

# the Baptist CHALLENGE

a voice of independent Baptists

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## *Are Apostolic Signs and Miracles To Be Performed Today? – Part 3*

*By Louis Entzminger*

*“And we know that all things work together for good to them that love God, to them who are the called according to his purpose”* (Rom. 8:28).

We are often asked, “Where does the Bible say the kind of miracles God performed as recorded in the Bible ceased? When did God cease to work miracles as were performed in the Old Testament, as were performed by Jesus Christ Himself, and as were performed by the apostles?”

The answer is easy and simple.

We have shown in former messages that the miracles wrought by Christ and the apostles were “signs,” not just simply miracles for the sake of miracles, but miracles that had a special significance. It is useless to go over all that scripture again. John said, “Many other signs did Jesus.” In Mark 16 we read, “The Lord working with them and confirming the word with signs following.” They were not miracles simply to relieve the suffering of the sick and raise the dead for the comfort of those who had lost a loved one, nor to restore sight to the

blind who had never seen or feed the hungry.

Certainly that is all true, but we know *all* the dead were not raised; *all* the blind did not receive their sight; *all* the lame were not healed; nor were *all* the lepers cleansed. In fact, compared with the great world of suffering humanity, the number actually healed was insignificant.

But these miracles were signs. They signified something. The words of Christ and the words of the apostles were confirmed by miraculous signs.

Paul tells us in 2 Corinthians 12:12 they were the “signs of an apostle.” That being true, how long did these signs last? Just as long as the apostles lived. When the last apostle passed away, fell asleep and went to be with the Lord, then the *last sign was performed*. This ought for ever to settle the question for any reasonably intelligent mind, and certainly for anyone who believes the Bible.

Therefore, in order to prove that sign miracles, which are the kind recorded in the New Testament, can be wrought today, the man who

claims to do them must establish the fact that he is an apostle. If he is an apostle, one thing is absolutely certain, he is a “false apostle,” because there are *no more apostles*. There have never been any successors to the apostles. Time and space would be wasted to try to prove to those who are listening to these messages and those who may read them in print that the apostles had successors. They had none.

The apostle Paul in 2 Corinthians 13 says distinctly, “Whether there be tongues, they shall cease” (13:8). *They did cease*. Tongues was one of the sign miracles. We take it this is generally accepted. When the men endued with power had wrought these sign, fulfilling their mission — their purpose having been for signs — when they were accomplished, they went home to heaven, the New Testament was finished, they ceased.

**Tongues Ceased**

(See SIGNS on page 18)

### **Is The Baptist Challenge Needed?**

**By the Editor**

Some years ago, 1961 to be exact, we mailed out the first issue of **The Baptist Challenge**. Beginning with a quarterly issue. We began publishing monthly in January, 1962 and have continued to do since then. January will begin our 36th year of publishing **The Baptist Challenge**.

At the beginning of each year we are always faced with the question, “Is **The Baptist Challenge** still needed and should we continue its publication?” and each year, after

reviewing our aims as set forth in our first issue, we still feel it is needed and so continue to print it.

What are our aims and purposes? Going back to the first issue in 1961 we quote: “There are three main ‘challenges’ that we wish to make through this paper. We wish to challenge the many segments among independent Baptists to draw together for more understanding and fellowship. There are

(See TBC on page 24)

# The Lord's Supper

By Paul W. Byers

[There are three positions practiced today concerning The Lord's Supper -- Open, Close, and Closed Communion. It is our position that the Bible clearly teaches that Closed Communion is that which is taught in the New Testament. Since we have had questions recently concerning this subject, we are printing this article as a Biblical answer to the question, "Is the Supper Open, Close, or Closed Communion." -- The Editor]

In the past, there has been much disagreement among Baptists concerning the proper communicants in the observance of the ordinance of the Lord's Supper. About other questions relative to this important function of the church, however, there seems to have been rather general agreement.

The importance of the ordinance has been affirmed everywhere, at least in teaching. Its meaning has been seen to be the same by every church. The mode of observance and the nature of the elements used (perhaps agreement was not so completely realized here) was practically the same in the various churches, and the authority for observing the ordinance was held to be in the church. All of these facets relative to the Lord's Supper will be considered, but emphasis will be placed upon the question of communicants.

Generally, it has been accepted by all faiths that the Lord's Supper is a church ordinance. In the past, open communion was not so widely adopted among Protestants as it is today. One Presbyterian Synod of the past century re-

fused to allow members of other faiths to partake of this ordinance in its assemblies on the basis that other groups were heretical in doctrine. The present liberalism concerning this ordinance is primarily a product of our own century. Historically, a few have been so strict as the Baptists on the ordinance, but few have been so liberal in past centuries as many groups are today. This change is acclaimed as a great advance, but that is of no concern here since the problems of doctrine in these groups go much deeper than the question of communicants.

Since Baptists have been anathematized and persecuted in all ages for their position on the ordinances, a word of explanation is necessary. To the claim that Baptists exclude Christians from Heaven by refusing their baptism and thus refusing them as church members, we need answer only that the doctrines of salvation by church membership or by baptism are teachings of other groups and not of true Baptists since Baptists teach that there is salvation only in Jesus and that it is attained by faith, not works.

To the charge that Baptists are uncharitable in their position, we answer that the first and greatest commandment requires love to God with all that we are and that Jesus said, "*If ye love me, keep my commandments.*" Also, one does not always manifest love by doing what another wants, but sometimes by doing the opposite. If we have the truth, and we sincerely believe we do, then we become obligated to uphold that truth for the benefit of everyone, for it is truth, not opinion, that makes men free.

It is insisted by many writers that the ordinances of the church are given as positive

law, or by commandment, and that this allows no variation from New Testament practice. Those practices in the New Testament regarding the Lord's Supper, as well as baptism, are as binding upon us as they were upon those churches. We search for scriptural practices here, and if these ideas are scriptural, we have a responsibility to follow them.

## I. Proper Communicants

The Lord's Supper was instituted by the Lord in connection with the Passover. Gathered with Him were the apostles, and these men had met certain requirements. First, they had proper baptism in that they were immersed after a conversion experience by one having authority. Judas Iscariot is neglected here since he had no proper baptism or church membership. Second, they were proper church members in that they had been set in the church by Jesus Himself. That they were in doctrinal agreement and had a right attitude can not be doubted. In the third place, and most important, they partook of the supper in the presence and fellowship of Jesus. Some qualifications become evident from this account.

