it's necessary to turn against your own family. The Lord says that He is to be before mother, or father, or sister, or brother. What church we are a member of is not to be determined by emotionalism or by friendship. What church we are to be a member of is to be determined by Jesus Christ Himself. It's His church, and when we are saved, when we trust Jesus Christ as our Lord and our Savior, we are to be obedient unto Him and to do what He tells us to do.

Satan has been very shrewd. He has deceived so many and deceived them to the extent that millions of them will never even go back to the New Testament to see if they are right or wrong. But God intends for us to do so.

Let me read these verses again. *"And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent."*

This evening, we will pick it up right there. We're going to look at what it means, this promise that the Lord says, "If therefore thou shalt not watch, I will come on thee as a thief" in the night. We're going to look at what this means when it says in verse 5, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Some people assume from this that it is possible for somebody to lose their salvation and

(See **CHURCH** on page 11)

## Billy Graham Says Heathen Saved Through Nature

Evangelist Billy Graham says, "I used to play God, but I can't do that any more."

He makes the comment in an interview in the January, 1978 issue of McCall's magazine, during which he reflects on how his views have changed over the years in several areas including religion and politics.

"I used to believe that pagans in far-off countries were lost — were going to hell — if they did not have the Gospel of Jesus Christ preached to them," Mr. Graham says. "I no longer believe that. I believe that there are other ways of recognizing the existence of God — through nature, for instance — and plenty of other opportunities, therefore, of saying 'yes' to God."

Speaking of people like Jews who do not accept Christ as their Savior, the evangelist comments, "God does the saving. I'm told to preach Christ as the only way to salvation. But it is God who is going to do the judging, not Billy Graham."

Mr. Graham says he is "far more tolerant of other kinds of Christians" than he once was. "My contact with Catholic, Lutheran, and other leaders — people far removed from my own Southern Baptist tradition — has helped me, hopefully, to move in the right direction," he explains.

### CHURCH...

(Continued from page 10)

have their name blotted out of the book of life even though they were saved. Well, in case you're not back tonight, it does not mean that at all. We will go into the Bible tonight, into the Scriptures, and we will look at that, and we will see exactly what that verse means.

The evangelist insists that his beliefs "are essentially the same as those of orthodox Roman Catholics," and draws several parallels: "They believe in the Virgin Birth, and so do I. They believe in the blood atonement of the cross, and so do I. They believe in the Resurrection of Jesus and the coming judgment of God, and so do I. We only differ on some matters of later church tradition."

Mr. Graham relates that he was invited to preach in Rome five years ago by the city's Protestant churches, and that Archbishop Iginio Cardinali, Apostolic Nuncio to Belgium, has said that the Vatican "would not be opposed" to his holding a crusade there.

(Taken from **The Baptist Challenge**, February, 1978)

### Student Evolution Belief Drops

Belief in evolution among genetics students fell from 81% to 62% during their course at university, a survey was found.

The survey asked students in ten courses at Central Michigan University at the start and end of a semester about their beliefs on creation and evolution.

The pollsters expressed surprise that an extra one in five of the genetics students abandoned evolutionary belief during their course.

Among other results, 81% of the students thought creation should be taught in public schools, 60% thought this would not be allowing religion into the schools, and 60% thought textbooks and school curricula should be changed to present both creation and evolution.

## 228 Church-State Conflicts Reported Across U.S. in 1994

Residents in Plainfield, NJ tried to shut down a Baptist church because they said it should not be in a residential area. In California, a Muslim inmate sued after being disciplined for praying aloud in a foreign language.

These two incidents are among 228 church-state conflicts reported across the nation during the past year, according to a report released November 14 by Americans United for Separation of Church and State.

The Washington lobby group began tracking such instances six years ago. The report is not comprehensive but indicates the types of problems occurring in the states.

While the total incidents dropped from last year's total of 247, it is the second highest number of incidents since AU began tabulating the report in 1989. Conflicts were reported in every state and the District of Columbia. Multiple problems were reported in several states, with California topping the report at 18. Florida was second with 14. New York, New Jersey, and Illinois each had 12, while Virginia followed with 11.

Religion in public schools posed an unusually high number of problems — 100 incidents in 42 states. Fifty-one incidents concerning state endorsement of religion were reported in 29 states, the report said. Another 40 disputes over public funding of religious organizations occurred in 25 states, and 37 free exercise disputes were reported in 19 states.

Some examples include:

- A student at a Tucson, AZ public high school won the right to form a Bible club after initially being denied permission by the

principal.

- Arkansas' lieutenant governor, in the governor's absence, issued a proclamation declaring "Christian Heritage Week."

- Council members in Wyoming, DE voted to rescind a 1952 ordinance banning the religion of Wicca.

- In the nation's capital a judge ruled that a Baptist minister could not sue a congregation for firing him, and a Presbyterian church won a legal battle to feed the homeless.

- Zoning officials in Palm Bay, FL tried to close a pagan-oriented church meeting in a house after neighbors complained.

- The Maine supreme Court ruled that a fundamentalist Christian could sue his former employer for failing to stop co-workers from harassing him because of his religious beliefs.

- A federal appeals court in Michigan ruled that a Bloomingdale high school had to remove a picture of Jesus, which had hung in a hallway for 30 years.

**Editor's  
New Address**  
805 Winding Creek Trail  
Red Oak, TX 75154

**Telephone**  
(214) 755-7777

**Email  
Address:**

**mlmoser1@juno.com**

**Pro-life Stance Aids Candidates In Victories.** Forget the Republican landslide. The result was a pro-life landslide. "In this election, not a single pro-life incumbent member of Congress (or governor) of either party was defeated by a pro-abortion challenger," said Carol Long, director of the National Right to Life Political Action Committee. "But over two dozen hard-core incumbent pro-abortion members of Congress were defeated by pro-life challengers." In addition to the defeat by pro-life challengers of 29 House incumbents who supported legal abortion, another 34 candidates

judged to be pro-life by the National Right to Life Committee won open seats in the House of Representatives. In the Senate, pro-life candidates beat incumbents in Pennsylvania and Tennessee and took open seats in Arizona, Minnesota, Michigan, Missouri, Ohio, Oklahoma and Wyoming, as well as Tennessee's second Senate seat. Of the 11 newly elected senators, only Olympia Snow, R-Maine, is seen as a strong supporter of legal abortion.

\* \* \*

**24 Page Issue.** This issue of **The Baptist Challenge** is 24 pages just for this one issue. I trust each of our readers will read the special letter on page 3. TBC operates at a deficit and its cost is made up by the Central Baptist Church of Little Rock and the sale of Challenge Press books. I would like to enlarge the paper to 24 pages each month, and if enough of our readers and churches will help us, we will do so. Please pray with us that we will be able to do so shortly.

\* \* \*

**The ACLU Again.** Thomas P. Quirk, a Lake Charles, LA., City Court Judge, who since 1992 has sentenced at least 350 lawbreakers who pleaded guilty but couldn't afford a fine to attend church, was sued Monday by the American Civil Liberties Union, which said a similar sentence handed to a man convicted of drunken driving was a violation of the separation of church

and state.

\* \* \*

**Veteran Missionary Now With The Lord.** "Last month my husband, Charles Loper, passed away with lung cancer. We had been missionaries in Paraguay, South America for 21 1/2 years. Charles had been sick for a few months and when it appeared that the doctor down there could not cure him and he was not getting better, we sold our house and came to the States. When we had been here two weeks we were told he had lung cancer and five weeks later he died. We both enjoyed reading your enlightening paper and if you would care to continue sending it to me I would enjoy reading it." — Pat Loper.

\* \* \*

**Pastor Needed In Oregon.** "Just to let you know how well we enjoy the Challenge, especially the messages. Praise God there's still some people that still stand firm for God. We are looking for a Pastor here. We are an independent, mission-minded, local church, very small in size at this time. If God is leading any one to Portland, Oregon, please call or write to us (503) 331-1159, 3531 NE Rodney Ave., Portland, OR 97212. Praise God I know He has a plan and has someone to preach here.