● **The Necessity for Proper Baptism.** Nowhere in the New Testament is there an example of any unbaptized person partaking of the Lord's Supper. The order is established in the following verses, "*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers*" (Acts 2:41-42).

(See **CLOSED** on page 11)

## THE BAPTIST CHALLENGE

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# The Christian and Social Dancing

By Buell H. Kazee

Social dancing is a subject which will leap forward in any discussion of worldliness and occupy the chief place in the forum. Most Christians will show no enthusiasm about the great doctrines of our faith and will respond with little or no appreciation of the blessed things God has put at our disposal, but when the matter of social dancing emerges in discussion, we will hear voices that have no comment on the really great things. When the matter does come up, most people go at it as if to say, "If we can solve this problem, we can easily handle all the rest." From our experience in church life, we are quite ready to agree that this is so.

As we have seen it, social dancing is not necessarily the worst sin which church members commit. Why, then, is it always singled out in any discussion of worldliness as a thing to be condemned by some so fiercely and defended so vehemently by others? The answer to this question has many facets.

There is something about dancing which makes it more useful to Satan than many other forms of worldliness. For one thing, it has a wide popular appeal. It is adaptable to any level of society. The rich, the poor, the middle class can all indulge in it with equal freedom and skill. No intelligence rating is required for participation in it. It can be the very nicest thing for those who do not want to go into open sin, or it can be the lowest-down, most degrading thing imaginable for others. It can be most innocent (from all appearances) or it can be

## "Christian Dancing?"

Contemporary Christian dancing and Christian dance clubs are popping up, according to Religious News Service. Dance music can be found in some Christian bookstores and heard on some Christian radio stations. Organizers use late-night Christian "rave" dances for low-key outreach. Christian lyrics make "sanctified dance music" different from secular songs, commented Christian broadcaster Ken Farley.

Suggestive clothing worn by outsiders at outreach dances prompt criticism from church members. At Club J in San Jose, California, run by Jubilee Christian Center, bouncers wearing striped referee shirts monitor the dance floor. "If dancers get too bump-and-grindish, then the bouncers blow a whistle or throw a flag for a violation," singles pastor Adam Bernal stated.

Contemporary dancing "is very problematic at best for the Christian because of the fleshly motive and pleasure that so often accompany it," a spokesman for the ministry of conservative pastor-broadcaster John MacArthur declared. But Scott Blackwell, 35, who owns N Soul Records in Los Angeles, said the Holy Spirit "lets us know where the line is." — The Baptist Bulletin, July 1995.

most vile. It can put on clothes which make it appear innocent enough to sit in the "amen corner" of the church, or it can take off enough clothes to make it the leading amusement of the night club.

Furthermore, because of its great adaptability to age, class and intellect, and thus because of its great popularity, it becomes the leading representative of the social world's activity. It is, therefore, identified definitely with "this present, evil world" (Gal. 1:4). Its entire association has nothing to do with Christ except to crucify Him. It is absolutely impossible to find a dancing Christian who can give a convicting testimony for Christ. No sensible person would ever argue that social

dancing (boy and girl dancing) originated with Christ or ever had anything to do with the development and growth of a Christian. On the other hand, there is positive proof everywhere that those who follow dancing, even though some may be saved, are always spiritual dwarfs, church problems, and dead weights to the witness of Christ through His churches. Since the dance did not originate with Christ, there is only one place from which it could have come, and that is from those who would crucify Him. How can it be identified otherwise? A true church of Jesus Christ would never touch it. It cannot by any means be classified with that of which Paul says, "And whatsoever

ye do in word or deed, do all in the name of the Lord Jesus Christ" (Col. 3:17). Dancing fits perfectly with the world which crucified Jesus Christ and fits nowhere in any of His churches.

Of course, dancing has the popular approval of almost all social groups and organizations, and especially that of the great educational leaders of our country. One who opposes dancing in that realm is the worst of "squares" in their eyes, and they have reached the place now where they can hardly understand the thinking of any one who would oppose it. Their great weight of influence puts fear in the heart of many a Christian parent, and the school rides over the weak opposition of such parents with a scorn that silences any objection to their "cultural program."

The "dead give-away" in this connection is the universal insistence from all educators that the dance must be "properly chaperoned." Now, why does it have to be chaperoned? Did you ever hear of a basketball or football game being chaperoned? Isn't the dance just as public as a game? Why does it have to be chaperoned? Because all decent people know that it can get "out of hand" if somebody doesn't watch it. In other words, it is dynamite, and must be carefully handled or it will do damage. Of course, this "chaperone business" is often just a label. It is to assure the parents who might doubt that the thing will be carried on decently, but it by no means assures that it will.

(See **DANCE** on page 17)

## The Flimsy Evidence of Evolution

By Stephen Caesar

The October 1995 issue of **The Baptist Challenge** had a news item on page 14 entitled "An Amazing Tooth," telling of an Associated Press report which created an entire ape-man out of a single tooth found in England. This tactic, in which evolutionists build up an entire species of ape-man from extremely slim, sketchy evidence, is nothing new to the evolution hoax. In fact, it has been the chief method of fooling the vast overwhelming majority of the unsaved population into thinking that they came from monkeys. Every "missing link" ever found has been based on exceedingly sketchy evidence. For example, Heidelberg Man, discovered in 1907, consisted of a single jaw bone — the remainder of the creature was constructed from pure speculation. In the **Encyclopedia Americana** under the entry "Heidelberg Man" we read: "The sole physical remnant of Heidelberg man consists of a single lower jawbone with its teeth intact. ... The head is believed to have lacked a simian shelf and marked chin, but the teeth lie within the dimensions of modern man's. ... Until the skull and other bones are found, the place of Heidelberg man in evolution must remain uncertain."

Because the evidence provided by Heidelberg Man was so sketchy, it is no longer taken seriously by modern scientists. However, evolutionists quickly came up with Nebraska Man, a "missing link" constructed from a *single tooth* (sound familiar?). Evolutionists were eventually compelled to retreat red-faced from Nebraska Man when it

was found that the tooth belonged to an extinct kind of pig.

The next "missing link" was Piltdown Man, an artificial amalgamation of ape skeleton and human jaw bone. It was eventually discovered to be the hoax of the century, but that didn't stop the monkey-men from using it as "proof" of evolution for decades.

Other "missing links" have been similarly debunked. *Ramapithecus*, found in India in 1932, was built up from nothing more than teeth and jaw fragments. So flimsy was the evidence for this creature, who for years was touted as a link between ape and man, that **Natural History** magazine was compelled to write: "What, finally, can we say about the position of Ramapithecus in primate evolution? ... The case for Ramapithecus as an ancestral human has been weak from the start and has not strengthened with the passage of time. Now ... nothing is left but his smile."

The next "missing link" was *Australopithecus*, another "ape-like man" which turned out to be a disappointment. Charles Oxnard, Dean of the Graduate School and Professor of Biological Sciences and Anatomy at the University of Southern California, after years of meticulous analysis of australopithecine fossils, discovered that "the fossil fragments are usually uniquely different from any living form; when they do have similarities with living species, they are as often as not reminiscent of the orangutan. It is really now somewhat unlikely that australopithecines ... can actually have had very much to do with

the direct human pathway." Dr. Oxnard is not alone. Leading British scientist Solomon Zuckerman, for example, studied australopithecine remains for years and came to the conclusion: "The anatomical basis for the claim that [Australopithecus] walked and ran upright like man is so much more flimsy than the evidence which points to the conclusion that their gait was some variant of what one sees in subhuman Primates, that it remains unacceptable."

Because all these "missing links" have been based on little more than sketchy, doubtful evidence that was later proved inadequate, it is no wonder **Science Digest** magazine admitted, "The remarkable fact is that all the physical evidence we have for human evolution can still be placed, with room to spare, inside a single coffin." That coffin, as far as I'm concerned, is the coffin of evolution

[Stephen Caesar is head of Bible Proof Ministries and author of "Many Infallible Proofs: A Defense of the Holy Bible as the Infallible Word of God," from which this article is excerpted. For more information, call 1-800 PROOFS-9, or write to Box 8014, Nashua, NH, 03060.] ■

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By S. E. Anderson

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## The Importance of the Work of the Prophets

By R. Nelson Colyar

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” — (Gen. 3:15).

Genesis 3:15 is at once the seed of all divinely prophetic utterances and the high mountain whence the kingdom of heaven and earth are viewed. It was spoken in the garden of Eden by our Lord. There He addresses the Serpent, “called the devil and Satan,” in the hearing of man, ruined by the fall. In it, the Lord accepts the challenge of His adversary, and publishes its acceptance to the world. The issue is an open one which involves the destinies of all men. Two mighty kingdoms, led by two mighty princes, are represented here as arrayed in gigantic conflict. In the subsequent struggle, one is hurt and the other is utterly crushed.

It should be reckoned that every prophecy has its antecedent as well as its final and complete fulfillment. Taking our viewpoint with that of the prophet, we look back to see what this prediction is predicated upon, and we look forward to see its fulfillment. Without the one, the other does not make sense.

### The Backward Look

There in Eden, that day in the long, long ago, something had taken place which called the Lord from Heaven to earth. It must have been an awesome moment to Adam when the Lord met His challenger face to face in his presence. It at once became evident that something more than the eating of the forbidden fruit was involved in the temptation

and the fall of man.

Looking back of this all — inclusive prophetic utterance, we learn that that involvement is rooted in eternity, before time began, before man was ever created. The earthly, Edenic scene of the conflict was but a new phase of it. The earth had just been restored from the desolation of a cataclysmic judgment — “And the earth became without form and void; and darkness was upon the face of the deep” (Gen. 1:2) — for the habitat of man. That judgment was without justification. The Scriptures reveal that back of it there was a challenge to the very sovereignty of the Almighty. They also reveal that Satan is the challenger. This perverse creature had led a revolt against Heaven. In his pride he was lifted up. He determined to head a rival kingdom to the Kingdom of God as a means to the accomplishment of his purpose. What that purpose is was also later revealed by the Lord by the prophet Isaiah: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!”

This speaks of the fall of Satan, in which he led a revolt in Heaven against the very throne of God. In turn, that revolt has its antecedent: the willful pride of the creature heart, born of envy toward the Son of God, the heir of the Kingdom. Of Lucifer the Lord says: “For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High” (Isa. 14:12-14).

(See COLYAR on page 7)

## Fabulous Facts ‘n Figures

*One of the Biggest Arithmetic Miracles in the Wide World*

Moses and the people of Israel were in the desert; but what was he going to do with them? They had to be fed, and feeding three or three and a half million people would take a lot of food.

According to some figures released by a man who was a general in the Army, it is reported that Moses would have had to come up with 1,500 tons of food every day just to keep these three million and a half Israelites from starving to death. And to feed them the way you and I eat, would take at least 4,000 tons of food a day. Do you know what that would mean as far as hauling it is concerned? You would have to have two freight trains, each one a mile long, just to bring the Israelites their food each day. At today’s prices, it would cost six and a half million dollars a day.

Besides, you must remember, they were out in the desert, and they would have to have firewood to use in cooking their food. This alone would take 4,000 tons of firewood and a few more freight trains, each a mile long, to haul the wood each day. And, just think, they were out there for forty years.

Oh, yes, they would have to have water. If they only had enough water to drink and to wash the few little dishes, (no irrigation or anything else — just enough to get by with) it would take eleven million gallons every single day and a freight train with tank cars, 1,800 miles long, just to bring it to them. They did not have big lakes out there, and they only found a few wells. How were they going to get water?

And another thing! They had to get through the Red Sea in one night. Its width varies from

about 250 miles in the south half to 130 miles at the north where it divides. The mean depth of the Red Sea is about 1,600 feet, varying from the shallow depth of the Gulf of Suez to a maximum of 7,200 feet in the main basin. Now, if they were going to go through the Red Sea in a narrow path double file, that double file would have to be eight hundred miles long, and it would take them 35 days and nights to get through. So, they had to have a space in the Red Sea that was three miles wide, so they could walk five thousand abreast, so that they could get through in one night.

But then, there was still another problem. Every time they came to the end of a day, they had to get into a campground somewhere. Were there any campgrounds out there? No! Well, then, how were they going to find campgrounds large enough to camp all of these people? Do you know how much space it would take? It would take two-thirds the size of the State of Rhode Island for them to camp just one night or a total of seven hundred and fifty square miles. That is twenty-five miles wide and a hundred and thirty miles long. Thing of it! 25 miles one way and a 130 miles long to camp those people each night!