\* \* \*

**"PC" Suffers Setback.** Political correctness suffered a defeat at Carnegie-Mellon Uni-

versity in Pittsburgh. Recent grad Mark Mooney, 21, won his second battle against the school after running afoul of homosexual activists three years ago. In 1991, the school fired Mooney from his job as a resident assistant when he walked out of a sensitivity training seminar rather than wear a button displaying a symbol of the homosexual rights movement. Mooney filed a lawsuit, and recently the university settled the case out of court. Participants were barred from disclosing details of the settlement, but student affairs dean Michael Murphy acknowledged to reporters that "it's not appropriate that anybody be asked to declare a belief he doesn't hold." Mooney, who earlier was cleared of disciplinary charges involving an encounter with campus homosexuals, noted that the school has not apologized for any of its actions. However, as a result of the litigation, the Campus Interfaith Council is working with the university to ensure that the religious beliefs of all students are respected in the training of resident assistants.

\* \* \*

**Evangelicals Declining Numerically.** Evangelicals are dwindling in number, according to pollster George Barna. Only 7% of American adults hold evangelical beliefs and commitments, compared with 9% last year and 12% in 1992. Those who strongly agree that the Bible is totally accurate in its teaching dropped from 47%

## The Case For Independent Baptist Churches

By M. L. Moser, Editor

Who are independent Baptists? What is an independent Baptist church? When did they begin? What is the difference between independent Baptist churches and other Baptist churches?

These are all valid questions and deserve an answer, and that is the purpose of this book. Order from:

Challenge Press  
P. O. Box 25848  
Little Rock, AR 72221

\$5.50 Postage Paid \$5.50

three years ago to 38% this year.

\* \* \*

**Baptist Successionism.**

James Edward McGoldrick, a professor at Cedarville College, a college affiliated with the General Association of Regular Baptists (GARB) has recently published a book entitled "Baptist Successionism." A review of this book appears in **The Baptist Bulletin**, monthly publication of the GARB. The review states: "Can Baptists trace their origin unbrokenly to John the Baptist, Jesus Christ and the first New Testament church? Are Baptists Protestants? Such questions have stirred interest in our groups for many years, and people have taken sides. In this new work McGoldrick, a professor at Cedarville College, explains why he 'is thoroughly convinced that the New Testament affirms the doctrine of the universal church,' and therefore 'feels no obligation to reconstruct the past in such a way as to find ancient and medieval sects that might be called Baptists.' After briefly defining Baptists, McGoldrick examines various groups through the centuries that some have purported to be Baptist. In various instances these groups and the individuals in them would need to be classified more as 'schismatic' Catholics. McGoldrick also points out serious doctrinal errors they held. He maintains that the so-called 'Landmarkism' is of quite recent origin and popularity and that the tract **The Trail of Blood** (Available from

the Challenge Press) was printed only in 1931, although its author, J. M. Carroll, espoused this thinking for many years prior." {Editor's comments: No wonder so many of the churches affiliated with the GARB believe in a universal/invisible church, since many of their preachers are products of schools that deny Baptist history. McGoldrick is not a sound Baptist, he is a Protestant, and has no business teaching in what is supposed to be a Baptist college.]

\* \* \*

**Divine Healer Run Out of Cambodia.** A Texas evangelist who fled Cambodia denied he promised to perform faith-healing miracles there and claimed instead Saturday that he left after reports guerrillas planned to kill him. Angry Cambodians rioted outside the Phnom Penh hotel of the Rev. Mike Evans on Friday, accusing him of swindling thousands of sick, blind and paralyzed people who came from remote areas to his prayer meetings. Evans of Euless, Texas, held two prayer rallies at Phnom Penh's Olympic Stadium. The police had to hold back a crowd trying to storm the Hotel Cambodiana, where Evans was staying. He said police drove him to the airport at 4 a.m. Saturday and put him on a flight to Bangkok. People in the crowd told reporters they wanted compensation after Evans failed to perform faith-healing. Extensive radio and TV advertising for his five-day visit promised that "Blind eyes will open, the paralyzed will walk."

"Nothing has happened to us ... our people sold their housing materials and cattle for their trip to Phnom Penh," said Men Soryan, 20.

\* \* \*

**Short Takes From the Arkansas Democrat-Gazette.** One of the excuses the tree huggers offer for insisting that rain forests be saved is that the cure for cancer, AIDs and other loathsome diseases may reside in the plants that will be destroyed. I thought about tree huggers when I saw in *National Review* an advertisement for politically incorrect printed checks. One of the choices shows a preacher gazing skyward and asking "God, why haven't you sent us people with cures for AIDs, cancer, world hunger and social problems?" From on high, a voice answers, "I did, but you aborted them." Another of the checks shows a master of ceremonies at graduation saying, "Rev. Smith will give the invocation and Roy, our sound man, will bleep out any references to God." — John R. Starr.

\* \* \*

**SBC Liberal Dies.** C. Penrose St. Amant, a professor of history in SBC seminaries for over 50 years passed away on November 19. He was Professor of New Testament and Church History in the New Orleans Baptist Theological Seminary while I was a student there. He was an avowed liberal, denying the verbal inspiration of the

Scriptures, the substitutionary death of Christ, and was an A-millennialist. No doubt he led thousands of men astray as to the truths of the Word of God. One oddity about him is that, according to the newspaper reports of his death, he requested that there be no funeral service.

\* \* \*

**Virginia Elects Woman As President.** Virginia Baptists voted November 16 to elect a woman as President of the General Association of Virginia. Meeting in the southwest Virginia city of Salem, the 3,375

(See WNR on page 19)

**The First Baptist**

By S. E. Anderson

"There is no such thing as understanding the Christian ministry and the Christian message without first understanding the message and ministry of John" -- W. A. Criswell, Pastor Emeritus, First Baptist Church, Dallas, TX. All about John the Baptist. Learn more about this first Baptist martyr so essential to the New Testament dispensation. Order from:

**Challenge Press  
P. O. Box 25848  
Little Rock, AR 72221-5848**

**\$6.50 (Postage Paid) \$6.50**

# A Baptist Bride

By M. H. Hall

A short time ago I received a paper from the pastor of one the largest independent churches in America. It contained a message by the pastor, and it was good message concerning the work of the church, what they stand for doctrinally, etc., etc. I truly enjoyed the message, and rejoiced in most all of it; however there were some statements with which I could not agree. I had heard different stories about what this church taught and practiced, and I was glad to have their direct statement as to the error of many of these rumors. The following are some of the quotes from this article:

"The local church is very precious to God."

"The best definition of a local church is 'A body of born again, baptized believers, banded together for the purpose of carrying out the Great Commission. Every saved person should be long to that kind of a local church'."

"There is no invisible, universal church. The New Testament church is very visible. There are thousands of them."

I could go on and on giving quotations from this article to which I could say a hearty "amen!" This pastor spoke of the importance of baptism, that the authority for same was in the local church, that the mode is only immersion, etc. Then the following statement in which I could rejoice:

"We do not accept alien immersion here at \_\_\_\_\_ Baptist Church."

I purposefully leave out the name of the church and pastor, lest someone should think that I am trying to be critical and unkind in what I shall later say here. This is not the case, for I thank

God for the work of this great church and pastor, and to find that they stand as I do upon these fundamentals. The next statement in the article from which I quote is,

"At the same time, we do not believe in a Baptist Bride."