Do you think Moses figured out all these things before he left? I do not know whether he figured them out or not, but I doubt that he was paying too much attention to these details. You see, *Moses believed God*, and God was going to do these things for him. God was able to supply all of this.

Church people and Sunday School Teachers, Officers, Workers, and Pupils, that is the kind of God we have. We think our problems are *so big!* Remember what God can do. If you just team up with God, your problems will be cared for by *Him*. Let *Him* run your life, for God says that *He* will take care of you. ■

# Archaeology Proves Reliability of the Gospels

By Stephen Caesar

It is very fashionable among today's elite academic circles and liberal seminaries to dismiss the four Gospels as an untrustworthy and inaccurate collection of unproven myths and fables, with no basis in history. As it turns out, the historicity and reliability of the Gospels have been proven over and over again by archeology. Long dismissed as mythology by so-called "experts," the four Gospels have been confirmed by modern archeological discoveries, particularly in the past century, thus proving it is the *liberals* who are engaging in mythology.

Take, for example, the Gospel of John. This book is replete with facts that can be proven by modern archeology. Author, diplomat and theologian Dr. John Elder, in his book, **Prophets, Idols, and Diggers**, writes:

"Until a few years ago there was no trace in Jerusalem of a pavement corresponding to that mentioned in the Book of John, chapter 19 [verse 13]: Pilate 'sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.' Vincent, the renowned archeologist, excavated a magnificent pavement below the so-called *ecce homo* arch and found beside the Tower of Antonia an area of about 2,500 square meters apparently serving as a court to that tower. It was a raised, rocky elevation; the name Gabbatha (meaning ridge or elevation) was quite proper to such a pavement. . . . Other sites, such as Jacob's well [John 4:6], Salim [John 3:23], and Shechem [Sychar, John 4:5], near

## Scholar-"ship" Without An Anchor

Prometheus Books of Amherst, New York, had a large ad in the October 16, 1995, *Newsweek* promoting a new book called **Gospel Fictions**. The ad extols the book as follows:

"According to this provocative book, the four Gospels of the New Testament are fictional narratives, composed as the culmination of an extensive literary and oral tradition — idealistic writings produced to serve a theological vision. The most familiar and powerful of these fictions are analyzed as literature: the stories of Christ's birth, His agony in the Garden of Gethsemane, His betrayal by Judas, His crucifixion, death and resurrection."

There are several endorsements for the book with claims of "scholarship well communicated," "a treasure . . . a scholarly gem," etc.

— The Sword of the Lord, 11/3/95.

the present city of Noblus [Nablaus], have been identified and found to match references in the Gospel of John. Ancient Hebrew customs, feasts, politics and organizations which came to an end when Jerusalem was destroyed AD 70 are all reported with accuracy in the Gospel [of John], as subsequent investigation has proved; for this reason Bible scholars are convinced that the Gospel of John must have been the work of someone who lived in the Jerusalem of that time."

Dr. Elder gives a superb example in the book of John of how Bible critics have erred in their attempts to find inaccuracies and anachronisms in the Gospels that would "prove" biblical fallibility: "John's use of the Greek word *didaskalos* for teacher was considered anachronistic; it was claimed that this was a second-century word not used in the time of Jesus." But the Hebrew

scholar, Dr. E. L. Sukenik, who made a careful study of ossuaries or burial urns dating before the destruction of Jerusalem AD 70, reported finding the word *didaskalos* on one such ossuary. Other scholars claimed that the proper names used in John were not names current in Palestine in the time of Jesus.

Here again, ossuaries have provided a convincing rejoinder. The names Miriam, Martha, Elizabeth, Salome, Johanna Jesus, Joseph and Lazarus have all been found on burial urns, thus proving these names in common use in that day.

Another verification of the Gospels, this one in Mark, is the discovery by archeologist Shelley Wachsmann of a first-century boat in the Sea of Galilee. The boat is of the type Jesus used in Mark 4:35-41. A confusing statement is made in Mark 4:38 which describes

Jesus as sleeping in the stern of the boat — an unlikely place to sleep, particularly in a small boat during a storm. The discovery, according to the October 14, 1991, issue of *Newsweek*, has clarified the passage. The magazine reported:

"Half the fun of biblical archeology is finding concordances between physical remains and Scripture. The Galilee boat provides several. Built of cedar planks and oak frames, the boat measured 26.5 feet long, 7.5 feet wide. The fore and aft probably had good-sized decks. Why did Jesus sleep in the stern, in the way of the helmsman? The relic shows that the most protected place to sleep, says Wachsmann, would have been under the large stern deck otherwise used to store a fishing net."

The Gospel of Luke has also been confirmed many times by archeology. One specific example of Luke's accuracy and his critic's erroneousness has been pointed out by archeologist F. F. Bruce, who writes:

"[The] reference in Luke 3:1 to 'Lysanias, the tetrarch of Abilene,' at the time when John the Baptist began his ministry AD 27 has been regarded as a mistake because the only ruler of that name in those parts known from ancient historians was King Lysanias, whom Antony executed at Cleopatra's instigation in 36 BC. But a Greek inscription from Abila . . . from which the territory of Abilene is named, records a dedication to one Nymphaeus 'freeman

(See **MYTHS** on page 8)

**COLYAR...**

(Continued from page 5)

Assuming that the earth before it "became without form and void and darkness was upon the face of the deep," was the scene of Lucifer's dominion at the time of his revolt, we find a plausible reason for the Divine judgment which befell it. The seat of the challenger of Divine Sovereignty was desolated. The darkness which enveloped the earth as a revolt is but a physical token of the spiritual darkness which settled over the dominion of Satan.

That Satan is a mighty prince of the angelic order is clear. His rank was and is that of an archangel, i.e., a chief of the angels (Dan. 10:13). Michael is another of the archangels. That Satan retained this rank after his revolt is revealed in Jude 9: "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation (judgment), but said, The Lord rebuke thee." Why could not Michael, one of the chief of the angels, rebuke the Devil? Because they are of the same *rank* according to their respective Divine appointments. This is true despite Satan's revolt against Heaven. The Lord of all the earth will rebuke him in His own good time. That is what this word of prophecy says: The Seed of the woman shall bruise Satan's head.