He goes on to say that he believes that every born-again believer will be caught up in the rapture, and will spend eternity with the Lord. This is true. Of course, his position is that of so many so-called "Baptists" today: that all of the saved will be a part of the Bride of Christ. *This I do not believe. I believe in a Baptist Bride.* To take the position that all saved persons will be a part of Christ's Bride is the equivalent of saying, that one church is as good as another, and that all will receive equal honor at the Marriage Supper of the Lamb. Beloved, this is just not so. If this be true, then one might as well be a Catholic, or a member of one of the many other organizations which call themselves New Testament churches, but which, in fact, came into being fifteen, or sixteen hundred years too late to be able to make claim to New Testament authority. As the writer of the article from which I have quoted rightly declares, all of the saved will be with the Lord in glory, and will be present at the wedding supper, but all will not be a part of the Bride, nor have the special honor which will be accorded to the Bride of our Blessed Lord.

## Jesus Established The Church

This Day-of-Pentecost origin of the church is too ridiculous to merit consideration here. Jesus said that He — not the

Holy Spirit — would build His church (Mt. 16:17-18). See Luke 6:12-16 where Jesus, after all night prayer, called His disciples to Him and, out of them, chose twelve whom He named apostles. See First Corinthians 12:28, where it is stated that the apostles were set in the church first. Time nor space will permit a full discussion of these things here; however there are too many evidences of the fact that Christ set up the church while He was on earth to need discussion here.

## The Baptist Name

Although Baptists have been called by various names since the days of the origin of the New Testament church, I believe that the name Baptist, itself, as relating to the church, is scriptural. John was called "Baptist" in the New Testament. He was sent from God to prepare the material of which Jesus would set up His church.

I believe that the one true church which Jesus set up was a missionary Baptist church. We realize that today the name "Baptist" is used promiscuously by many groups which bear little likeness to the new Testament church in doctrine, practice, organization, etc., etc. True missionary Baptists today preach the same doctrines, have the same kind of organization, hold to the same ordinances, have the same kind of government, and recognize Jesus the one only true Head of the New Testament church (Eph. 1:22-23). The church is also called His body. Now a church, according to the Greek New Testament can only be a visible assembly. Also the word "body" (Greek: *soma*), which is used many, many times to indicate the church, means a visible, organized body. It cannot be invisible, nor universal. Jesus used the human body to

picture the structure of His church. The word is used 18 times in First Corinthians chapter 12, and every time has to do with the church.

## The Bride of Christ

The Bride of Christ will be composed of the aggregation of all true New Testament churches — of course, minus any unsaved who are members. I believe these true New Testament churches are true missionary Baptist churches. As to independent churches, we know that *all* New Testament churches were independent. There were no Conventions, nor General Organizations.

## Two Opposing Positions

There are two common objections raised pertaining to our claim of a Baptist Bride:

1. Opponents will raise the questions as to Paul's words concerning Christ's Bride, the church, as given in Ephesians 4:4 and 5:22-21.

In considering these scrip-

(See **BRIDE** on page 15)

## 50 Lessons on the Church

By Norman H. Wells

"This is a series of 50 lessons arranged for a one-year study on the church and covers every facet of the subject. This is an excellent book to be used in Sunday evening Training Union, Wednesday evening Bible classes, etc. It is arranged in outline form with the appropriate scripture references. Order from:

**Challenge Press**  
**P. O. Box 25848**  
**Little Rock, AR 72221-5848**

**\$6.50 Postage Paid \$6.50**

**BRIDE...**

(Continued from page 14)

tures, keep in mind that he is speaking to a local church; and truly there is only one church (one kind of church, as set up by our Lord). Also he speaks of the church in an institutional sense, as we might say, "the home, the school," etc., without reference to any particular local home, or church, or school.

As to Ephesians 5:22-32, church is used in the same institutional sense.

2. The second objection raised by opponents of the Baptist Bride position is, that the impurities, and disobedience of many of these churches, would disqualify them; hence the Bride will have to be made up of all saved people. This, too, I must deny, for Ephesians 5:25-27 tells us:

"Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, but holy, and without

blemish."

So, my friends, when the Bride is presented to Jesus, the Bridegroom, she will have been cleansed and made acceptable to Him.

**Other Evidences**

Matthew 22:1-14 is an irrefutable reference, for it is quite obvious that this parable has to do with the Marriage Supper of the Lamb. And, beloved, there were "guests" at this wedding. Surely we never heard of a happy wedding occasion, such as this, with only the Bride and Groom present. Again, John 3:29 says,

"He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

It is easy to see that the friend of the bridegroom here is John, but he was not a part of the Bride.

I also urge you to read carefully Psalms 45:8-17. Without doubt, this is a picture of the happy occasion of the marriage, and glorious reception. Verse 14 says:

"She shall be brought unto the king in raiment of needlework: the virgins her companions that follow here shall be brought unto thee."

There is one other scripture which I shall mention here, which is usually referred to by the anti-Baptist Bride group — also by those who teach of an invisible, universal church, and that everyone who is saved is in the church, the body of Christ. This is Hebrews 12:22-23, where, in contrast with the law, we are told of that to which we come.

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable com-

pany of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."

Now it is quite obvious to those who know anything about the Greek rendering of this, that "general assembly," and "church of the firstborn" are entirely two different things. The word used for "general assembly" is *panaquei*, and means "the assembly of an entire people." This evidently refers to all of the saved of all ages. However church, in "church of the firstborn," is *ekklesia*, and means "assembly. It is the word used for "church" throughout the New Testament. The "general assembly," and "church of the firstborn" cannot be one, and the same.

Dear friends, I must stand upon the proposition, that the church that Jesus built while He was here on earth was an old time missionary Baptist church, and that the aggregation of such churches will constitute the Bride of Christ. All who are born-again will be there, but only the Bride will have the place of highest honor. The Bride and the Bridegroom will not be alone at the Marriage Supper of the Lamb (Rev. 19:9); the saved of all ages will be there. And what a time of glory it will be! Hallelujah!

There are so-called churches today which believe and preach salvation by works; the New Testament churches preached salvation by grace, through faith, and that unto good works (Eph. 2:8-10, Phil. 3:5).

There are so-called churches today which believe and preach baptismal regeneration; the New Testament church preached the new birth by the Spirit of God. They made disciples, then baptized them.

There are so-called churches

today which believe and preach sprinkling or pouring for baptism; the New Testament churches preached and practiced the only mode that can in any way be called baptism; that is immersion in water.

There are so-called churches today which believe and preach church government by a select few; the New Testament churches practiced authority and rule by the church, believing in the autonomy given the church.

There are many so-called churches today which believe and preach that a group must belong to, or be affiliated with some convention, or other organization; the New Testament churches believed in the absolute independence of every local body of Christ, and recognized no head except Jesus, the Founder of the church (Eph. 2:23; Col. 1:18).

There are many so-called churches today which believe, preach, and practice "open communion" that is, let any Christian come and participate in that church's observance of the Lord's Supper; the New Testament churches observed the Lord's Supper as a local church ordinance.

Limited time and space prevent our going on and on with this list of differences in the practice of many so-called churches, and that of old time New Testament Baptist churches today. But we stand upon the Book. In the light of these things, I must say that we believe in a true Baptist Bride. And we believe that the bride will have the place of honor. Otherwise, one church is as scriptural as another, and that is not so. All believers are saved, but all are not in the Bride of Christ.

**Bible Briefs Against Hurtful Heresies****By H. Boyce Taylor**

This book concludes that any teaching or doctrine not found in the Bible is heresy. All heresies are sinful because they are contrary to the truth. God's Word is truth. Any error will damn eternally unless atoned for by the blood of Christ. Order from:

**Challenge Press**  
**P. O. Box 25848**  
**Little Rock, AR 72221-6848**  
**\$3.50 Postage Paid \$3.50**

**Your Purchase of Challenge**  
**Press Books Helps**  
**The Baptist Challenge**

# **Adverstisement For Lifeline**

# Divine Directions As To Prayer

By Richard Belsham

God has not left us in ignorance as to whom and what to pray for when we come to the Throne of Grace. His own mind has been expressed so simply and clearly in the one Book He has given that there is no excuse in the matter. When special calls and opportunities come to pray, the question is often asked: "Well what is there to pray about?" If you are in real earnest about this, and really want to become an "intercessor with God," then let me ask that you take a little time to read your Bible with me and find out for yourself the "Divine Directions." Your prayer times and prayer meetings need never lag or lack if these directions are followed carefully and constantly.