It must have been at the seat of his appointed dominion, in the pre-adamic earth, where Satan said in his heart that he would ascend into Heaven, the Throne-room of the Almighty. In his pride, he boasted that he would exalt his throne above the stars of God, i.e., that he would rise from the sphere of his appointed dominion, the earth, and ascend through the stellar heavens unto the very throne of God. He vowed he would also sit upon "the mount of the congregation, in the sides

of the north": that is, he would rule over the assembly of the heavenly hosts which presented themselves before the throne of God. He declared he would be like the Most High, i.e., he would occupy the place assigned only to the Son of God, upon "the right hand of the throne of the Majesty in the heavens." It is written of him that he was perfect in his ways from the day he was created, till (this) iniquity (turning aside) was found in him (Ezk. 28:15). Thus it is seen that the creature challenged none less than the Creator Himself, and that he arrayed his kingdom of darkness, with all of its superhuman wisdom and wickedness, against the Kingdom of God itself.

No sooner had the earth been restored from devastating judgment and man had been placed in it, to have dominion over it, than Satan entered there to foil the purpose of God. This he attempted to achieve by aligning man on the side of opposition to the Son of God. The Savior met him in the garden of the fall, and there He gave utterance to this master prophecy, against this background of satanic opposition which we have just surveyed.

**The Forward Look**

I think it not too much to say that the earth had become the center of Kingdom interest, when man was made in the image and in the likeness of his Maker and dominion was given into his hands. While the angels which kept not their first estate, but sinned in following Lucifer in his revolt, were "delivered into chains of darkness, to be reserved unto judgment." Others were made ministering spirits unto the heirs of salvation. Thus the angelic hosts are divided: some unto opposition; others unto allegiance to the Throne of God. Salvation is the central theme of the Kingdom of God, even from eternity unto eternity the thread

of scarlet gold runs on unbroken and unslacked through all time as a sweet story told over and over, again and again. It is the story of redemption through the Suffering Savior. "It shall bruise his heel": indeed the seed of the Serpent shall bruise the heel of the Savior. But "it," the Seed of the woman, "shall bruise thy head," the head of the Serpent. These two declarations, issuing out of the antecedent conflict between Satan, the challenger of Sovereignty, and the Son of God, the Savior of men, form, in turn, the antecedent of the ceaseless conflict of all the ages of human existence, and give us the rationale of the phenomena of human life and history. This world has for all ages been the vast battle ground on which this dramatic, spiritual conflict rages. The battle shall be fought here on earth to a victorious finish. The struggle is so great that no human life is free of its power. Every man is either a son and a servant of Satan or a son and a servant of God. The battle will continue till this prophecy shall have been fulfilled.

In time, the Word became flesh and dwelt among us, as it is written, "as the children (of God) are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage." A "no-man's land" does not exist between the battle lines: they are joined in a hand to hand warfare. Satan succeeded in entering into the heart of man in the successful temptation and the fall of Adam. Entering into this world of mankind, he planted in the heart of man, the same prideful ambition which led to his revolt against Heaven. He set himself up as the god of this world, to be worshiped by men, and as the prince of this world, to rule over them. But one day he met a man, not in

a beautiful garden, but in a desolate wilderness. It was He who had said in the long ago: "It (the Seed of the woman) shall bruise thy head." It was He to whom God said, "Thou art my beloved Son, in whom I am well pleased." It was the Seed of the woman, who had come to meet His adversary. All the satanic efforts had failed to destroy that Seed. And now, despite corruption and all spiritual wickedness in man, the one perfect Man, the Man Christ Jesus, faces His adversary face to face for forty days and forty nights in the wilderness. What Satan had not been able to accomplish through deception corruption, violence, and every form of spiritual wickedness through the "first Adam," he now attempts to accomplish by the "Last Adam." But he found himself facing one who was more than his equal: for while "the first man Adam was made a living soul," he found "the last Adam a quickening spirit" (1 Cor. 15:5). Satan was in search of a man to head up his kingdom here on earth, among men, against the Sovereign of Heaven, but he found him not in Him who hungered in the solitude of the wilderness. Never! The Son of God, though bruised at the heel, never lost His head to accept the offer of the kingdoms of this world by bowing at the feet of His adversary. One day it shall come to pass according to this word of prophecy: "The kingdoms of this world are become the world-kingdom of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11:15). Then the "Beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" shall be destroyed, being cast alive, with the false prophet, into a lake of fire burning with brimstone (Rev. 19:19-20).

Finally, as it is written, "the

(See **COLYAR** on page 23)

**MYTHS...**

(Continued from page 9)

of Lysanias, the tetrach' between AD 14-29, around the very time indicated by Luke."

Another distinctive example of Luke's accuracy can be found in chapter 2 of his Gospel. Many Bible critics doubted the veracity of the passage in which Emperor Augustus had the Roman world counted in a census so that it might be taxed. However, archeology has proven them wrong and Luke right. Dr. Elder writes:

"Archeological discoveries prove beyond doubt that regular enrollment of taxpayers was a feature of Roman rule and have shown that a census was taken every fourteen years. A large Egyptian papyrus, telling of an enrollment AD 174-175, refers to two previous enrollments, one in 160-161 and another in 146-147, at intervals of fourteen years. A much earlier papyrus, dated in the reign of Tiberius [14-37 AD] reports a man's wife and dependents for enrollment and apparently has a reference to a tax roll compiled AD 20-21. Another shows an enrollment under Nero AD 62-63; another lists those exempt from the poll tax in the forty-first year of Augustus, who began his reign in 27 BC. . . . Obviously the first objection to Luke's account is no longer valid; there undoubtedly were regular enrollments when the Holy Land was a part of the Roman Empire."

Archeological confirmation of Luke's exactness in reporting facts is truly wondrous. For instance, the synagogue of Capernaum mentioned in Luke 7:1-5 has since been excavated by German archeologists. Dr. Elder describes the wondrous proof

the discovery provides for Bible-believers:

"One fragment of a pillar still bears the inscription, 'Zebedee, the son of John.' In the Bible, mention is made of John, the son of Zebedee. Because it was a common custom to alternate a pair of names from generation to generation, it is well within the range of possibility that the pillar was donated by some later member of the family of John the Apostle. The Roman eagle is included in the figures used for ornamentation — strange to see if one recalls the hatred felt by the Hebrews for the Romans. May it not be that the eagle was placed there by the Roman centurion who loved the Jews and built for them the Capernaum synagogue, as told in the Gospel of Luke, Ch. 7:2-5?"