## 1. Pray For All Men

"I exhort therefore, that first of all, supplications, prayers, intercessions, and giving thanks, be made for all men for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all to be testified in due time" (1 Tim. 2:1-6). May I ask you to become thoroughly acquainted with this paragraph, and note the character of prayer, the objects of prayer, the purpose of prayer, the encouragement to prayer, the season for prayer, the medium of prayer, and the ground for prayer. Ponder those seven

things, and you will begin to feel you must and can pray.

## 2. Pray For All Saints

"Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18). These are our fellow Christians, fellow pilgrims and strangers, fellow witnesses to the truth as it is in Christ Jesus, fellow citizens of the household of God; all of which have been saved by grace, are indwelt by the Spirit, are being kept by the power of God, and are journeying to the same home which our Lord has gone to prepare. All alike have their sicknesses, difficulties and discouragements, dangers and distresses, troubles and trials, sorrow and cares and burdens, weights and worries, necessities and untoward circumstances, testing, and temptations, calls and demand for grace, strength, guidance, sustenance, keeping, wisdom and knowledge of what to do, and what not to do. Surely there is a plenty about which to join them in prayer and for prayer.

## 3. Pray For Ministers Of the Gospel

"And for me (said the Apostle Paul), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Eph. 6:19). It is no small matter and task to tell out the good news of grace and love constantly and with power and freshness, intelligently, helpfully, fearlessly, fully, and faithfully. There is much to be made known to the mind and will of God in His Word to men, just

as God has given it to us. Ministers are exhorted to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." All this takes time and study, prayer for light and understanding, preparation for the needs spiritually of their hearers, sympathy and love, consideration and care to visit and "feed the flock over which the Holy Ghost has made them to be overseers." Prayer will go a great way to make a successful ministry.

## 4. Prayer For More Laborers And Reapers

"Then saith he to his disciples, the harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Mt. 9:37-39). Our Lord has seen the multitudes as sheep having no shepherd, and had compassion on them; and when we think of the multitudes today without God and without hope in the world, should we not also "have compassion" upon them, and do what our loving Lord asked of us? Missionaries of the cross should always have a large place in our prayers, especially seeing that is the very thing they are constantly imploring us at home to do. Let us spend time in asking for more reapers in the great harvest field. Pray also that many doors may "yet" be opened to carry the gospel to every part of the world; and that those who are waiting to go may soon be able to do so. God still works in a mysterious way His wonders to perform.

## 5. Pray for Israel

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1). There is no differ-

ence concerning Jew and Gentile in this all-important matter; for "there is none other name given under heaven among men where by we must be saved," than Jesus Christ. And Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by me." In the midst of their present sufferings world-wide, we are glad to hear of a changing attitude toward God and His Son Jesus Christ our Lord, and many are accepting Him as their Savior. Jesus said we were to evangelize "all nations," and they are "one" among them. All who are working among and for them need our constant and earnest intercession and supplications. Join the apostle in this.

## 6. Pray For All the Will of God

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. 4:12). What unusual kind of praying is this! Think of it — "Always... laboring... fervently." Is that our kind of praying? Have we the same burden also? "All ... the will ... of God." That does not mean just saying, "If it be Thy will." God's will is revealed in His Word, so that His people may know it. It is up to us to search and find "that will." Read these four passages of Scripture: Ephesians 5:17; 1 Thess. 4:3; 1 Peter 2:15; 1 Thess. 5:18. Now pray for all these things to be done in you and note the expression: "This is the will of God." There's plenty to pray for!

## 7. Pray For Things

"Be careful for nothing; but in everything by prayer and

(See **PRAYER** on page 21)

## Miracles of Science #1

## The Honey-Bee At Work -- Part 1

By Arthur I. Brown

Today I shall discuss the Honey-bee including the wonders of the Bees' knees. Honeybees have been on earth for thousands of years and as far as we know are today exactly what they were from the beginning. They continue, now as always, to excite the greatest degree of admiration and interest, intriguing the human mind with the marvels of their structure, and even more, with the intricacy of their mysterious operations. As our talks continue, we shall examine some of these. For the moment let us glance briefly at the mechanical equipment on the knees of the three pairs of legs possessed by this astonishing insect.

You have, doubtless, noticed the two rodlike projections extending out in front of the bee and constantly on the move. It used to be thought that these were "feelers" but now it is known that they are "smellers"—in fact, the nose of the bee. Apparently,

every bee has its own distinctive odor, which characteristic serves admirably as a means of identification among the hive members.

Accordingly, it is necessary that the sense of smell be acute, and that the apparatus be kept in perfect functioning condition. On the tips of these two antennae are thousands of tiny sense-plates—2,000 to 30,000—the queen having the least and the drones the most. The drones need to be able to follow the queen on their nuptial flight—and they do so, not by sight so much as by odor.

These sense-plates are constantly rubbing against pollen dust as the bee inserts her head into the nectar-holding flowers; and occasionally they become coated with propolis or bee-glue. There must be some special appliance then for cleaning and that is exactly what she has. The device resembles a self-threading needle. On the front pair of

legs is a movable piece of horn-like tissue, which can be raised by the bee, making a small opening, on the outer side of which are stakes or teeth—really stiff hairs which serve a very useful purpose. Let us suppose she desires to clean her right antenna. She bends it to the left, lifts the horny piece—the gates—inserts her antenna, drops the gate, and then draws the smeller back and forth between the stiff hairs placed outside the gate, until all dirt and dust be removed. When the same operation is performed on the other side, the tool is again functioning perfectly.

On the middle pair of legs at the knee joint is a short projecting spur, like a diminutive crowbar or elephant's tusk, a very useful tool, needed especially for packing pollen dust into the pollen-basket which is a curious hollow depression on the flat, outer surface of the hind leg. On the inner part of this hind leg are a series of side-combs; these combs are constantly being applied to the hairy body of the bee in order to gather the pollen dust which is then dropped or scraped into the pollen basket and packed tight by the crowbar.

The bee's life depends on the efficiency of these devices. There could not possibly have been a time when they did not possess them; otherwise they could not have survived, and these appliances could not develop gradually through long periods of time from a small beginning. They must have been created as we see them today. Chance could not produce these exact and efficiently functioning tools. There is the designing Mind of a Supreme Being.

The Bible tells us to study these amazing insect creatures and to learn from them. This we shall try to do on many future occasions.

But now, let us turn for a few moments to another wonderful product of divine Wisdom. I refer to the Bible. May I offer some general comments on this great and miraculous Book—a true scientific Miracle?

The Bible is a Book which speaks of everything, describes nature, proclaims its grandeur, and tells the story of creation. It informs us of the structure of the heavens, of the creation of light, waters, atmosphere, mountains, animals and plants. It speaks of things visible, and at the same time, speaks of things invisible, and takes us into the realm of the celestial world.

It is the product of many writers of many degrees of mental cultivation, separated by 1,500 years from one another. It is written in the center of Asia, among the sands of Arabia and in the rustic schools of the prophets of Bethel and Jericho. Parts of it originate in the sumptuous palaces of Babylon, on the idolatrous banks of the River Chebar, and afterwards at the center of civilization, amid pantheism, polytheism and infidel philosophy.

Yet, in not a single sentence does it oppose the latest discoveries of science in any field of scientific investigation. As Henry Rogers once said: "The Bible is a book which man could not have written if he would, and would not have written if he could."

It is not a book of speculations and guesses, representing the groping of the human mind after God. It is a Revelation, the discovery God has made of Himself to mankind. It is the Statue-Book of the human race.

To look at it, it is a Book of scraps, a planless cluster of pamphlets, representing the literature of the most unliterary of nations—66 booklets most di-

(See BEES on page 19)

### The Myth of the Universal Invisible Church Theory Exploded!

By Roy Mason

Chapter headings include (1) A Theory Without A Leg To Stand On; (2) Why and When the Theory Started; (3) What's Wrong With This Theory?; (4) Some Controverted Passages; (5) Falsifies the Date of the Church's Beginning; (6) Wrong On How the Church Is Constituted; (7) Some Additional Indictments; (8) Usurps the Family and Kingdom of God; (9) Which Local Church Is the True Church?; (10) The True New Testament Church Identified; (11) The Linked-chain Bugaboo; (12) Who Will the Bride Be? Order from:

Challenge Press  
P. O. Box 25848  
Little Rock, AR 72221-5848

\$4.50

Postage Paid

\$4.50

**BEES...**

(Continued from page 18)

verse in character, scattered thinly over 16 centuries. They are made up of biographies, hymns, episodes of tribal history, laws of a social system which no longer exists, letters to churches dead for centuries, tales of old, far-off and forgotten things and battles of long ago.

One Book is an eastern love story; another is an episode in Persian history which has not in it once the name of God; yet another is a letter carried by an escaped slave who is being sent back to his master. This amazing Book affronts all expectation, and seems in its literary form, entirely unfitted for the great offices of a Bible, yet it has influenced the history of the race and the imagination of the world, not only more than any other book which can be named, but more than all books put together. It has determined the morality of the race. Nations live by it, or die by quarreling with it. This tiny collection of Hebrew books not only lies on every pulpit lid in Christendom, but it is the shaping force in human affairs everywhere.

Generation after generation arises, each with its separate ideals and deeds, each with its own language. The literature of yesterday is not the literature of today. Famous books go out of fashion and are read only by scholars and antiquarians, but this immortal Book is the contemporary of all the ages. It talks with the accents of each generation in turn. The silver cord of the Bible is not loosed nor its golden bowl broken as centuries slip by like beads on the thread of time.

History is strewn with the wrecks of a hundred perished literatures, but time has no destroying office of biblical records. Some element not born of human genius lies in its

pages, and outshines genius. This Book belongs to all the centuries and outlives them all.

One sublime idea shines behind the many books of the Bible. This idea is the recovery of a fallen race, and the great instrument of this process is the Lord Jesus Christ. The Bible is a portrait. The face of Christ looks out — tender, pure, divine — from every page. Is it credible that 66 chance daubs, of chance colors, made without any agreement among themselves by a number of chance men, could possibly produce a face which not only arrests the attention but stirs the love of the world?

No! There must be a single controlling Mind behind the brush of the Artist. One one can pretend that a handful of untaught Jews, herdsmen, fishermen, peasants, could outscale in intellectual, literary power, all the great minds not only of Greek and Latin literature, but of the literature of all races and all ages.

To take the personal and intellectual element in the writers and to try to explain the Bible by them is like taking the dead wire, the metal switch, the loop of calcined fibers, and offering them as an explanation of the electric light, itself. These things are but the channel of that subtle, invisible force, running back into mystery that we call electricity.

When any one can explain the electric light without an electric current, then we may explain the Bible without a divine inspiration. Something is in the Book, which breaks out, now in one place, now in another, with pulses of spiritual energy, gleams of unearthly light. It is flooded from cover to cover with inspiration. It is as though at first one cluster of words and then another become suddenly and strangely luminous. For the devout soul, the Bible is always a Book of divinest magic.

As you have scanned the pages, have you seen the face of the Man of Galilee — the wonderful Savior of the world? Has He come into your life? If not, why not give Him a chance to do what you cannot do for yourself? All He requires is to be invited. Will you do it today? it would be an intelligent and logical decision to make.

[Next month "The Honey-  
bee at Work — Part 2"]

**WNR...**

(Continued from page 13)

messengers elected moderate Margaret Wayland of Danville as president. Wayland, a former president of Virginia Woman's Missionary Union, won by a 72% margin over conservative John Simms of Salem, a retired attorney. Wayland is a homemaker and member of West Main Baptist Church, Danville.

\* \* \*

**Christian Coalition Not Christian.**

Pat Robertson's Christian Coalition just prior to the recent election distributed millions of helpful voter guides listing candidates' stands on a broad range of issues. Its views are mostly "religious right" conservative, but we object to the word "Christian" in the title. Maybe "interfaith" or "conservative" would be better. Just over half are Republicans, 33 to 40 percent are Democrats, two-thirds are Protestant — and one third is Catholic, Greek Orthodox, or Jewish (10/29 World). In the opening session of the Coalition's annual conference (in September) the podium was dominated by Jewish and Roman Catholic speakers. — CC

\* \* \*

**Licensing Parents, Children's Rights.** Socialist crusaders today battle the fam-

ily for children's "rights." UN masterminds inform us that children are to be "brought up in the spirit of the ideals enshrined in the Charter of the United Nations." Shortly after the Bolshevik Revolution, Soviet educators were told: "We must remove the children from the crude influence of their families..." Professor of psychiatry Dr. Jack Westman, in a new book, calls for licensing of parents. He says children have a moral right to competent parents and that those who cannot be competent parents need relief from the responsibilities of parenting by terminating their parental rights" (11/28 New American). A judge who wrote the foreword to this book says: "The child has a right to be brought up by his or her parents, but he or she also has the right to be placed in an alternate family setting should this be necessary." The state would decide when it would be necessary. — CC

\* \* \*

**Congressional Pensions.**

If you thought corporate pensions were high, you're not a member of Congress. Here are the annual takes for a few departing notables as reported in the November 28 issue of Time Magazine. How does this compare with your Social Security Retirement?

Rep. Tom Foley	\$123,804
Rep. Bob Michel	\$110,538
Rep. Jack Brooks	\$96,462
Rep. Rostenkowski	\$96,462
Sen. Don Riegle	\$81,078
Sen. M. Wallop	\$59,775
Sen. D. DeConcini	\$55,669
Sen. John Danforth	\$53,289
Sen. David Boren	\$47,874
Sen. Jim Sasser	\$53,289
Rep. Jim Cooper	\$35,973

\* \* \*

# Why The Name "Baptist"?

By S. E. Anderson

The name "Baptist" is a Scriptural name. It is found first of all in Matthew 3:1 which, like all Bible verses, is given by inspiration of God. John the Baptist is referred to immediately after "the beginning of the gospel of Jesus Christ, the Son of God" (Mk. 1:1). In Luke his story begins with verse five and in John with verse six. Thus the Baptist stands at the very threshold of the New Testament.

The name of Christ's great forerunner is found no less than fourteen times in the New Testament. The more honored name "Christian" is found only three times, and two of these are apparently used with scorn. Strange as it may seem, the name Baptist is always used with evident respect.

John the Baptist won a great many converts to Christ. These were soundly converted, baptized and trained, even before Christ began His own brief ministry on earth. Thus when Christ called for disciples He found them already prepared for Him (Mt. 4:18-22; 9:9). We do not read that John's converts were called Baptists, for there were no denominations in those days, but they must have been Baptist, for they believed what John the Baptist preached; they accepted the Baptist's baptism, and they in turn won converts and baptized them. Moreover, Jesus Himself was baptized by John the Baptist and endorsed him with lavish praise.

Again, the name Baptist is a Christ-centered name. John baptized in order "to make Christ manifest" (Jn. 1:31). Since Christ's greatest work on earth was His death, burial and resurrection on our behalf, John's

baptism—immersion—pointed clearly to the Atonement. John pointed to Christ as the Lamb of God which taketh away the sin of the world. John always pointed to Christ, saying, "He must increase, but I must decrease." When we do likewise we are Christ-centered.