Over and over again, archeology has proven the Gospels to be trustworthy and true. The continual failure of Bible critics to prove the unreliability of the Gospels, coupled with the numerous discoveries affirming the veracity of the Bible, provides an unbreachable wall between the truth of biblical infallibility and the lies disseminated by the opponents of scriptural inerrancy. With each passing decade new discoveries are made which confirm the trustworthiness of the Gospels while shooting down any doubts people may have regarding the accuracy of the details found in them. The record is 1000 to 0 in favor of biblical infallibility. Truly, opponents of scriptural inerrancy must be tired of eating crow. ■

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**An Appeal to Be Mission Minded****By John A. Broadus**

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

What a theme for meditation is the Savior's compassion — at once human compassion and divine — and not a mere sentiment, but leading Him to corresponding action, as Teacher and as Redeemer; and also leading Him to send out others to teach the way of salvation. Every one now who is truly sent forth of God to

spend his life in proclaiming salvation is really a fruit of the Savior's compassion for the perishing.

Looking over a congregation, or any crowd, do you feel a tender concern for their salvation? Thinking of the millions who are perishing, in our own and other lands, do you long for their salvation and pray for it? If not, you are not like Jesus.

The prayer for laborers ought much oftener to form a part of our public and private supplications. All Christian men and women, and boys and girls, ought to feel that they have a work to do in gathering the great harvest of souls, that waves wide and perishing over all the earth. ■

**Paragraphs From the Late  
A. M. Overton**

One of the late champions of the Holy Scriptures was A. M. Overton, formerly pastor in Fulton, Mississippi but now gone to be with the Lord. He was a great Bible student and has been admired by many for the way he magnified the Lord and grace in salvation. Here are just a few of his paragraphs which he wrote in 1942:

"These trying days call for much grace, and the many heart-piercing experiences demand a bedrock of peace for all the Lord's children. A most important question, therefore, is, How may our supply of grace and peace be increased? God's answer to this question is found in 2 Peter 1:2, 'Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord.' The more we know of God and of Jesus Christ, our Lord, the more

grace and peace we have. Hence, the supreme importance of studying diligently the Word of God, which alone tells of God the Father and of Jesus Christ our Savior and Lord."

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"Every man who goes about with a Bible under his arm is not sent from the Lord. Doubtless Satan has sent out far more preachers than the Lord has. The way to tell whether or not they are from the Lord is to see if they preach the Word. 'For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him' (Jn. 3:34). False preachers, and preachers of error, preach from the Word (and usually the farther they go, the farther they get from the Word). The Lord does not measure out the Spirit

(See **OVERTON** on page 9)

## Striking Out Parents

By John Parcher

A California teacher asked a class of third-graders: "Have any of you ever been spanked at home?"

One little boy raised his hand and admitted that, yes, he had been.

Social workers showed up at the house and threatened to remove the boy if the parents repeated the crime.

It's supposedly OK if the Human Services department uses force on delinquents. The Director of the local Coulee Region program says:

"Their (parents) hands are tied. If they physically control the child, he will complain of child abuse. So we get paid to do what they aren't allowed to do."

Isn't that clever? The only people who benefit from the lack of discipline are the social workers, psychologists and professional counselors. By creating "victims" which only they are qualified to treat, they insure a steady stream of "clients." Some job justification!

Certainly corporal punishment is painful. That's the point

### He Will Return Soon

One day while the children were at school, I quite unexpectedly went to the city. I left instructions for them, food that they should not be hungry, and a little treat. And I was back at the ranch at what I considered an early hour.

Upon my return I found that they had been very busy, doing things to surprise me and please me -- tasks they knew I would like to have done. When they saw me,

of it. "No chastening for the present seemeth to be joyous but grievous." Yet many folks, looking back on the sharp discipline of childhood or boot camp, will admit that it was, in the long run, a blessing. And the Bible says that too about chastisement: "Afterward it yieldeth the peaceable fruit of righteousness."

I learned that the back of "the hand is quicker than the eye," not from some sleight-of-hand artist, but from sassing my mother.

"Guidance counseling" was the football coach slamming me up against a locker and explaining why I better shape up. he was right.

A young pitcher faced Joe DiMaggio the first time and threw three close pitches the umpire called balls. he fussed and fumed on the mound and finally threw one down the pipe which Joe planted in the stands for a home run.

Strolling out to the mound, the umpire said: "See, son? When it's a strike, Mr. DiMaggio will let you know."

If we fail to discipline our children, God and not the social workers will let us know. "He that spareth the rod hateth his son, but he that loveth him chasteneth him." — Christian News ■

they came running. "Why did you go away? Why did you stay so long? It was getting dark! We thought you never would come back!"

I was reminded of when our Lord went away, promising to return "soon," and how we often ponder, "Why does He not return? It is getting dark!" Are we busy doing the things that He wants done, that will please Him when He returns? For He will return, soon, even though the time-in-waiting to us may seem long! ■

### OVERTON...

(Continued from page 8)

to preachers, and says to them, Preach the Word.' (2 Tim. 4:2). And those whom He sends do just that."

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"There is a way that seemeth right unto a man, but the end thereof are the ways of death' (Prov. 16:25). It seems perfectly right to a lost man that he must do something in order to be saved. The most unreasonable thing in the world to the lost, unregenerate mind is the idea that one can go to heaven without having to do some kind of good works. It just doesn't seem right. Consequently, when he hears a false preacher proclaim that Jesus Christ isn't enough for salvation, but that one must do something himself, it just naturally fits into his way of thinking. But, God declares, 'To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness' (Rom. 4:5)."

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"There are some people who seem to think it is a compliment to be called 'broad' or 'liberal.' It is all right to be liberal with that which belongs to oneself, but it is entirely a different matter to be liberal with that which belongs to another. When truth is involved, liberality is falsehood. Liberality with the other man's money is embezzlement. Who wants the druggist to treat a prescription liberally? Who wants the engineer to treat the timetable with liberality? Of all things, treating the Word of God with liberality is one of the worst crimes. 'Handling the word of God deceitfully' (2 Cor. 4:2) is catalogued with the 'hidden things of dishonesty.' No, truth is always narrow, and to be liberal with the truth is by no means a compliment." ■

## The Faithful Few

In every church, in every clime,

When there's some work to do,

It very likely will be done  
By just the Faithful Few.