John the Baptist came to prepare the way of the Lord, and to make His paths straight (Mt. 3:3). When we prepare the way for our children, and Sunday School pupils, and those who listen to our witness—all for our Lord—then we are doing what the Baptist did. And when our paths are straight by Christian standards, then they will lead our followers directly to Christ.

The name Baptist is also a descriptive name. Since baptism symbolizes our death to all sinful ways, our burial of all bad habits, and our rising to walk in newness of life, then baptism symbolizes our conversion as well as our entire Christian life. Perhaps that is why the word "baptized" is used in several places to describe the entire work of John the Baptist (Jn. 1:28, 31, 33; 3:23; 10:40) and of Christ Himself (Jn. 3:22, 26; 4:1-2).

Logically, then, each Baptist is one who has "killed" all sinful ways, buried them in the baptistry, and ever since lives as one who is "risen with Christ" (Col. 3:1), who has "put off the old man" and has "put on the new man" (Col. 3:8-14). Thus it seems that Baptists have a deeper obligation to live a consistent Christian life than non-immersed Christians! But do we?

Further, the name Baptist is an ideal name. It is the name the Lord gave to the first preacher

of the Christian gospel, the one who baptized the Son of God, the one in whom the Holy Spirit dwelt from his infancy, the one who was "great in the sight of the Lord" (Lk. 1:15), the one whom Christ praised so profusely, the one whom "all men" counted as a prophet indeed, and the one who had the honor of being the first martyr for Christ. Notice that everything John did and said brought honor to Christ. His name was not an object of praise or glory; rather, it was a signboard pointing to his Lord. Would that all modern Baptists were faithful signboards, not seekers for glory.

Again, the name Baptists could be what it was at first, non-sectarian. John, the first Baptist, was not a narrow

denominationalist; he was all out for his Lord. If every Christian now could forget all divisive influence, all divisive teachers or leaders, and go back to the original source of the Christian gospel in the New Testament, he would take his stand with the Lord Jesus and His apostles, all of them endorsed John the Baptist (Acts 1:22). This endorsement would magnify Christ as Lord and Savior, not any lesser cult or leader.

Then the name Baptist could be a unifying name. "One Lord, one faith, one baptism" (Eph. 4:5) is our ideal. If we all had one faith we would have only one baptism. Conversely, if all Christians held to one baptism—the one Christ approved

(See NAME on page 21)

## Our Church Life

Serving God In God's Plan

By J. M. Frost

Some years ago **The Baptist Challenge** featured this book in a series of front-page articles. You will not find a better book written concerning membership in a Baptist Church. Chapters are:

(1) What a Church Stands For; (2) The Church In the Thought of God; (3) The Church of God At Coirinth; (4) The Church and Its One Book; (5) The Church and Its Ordinances; (6) How the Denominations Came; (7) The Confession of Faith; (8) Why Join the Church; (9) Why Join the Baptist church; (10) The Church and Its Public Services; (11) Your Membership In the Church; (12) The Church of Your Membership; (13) The Church and the Commonwealth; (14) Church Life and Church Loyalty; (15) The Enrichment of Church Life. Order from:

**Challenge Press**

**P. O. Box 25848, Little Rock, AR 72221-5848**

**\$7.50**

Postage Paid

**\$7.50**

## The Dangers of Para-Church Groups

There is a strange cult that has appeared upon our religious scene. It has been called the electronic church. One has said that the electronic church is one that is trying to build a large following for their charismatic preacher (often in two ways).

This group of sensationalists gives you a glowing report of their goodness and offers cheap grace — spiritual blessings without cost. One basic reason is a commitment to nothing that matters is asked of you except keep those cards and letters coming (with money, of course). It is easier to raise money for the electronic church than for the local church because they are substituting anonymous commitment for person-to-person commitment.

Any message that doesn't call for commitment to the living Christ and to His church is non-biblical. Therefore, it is unworthy of a Christian's stewardship in any form or amount.

The other part of this cult is what is being called "para-church" groups or non-denominational groups that seek members from denominations. They are prayer groups, Bible study groups, share groups, music groups, etc. All are trying to get your support — physical and financial.

There is little to be gained from such para-groups. If you will spend the same amount of energy in and on your local church, you will get more return on your investment.

It is the local church that is winning the most people to Christ. It is the church that provides care and concern for you during illness and sorrow. Ever had an electronic church preacher stand with you at a graveside? Or help heal a bro-

ken heart?

The local church is the creation of Christ Jesus and it is in this body of committed and caring people that we are called to love and serve a lost world. The church will still be around when the fads are gone! I prefer to invest my energy in what is eternal and yet personal enough to place a hand on my shoulder when I hurt!

### NAME...

(Continued from page 20)

— that baptism would point to only one faith, the faith symbolized and portrayed by the original baptism. Then if all had that one faith, we would all have one Lord and only one. We would declare our independence of all popes, bishops, priests, traditions, superstitions, and extra-biblical customs which now confuse multitudes of people.

How did Christians ever become so divided, especially on baptism? Within a century of Christ's resurrection, some influential leaders got the idea that baptism was necessary for salvation. This heresy led to baptizing babies, and sick people, thus making sprinkling seem to be more convenient. After a few more centuries, the majority of Christendom held to sprinkling babies, making the Roman hierarchy the arbiter of disputes. However, God had preserved for Himself a remnant through the ages, those who never yielded to Rome or to infant baptism. They were called various names, and since 1644 the name Baptists has gained increasing respect.

Every Baptist has the great privilege of witnessing for the Lord by means of explaining the meaning of his baptism and of

## Mrs. O'Hair Speechless

Madalyn Murray O'Hair will doubtless go down in history as the one who got the Bible thrown out of public schools.

Some time ago she spoke in Ohio to a college student body of 350.

As usual she endeavored to destroy all values in the church and clergy. She referred to God as "Big Daddy" and to Jesus as "J.C.," and to the Holy Ghost as the "spook."

After her speech some questions were put to her which she used to further harass religious ideas. The audience was stunned.

Then from the rear of the auditorium came the voice of a college girl. She spoke in a quiet and small voice. She said:

"Mrs. O'Hair, I am so happy you came to speak to us tonight. We have listened with attention to your tirade on our beliefs. We thank you for showing all of us what an atheist is. We express gratitude for your challenge to our faith. We are strengthened in our Christian beliefs by listening to you tonight. We feel sorry for you. Again, we thank you so much for coming. Now I have even more love and faith in God the Father, God the Son, and God the Holy Ghost. Thank you, and bless your soul."

The speaker of the evening was utterly astonished. For once Madalyn O'Hair had no answer. She was speechless.

Deafening applause broke out for the girl's speech and then the meeting broke up. For "Blessed is the man (or girl) that walketh not in the counsel of the ungodly..." (Psm. 1:1).

his name Baptists. For when baptism is explained, the gospel of Christ is explained. Baptists then, should be both bold and courteous in explaining the name, and thereby glorifying their Lord.

## PRAYER...

(Continued from page 17)

plication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7). What a privilege to carry "everything" to God in prayer! What a pleasure it also should be! What profit it will be!

Praise God for the ministry of prayer! Should any child of God ever lack for anything to pray about? Can you not now understand how many of God's giants have fought and won their victories on their knees? Jesus said "Out of the abundance of the heart the mouth speaketh." Then let us get and ponder these things in our hearts and we shall be well able to pray, to pray more and to pray much. "Men ought always to pray." Do "you" pray? If so, how much? How often? Follow the "Divine Directions." What a blessing it will be for yourself and others!

### Avoiding The Snare Of Seventh Day Adventism

By David W. Cloud

"This study is de-signed to be used as a syllabus for Bible classes, as well as a book to be read for personal profit. An attempt has been made to break down the Seventh-day Adventist heresies and the Bible refutations in a clear, orderly manner to be easily used in Bible classes." This is the best book available today. Challenge Press is pleased to offer this book. Order from:

**Challenge Press**  
P. O. Box 25848  
Little Rock, AR 72221-5848

**\$7.50 Postage Paid \$7.50**

**ABORTION...**

(Continued from page 1)

have seen and I am used to seeing. We are talking about a man who has a trade, who has practiced it long enough to see no news in any of it. Picture this man, then. A professional. In his forties. Three children. Lives in a university town — so, necessarily, well — enlightened? Enough, anyhow. Successful in his work, yes. No overriding religious posture. Nothing special, then, your routine fellow, trying to do his work and doing it well enough. Picture him, this professional, a sort of scientist, if you please, in possession of the standard admirable opinions, positions, convictions, and so on — on this and that matter — on *abortion*, for example.

All right.

Now listen.

It is the western wing of the fourth floor of a great university hospital. I am present because I asked to be present. I wanted to see what I had never seen. An abortion.

The patient is Jamaican. She lies on the table in that state of notable submissiveness I have always seen in patients. Now and then she smiles at one of the nurses as though acknowledging a secret.

A nurse draws down the sheet, lays bare the abdomen. The belly mounds gently in the twenty-fourth week of pregnancy. The chief surgeon paints it with a sponge soaked in red antiseptic. He does this three times, each time a fresh sponge. He covers the area with a sterile sheet, an aperture in its center. He is a kindly man who teaches as he works, who pauses to reassure the woman.

He begins.

A little pinprick, he says to the woman.

He inserts the point of a tiny

needle at the midline of the lower portion of her abdomen, on the down-slope. He infiltrates local anesthetic into the skin, where it forms a small white bubble.

The woman grimaces.

That is all you will feel, the doctor says. Except for a little pressure. But no more pain.

She smiles again. She seems to relax. She settles comfortably on the table. The worst is over.

The doctor selects a three-and-one-half-inch needle bearing a central stylet. He places the point at the site of the previous injection. He aims it straight up and down, perpendicular. Next he takes hold of her abdomen with his left hand, palming the womb, steadying it. He thrusts with his right hand. The needle sinks into the abdominal wall.

Oh, says the woman quietly.

But I guess it is not pain that she feels. It is more a recognition that the deed is being done.

Another thrust and he has speared the uterus.

We are in, he says.

He has felt the muscular wall of the organ gripping the shaft of his needle. A further slight pressure on the needle advances it a bit more. He takes his left hand from the woman's abdomen. He retracts the filament of the stylet from the barrel of the needle. A small geyser of pale yellow fluid erupts.

We are in the right place, says the doctor. Are you feeling any pain? he says.

She smiles, shakes her head. She gazes at the ceiling.

In the room we are six: two physicians, two nurses, the patient, and me.

The participants are busy, very attentive. I am not at all busy — but I am no less attentive. I want to see.

*I see something!*

It is unexpected, utterly unexpected, like a disturbance

in the earth, a tumultuous jarring. I see something other than what I expected here. I see a movement — a small one. But I have seen it.

And then I see it again. And now I see that it is the hub of the needle in the woman's belly that has jerked. First to one side. Then to the other side. Once more it wobbles, is *tugged*, like a fishing line nibbled by a sunfish.

Again! And I *know*!

It is the *fetus* that worries thus. It is the fetus struggling against the needle. Struggling? How can that be? I think: *that cannot be*. I think: the fetus feels no pain, cannot feel fear, has no *motivation*. It is merely reflex.

I point to the needle.

It is a reflex, says the doctor.

\*\*\*\*\*

By the end of the fifth month, the fetus weighs about one pound, is about twelve inches long. Hair is on the head. There are eyebrows, eyelashes. Pale pink nipples show on the chest. Nails are present, at the fingertips, at the toes.

At the beginning of the sixth month, the fetus can cry, can suck, can make a fist. He kicks, he punches. The mother can feel this, can *see* this. His eyelids, until now closed, can open. He may look up, down, sideways. His grip is very strong. He could support his weight by holding with one hand.

A reflex, the doctor says.

I hear him. But I saw *something*. I saw something in that mass of cells *understand* that it must bob and butt. And I see it again! I have an impulse to shove to the table — it is just a step — seize that needle, pull it out.

We are not six, I think. I think we are *seven*.

Something strangles *there*. An effort, its effort, binds me to it.

I do not shove to the table. I take no step. It would be ... well, madness. Everyone here wants the needle where it is. Six do. No, *five* do.

I close my eyes. I see the inside of the uterus. It is bathed in ruby gloom. I see the creature curled upon itself. Its knees are flexed. Its head is bent upon its chest. It is in fluid and gently rocks to the rhythm of the distant heartbeat.

It resembles ... a sleeping infant.

Its place is entered by something. It is sudden. A point coming. A needle!

A spike of *daylight* pierces the chamber. Now the light is extinguished. The needle comes closer in the pool. The point grazes the thigh, and I stir. Perhaps I wake from dozing. The light is there again. I twist and straighten. My arms and legs *push*. My hand finds the shaft — grabs! I *grab*. I bend the needle this way and that. The point probes, touches on my belly. My mouth opens. Could I cry out? All is a commotion and a churning. There is a presence in the pool. An activity! The pool colors, reddens, darkens.

I open my eyes to see the doctor feeding a small plastic tube through the barrel of the needle into the uterus. Drops of pink fluid overrun the rim and spill onto the sheet. He withdraws the needle from around the plastic tubing. Now only the little tube protrudes from the woman's body. A nurse hands the physician a syringe loaded with a colorless liquid. He attaches it to the end of the tubing and injects it.

Prostaglandin, he says.

Ah, well, prostaglandin — a substance found normally in the body. When given in concentrated dosage, it throws the

(See **ABORTION** on page 24)

**AUDIO...**

(Continued from page 1)

alarmed about movies, television, and rock music, they will make the same complaints. They will point out the abundance of sex, profanity, violence, brutality, crime, immorality, free-love, perversion, etc. This is all true but we again need to be reminded that these are mere symptoms — not the disease. Treating symptoms does not cure the disease. Satan doesn't mind how much attack is made upon these symptoms as long as the disease itself is never discovered. That disease is *humanism*. As long as the individual is infected with this disease the symptoms will continue, no matter how much protest is made. In fact, it probably pleases Satan to watch as preachers, parents, and others who are concerned, wasting their time trying to eliminate the symptoms while ignoring the disease.

Satan uses the movies, television, and records to give instruction in his religion, humanism. They are his audio-visual aids. Let's see if this is not a fact. Think now! How many movies and television shows have you and your children watched where the old morality of so-called authoritarian religion was pictured as bringing misery and despair? This is the kind of show where the old moral values of the Bible were pictured as out-dated, and held up to ridicule. How many of these have you seen? You've seen it so many times you know it by heart ... and for sure your child does. It generally goes something like this — the child has been raised in a home where he has been expected to go to church. The Bible was read in the home and the parents expected the child to obey the moral teachings of the Bible. The child was not allowed to participate in the things that

would corrupt the purity of what he had been taught in the Bible. This is pictured as bringing misery and unhappiness to the child. The parents are generally pictured as terrible tyrants. The story goes on with many twists but usually portrays the torment of the effort of the child to break from this environment and to break free to the happiness where all these restrictions and guidelines are forever thrown away and the joy of freedom is to be found. This is Satan's visual portrayal of his religion ... *humanism*. The old ways of God, the Bible, morality, bringing misery and despair. The new way, the new freedom, without God, without Bible truth, without godly parents ... this is the way of happiness (according to Satan).