While many folks will help to sing,

And some of them will talk,

When it comes down to doing things,

A lot of them will balk.

"We can't do this, we can't do that,

Excuse us, please this time,  
We'd be so glad to help you out,

But it's not in our line."

So when a leader casts about  
To find someone who'll "do,"

Although he's done it oft' before,

He asks the Faithful Few.

Of course they're very busy,  
too,

And always hard at work,

But well he knows they'll not refuse,

Nor any duty shirk.

They never stop to make excuses,

But promptly try to do

The very, very best they can

To smooth the way for you.

God bless, I pray, the Faithful Few,

And may their tribe increase;

They must be very precious  
to

The blessed Prince of Peace!

## New Manual For IRS Auditors Gives Tax Clues To Ministers.

Ministers in America have a new resource from the Internal Revenue Service to help with tax planning and preparation.

In an unprecedented move, the IRS has publicly released a training manual that teaches IRS examiners how to audit ministers' tax returns.

The publication is part of the IRS's "Market Segment Specialization Program," in which the IRS has targeted 31 "industries" — including ministers — for scrutiny.

For the most part, the 27-page manual echoes key advisories and warning sounded for years by experts in ministerial tax law:

- Car allowances are taxable, unless the minister documents mileage and expenses to the church. A minister who simply receives a lump sum for car expenses — with no requirement to turn in mileage logs and receipts — is under a "nonaccountable" plan, and the sum should be included with wages on Form W-2.

- The vast majority of ministers should receive Form W-2 after the end of a tax year, not Form 1099. "In those very limited cases in which a minister is an independent contractor, such as in the case of a traveling evangelist, the issuance of a Form 1099-MISC is appropriate," the manual adds.

- A minister is considered an employee, not an independent contractor, if the church has the right to tell the minister when, where or how to work. "Actual control need not be exercised by the employer, provided the employer has the right to control the employee," the publication

says.

The issue is important to preparation of tax returns, because only independent contractors are supposed to report primary income on Schedule C. An employee who improperly reports income on Schedule C may face substantial tax payments, penalties and interest, if audited.

- Ordination does not guarantee a church staff member will be eligible for tax benefits available to ministers. The manual cites a 1968 case in which the U.S. Tax Court ruled that a certain minister of education was not a minister for tax purposes.

"The petitioner held a master's degree in religious education from a Baptist theological seminary," the manual notes. "Although his church commissioned him after he assumed the position, the court interpreted the commissioning to be for tax purposes, as it did not result in any change in duties."

In ruling against the minister, the court said he "did not officiate at baptisms or the Lord's Supper, ... nor did he preside over or preach at worship services. The court concluded that the evidence did not establish that the prescribed duties of a minister of education were equivalent to the duties of a Baptist minister."

For any church staff member to be considered a minister for tax purposes, job duties must include "sacerdotal functions" and/or "conduct of religious worship," the manual suggests.

- A church may not give a minister a tax-free allowance to help pay income taxes or Social Security (self-employment) taxes. "If the church ... pays amounts in addition to salary to cover the minister's self-employment tax or income tax,

these are includible in gross income," the manual notes.

- A church may not voluntarily pay an employer's share of Social Security for a minister during the tax year on an on going basis, while withholding the other half from the employee's salary. Ministers are not eligible for this benefit and must instead pay the full amount of their own self-employment taxes.

- A minister who receives money for services rendered — such as weddings, funerals or counseling — must report the amounts as income on Schedule C and Schedule SE. Even though the amounts are not tax-deductible to the person paying the minister, the amounts are subject to in-

come tax and self-employment tax on the minister's annual return.

- A minister must pay income and self-employment taxes on compensation above and beyond regular salary, such as Christmas bonuses or "love offerings" — if the money is given by or through the church.

A free copy of the manual — titled "Market Segment Specialization Program: Ministers" — may be obtained by writing to IRS Freedom of Information Reading Room, P.O. Box 795, Ben Franklin Station, Washington, DC 20044. The manual may also be obtained by faxing a request to the IRS FOI Reading Room at (202) 622-9069. ■

## Journey Into Truth

### How A Jew Was Converted and Became A Baptist Preacher

By Lewis Henry Salin

This is the history of the son of a Jewish Rabbi, born in Germany, who immigrated to the United States where he first heard the gospel.

It tells of his first experience with Protestantism and how, seeing the inconsistencies and unbiblical teachings in it, he eventually visited a Baptist church, and found harmony between their doctrines and those of the Bible.

Later he was called to preach and pastored churches in Kentucky for many years. Order from:

**Challenge Press**  
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**CLOSED...**

(Continued from page 2)

The breaking of bread, here assumed to be the Lord's supper but not without some question, followed the conversion experience and proper baptism.

(Note: The phrase "*breaking of bread*" generally refers to eating a meal (See Lk. 24:35; Acts 2:46). However, it seems to have been a common practice to observe the supper in connection with an ordinary meal, possibly after the example of the first observance by Jesus and the apostles. The context of Acts 2:42 indicates things related to the spiritual life rather than the physical, and this is the strongest argument for this being considered as a reference to the Lord's Supper. (It should be mentioned that some of the ancient manuscripts use the word "eucharist," often used in those times for the supper, in this verse.)

Valid baptism is necessary before a person is qualified to partake of the elements used in observing the ordinance.

*"For first of all, when ye come together in the church, I hear there be divisions among you; and I partly believe it"* (1 Cor. 11:18). *"Wherefore, my brethren, when ye come together to eat, tarry one for another"* (1 Cor. 11:33).

These verses will be important to the next topic, but Paul is talking only to members of the Corinthian church. They are the ones to whom the letter is addressed and no one else is included in these verses. That these were baptized believers is clearly established by former statements and by chapter one of this epistle. These passages prove that proper baptism precedes the observance of the supper, and since there is agreement in all faiths to this (the point of difference here concerns the definition of proper

baptism and not the necessity of baptism in reference to the second ordinance,) we pass to the next question.

● **The Necessity of Church Membership.** In 1 Cor. 11:18, quoted above, we find the words "... *when ye come together in the church...*" and in verse 20 "... *when ye come together in one place...*" (A local, visible church here.) These verses demand that the supper be observed in church capacity, as does verse 33. Who else was included by the apostle? He considers only the church at Corinth in connection with errors in the observance of the Lord's Supper. There is no implication here that includes anyone but acceptable members of the church at Corinth.