It is impossible to watch today's movies and television without recognizing that almost without exception, belief in the Bible as the literal word of God is held up to ridicule and pictured as the height of ignorance. As pictured in the movies and television, giving your life to serving humanity is better than the emptiness and worthlessness of serving God. Effective religion is always pictured as that which has turned from the old ways of dedication and worship of God, and has entered into the meaningful life of serving humanity. This is pure *humanism*, Satan's religion.

How much of the conversion of "today's generation" as pictured in Satan's audio-visuals is saturated with expressions like ... "I've got to be me" ... "I've got to be free" ... "I've got to do it my way" ... "You've got to believe in yourself" ... "I'm trying to find myself" — self-confidence, self-esteem, self-assurance, etc. all come in for their fair share. Some of you, as you read this, are saying, "What's wrong with that." The tragedy is that you probably

really don't know ... and never will!

How many times has it been pictured? The girl sadly walks from the house of her parents with her knapsack on her back launching out to find herself?

Think about it! Isn't it a fact that in most shows where the religion that brought such happiness just one life time ago is pictured as a life of misery and unhappiness, now? What happened? Satan has successfully evangelized and reversed our standards.

Doesn't it occur to you that every time there is a defense made of God and the Bible in the movies and on television, it is generally by a bungling, outdated Archie Bunker?

All men are brothers and God is the Father of us all. This does not come from the Bible, so why do we believe it? Because its been taught in apostate churches and pictured on Satan's audio-visual machines.

Start paying attention to what you are watching and hearing on Satan's audio-visual machines. See if all the main tenets and doctrines of Satan's religion, humanism, are not glorified. This is the disease. The whole bulk of the instruction is constantly given exposure. The time for God and the Bible is passed. Adherence to the moral standards of the Bible bring misery and heartache. Authoritarian religion is a constant villain. The basic concern of man should be directed toward fulfilling the human potential. Believe in yourself. Break with the old ties and standards. Social evolution is presented as a reality. Each generation is smarter, better, more advanced, more enlightened than the last. Religious institutions must be reconstructed to function for this life ... ignore eternity ... Morality is determined by scientific research, not by divine revelation. Our only purpose of existence is the advance-

ment of the good life. Day and night, from movie screen, television tube, and CD's and cassette players, Satan's religion is blasted forth.

Let's use one example. At this writing one of the most popular shows on the television is "All In The Family." This show is funny, entertaining, and well written. But ... let us look at some isolated, random, things about this show.

There is the continual association of yesterday's morals, and guidelines with Archie ... the bigot, the buffoon, the ignoramus. Conclusion: Yesterday's morals and guidelines are foolish, like Archie.

One episode presented Archie's outrage at homosexuality until he found out that one of his best friends was a homosexual. Conclusion: Homosexuality is all right.

Archie became incensed at the idea of his daughter going out in extremely brief hot pants and is made to look ridiculous. Conclusion: Running around half-naked is all right.

Archie became upset at the idea of his daughter posing in the nude, alone, in an apartment with a boy friend. Conclusion: In our enlightened age this is all right.

Archie is always the one who quotes and defends the Bible, and is made to look ridiculous in doing so.

Well, I think that's enough to get the idea across. *The churches ... the schools ... the movies ... the television ... our music ... all promoting Satan's religion.*

**Telephone:**  
**(214) 755-7777**

**Email Address:**

**mlmoser1@juno.com**

---



---

**FELLOWSHIPS**

and

---



---

**CONFERENCES**
**HUMBLE, TX**

January 12-13, 1995, Northway Baptist Church, 5939 Bender Road Humble, TX 77396, David Stone, Pastor

\* \* \*

**WESTCLIFFE, CO**

January 24-27, 1995, "Retreat In the Rockies", Wetmore Baptist Church, P.O. Box 84, Wetmore, CO 81253, (719) 284-4197, Brian Withrow, Pastor.

\* \* \*

**PINCKNEYVILLE, IL**

March 14-16, 1995, Holt's Prairie Baptist Church, Rt. 4, Box 163, Pinckneyville, IL 62274, Mark Cox, Pastor

\* \* \*

**LUDLOW, KY**

March 27-30, 1995, Bethlehem Baptist Temple, 316 Adela Ave., Ludlow, KY 41016, Bill Miller, Pastor.

\* \* \*

**BIG SPRING, TX**

April 4-6, 1995, Birdwell Lane Baptist Church, 1512 Birdwell Ln., Big Spring, TX 79720, Lewis McGarity, Pastor.

\* \* \*

**CALVERT CITY, KY**

April 26-28, 1995, New Hope Baptist Church, 1661 Griggstown Rd., Calvert City, KY 42029, Edgar Lee Paschall, Pastor.

**SIOUX FALLS, SD**

October 2-4, 1995, Empire Baptist Temple, 412 S. Hawthorne Ave., Sioux Falls, SD 57104, Ron Tottingham, Pastor

**ABORTION...**

(Continued from page 22)

uterus into vigorous contraction. In eight to twelve hours, the woman will expel the fetus.

The doctor detaches the syringe but does not remove the tubing.

In case we must do it over, he says.

He takes away the sheet. He places gauze pads over the tubing. Over all this he applies adhesive tape.

I know. We cannot feed the great numbers. There is no more room. I know, I know. It is woman's right to refuse the risk, to decline the pain of childbirth. And an unwanted child is a very great burden. An unwanted child is a burden to himself. I know.

And yet ... there is the flick of that needle. I saw it. I saw ... I *felt* — *in* that room, a pace away, life prodded, life fending off. I saw life avulsed — swept by flood, blackening — then *out*.

There, says the doctor. It's all over. It wasn't too bad, was it? he says to the woman.

She smiles. It is all over. Oh, yes.

And who would care to imagine that from a moist and dark commencement six months before there would ripen the cluster and globule, the sprout and pouch of man?

And who would care to imagine that trapped within the laked pearl and dowry of yolk would lie the earliest stuff of dream and memory?

It is a persona carried here as well as person, I think. I think

it is a signed piece, engraved with a hieroglyph of human genes.

I did not think this until I saw. The flick. The fending off.

We leave the room, the three of us, the doctors.

"Routine procedure," the chief surgeon says.

"All right," I say.

"Scrub nurse says first time you've seen one, Dick. First look at a purge," the surgeon says.

"That's right," I say. "First look."

"Oh well," he says, "I guess you've seen everything else."

"Pretty much," I say.

"I'm not prying, Doctor," he says, "but was there something on your mind? I'd be delighted to field any questions ..."

"No," I say. "No, thanks. Just simple curiosity."

"Okay," he says, and we all shake hands, scrub, change, and go to our calls.

I know, I know. The thing is normally done at sixteen weeks. Well, I've since seen it performed at that stage, too. And seen ... the flick. But I also know that in the sovereign state of my residence it is hospital policy to warrant the procedure at twenty-four weeks. And that in the great state that is adjacent, policy is enlarged to twenty-eight weeks.

Does this sound like argument? I hope not. I am not trying to argue. I am only saying I've *seen*. The flick. Whatever else may be said in abortion's defense, the vision of that other defense will not vanish from my eyes.

What I saw as that: a *defense*, a motion *from*, an effort *away*. And it has happened that you cannot reason with me now. For what can language do against the truth of what I saw?

**But For A Moment**

Dr. Harry A. Ironside used to tell the story of an old Negro who loved the Lord and the Word of God very much. He could not read very well, and often he was not able to grasp the real meaning of the Scriptures, but he read them none the less.

In a prayer meeting one night the people in the audience were asked to give in turn a passage of Scripture that had blessed them. When the old man got to his feet, he said: "De words in de Bible dat means mos' to me are dese — 'An it came to pass'."

The minister asked him to explain. "Well," the old man replied, "when troubles come and I don' know whether to run dis way or dat, when I jus' don' know what to do, I 'members dese words: 'An it came to pass' — and I knows that day ain't here to stay."

Great faith, that! — and how true it is that whatever our affliction may be, it is light and but for a moment, and it "worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).