Some say this is wrong since it is every man's responsibility to examine himself to determine whether he should partake of the supper. But the question here is not whether he should partake (the apostle assumes that he should) but whether or not he is partaking of the supper worthily. The admonition is not to men indiscriminately but specifically to the members of the church at Corinth. Paul does not include himself in it but speaks directly to members of that church in reference to a problem existing in that church. This passage in no way condones open communion.

Here again, there is agreement that this is a church ordinance, but different groups disagree as to the definition of the church. The church is a local, visible body as we have seen, and therefore membership in a certain local assembly is a necessity to partaking of the supper in that assembly. It should be evident that this is the teaching of 1 Cor. 11:17-34. This is what is now termed strict communion, or communion that is restricted to members of a local

church in its observance of the Lord's Supper. Further reasons for this position will be given later.

● **The Necessity of True Fellowship.** Herein lay the problem in the church at Corinth. They all had baptism and they were all qualified church members, but they had destroyed true fellowship in the church.

*"For first of all, when ye come together in the church, I hear that there be divisions among you: and I partly believe it. For there must be also heresies (sects) among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper"* (1 Cor. 11:18-20).

Paul says that the Corinthian brethren can not partake of the Lord's Supper in a state that is the opposite of church fellowship. Thus, true fellowship is an essential to proper observance of this ordinance. One writer differentiates between fellowship with God and fellowship with members of the church, saying this ordinance primarily involves fellowship with God. Yet, John's statements in 1 John 1 indicate they can not be separated.

*"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ"* (1 Jn. 1:3).

The verses which follow further indicate that Christian fellowship, and hence church fellowship, is found only in involvement with the Godhead.

It has already been stated that the presence of Jesus at the first observance of the supper was important. We have seen that baptism is supposed to represent a total commitment to Christ. The question "*Were ye baptized in the name of*

*Paul?*" so much as says "Do you belong to Paul?" It is the responsibility of a church to be right with God and have the presence of Jesus Christ in the person of the Holy Spirit in all things, especially as the members remember the Lord's death. Their division, with the other sins attendant to their carnality, was so serious an error that the apostle attributes the death of some of the Corinthians to this situation. Is lack of fellowship in a church a serious matter? Most certainly. To postpone the Lord's Supper for years because of lack of fellowship is also a serious thing. The time to restore fellowship is today, not tomorrow. To wait until certain circumstances disappear in order to restore fellowship is disobedience. Observance of the Lord's Supper is not a thing of choice, but it is a command of Christ. Send discord and division back to Satan where they belong because a church must observe the Lord's Supper, and without fellowship it can not observe the ordinance properly.

● **The Necessity for True Morality.** That 1 Corinthians 11 does not deal with the question of the moral fitness of church members for partaking of the supper has been stated. However, 1 Corinthians 5 does involve the fitness of a person to partake of the ordinance, with Paul giving instruction concerning a man who has been guilty of a gross sin.

*"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth"* (1 Cor. 5:7-8).

(See **CLOSED** on Page 14)

### Newsprint To Increase Again In 1996.

An Associated Press article 10/26/95 published in the *Arkansas Democrat/Gazette* says: "After raising prices more than 40 percent this year, newsprint producers are preparing for a new round of increases in early 1996. In the past 10 days, three newsprint producers have notified customers in the United States that they will be raising their list prices by as much as 9.7 percent starting in February. Prices have climbed to record levels over the past two years as demand for newsprint exceeded the industry's production capacity. Newsprint typically accounts for about 20 percent of a newspaper's expenses and publishers have been taking steps to reduce their consumption of it by trimming page size and eliminating distribution far from their home bases. Rising costs have also been cited in the shutdown of some papers and in staff reductions at others." We do not intend to "shut down" **The Baptist Challenge**, and we cannot reduce our "staff" as we have none. This is basically a "one-man" operation as I do all of the typesetting, makeup, maintaining the mailing list, printing the mailing labels, etc. The only thing I don't do is print and do the actual mailing. These we job out as it is cheaper to job them out than to do it ourselves. We urge you as one of the reader's of **The Baptist Challenge** to pray with us that God will continue to provide the necessary funds to continue, just as He

has in past years.

### SBC Agency to Distribute "McCommunion" Sets.

The latest innovation in an ancient Christian practice soon goes public — a small pack that contains a communion wafer and grape juice. It looks like non-dairy creamer with a wafer on top, wrapped in adhesive plastic. It's being both hailed as God-inspired and dismissed as religious kitsch — "McCommunion" — for a throwaway culture. Whatever it is, "Remembrance" communion sets — sanitary, convenient, \$29.99 per box of 210 — will be in Christian retail bookstores in November. Promoters think it's perfect for outdoor worship settings, nursing homes, and prisons. It also should cut down on the time it takes to serve communion in large, indoor churches. "It came to me in a vision on my way to church one day — an inspiration from God," said Jim Johnson, a Chicago businessman who invented the communion kit. Johnson, a Protestant, aims to produce 100 million kits a month. He's working on a wine version. It's patented in 68 countries. Broadman & Holman, a division of the Baptist Sunday School Board of the Southern Baptist Convention, will be the sole distributor to Christian bookstores. —The Baptist Record

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**AFA Ends Boycott of Kmart.** The American Family Association recently ending its four-year boycott of Kmart. The conclusion of the boycott came

when Kmart's new chairman informed AFA the discount chain store had ended affiliation with bookstores which sell pornographic materials, just as the organization had asked.

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### Guns Prevent Crime.

Switzerland has about the same rate of gun ownership as the U.S., but has lower rates of crime and violence. It has about two million guns for its six million citizens, including 600,000 fully-automatic assault rifles. The Swiss murder rate is 15% of ours. per government statistics, 90% of violent crimes in the U.S. are committed without a handgun (10/2 New American). Of crimes committed with a handgun, 93% of the guns were obtained by unlawful means. There are up to 2.5 million instances a year where guns are used for self-defense and actually stop crimes — in most cases, by warning shots or threats. — CC

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### Promise Keepers Consider Catholics As Allies.

The 9/29 *Human Events* said of Promise Keepers: "Heavily evangelical in theology, it reaches out pointedly to Roman Catholics, whom it views — rightly — as potential allies in the quest to redeem America." We earlier warned of the ecumenical danger of PK, and that Catholics and Mormons participated in its rallies. — CC

**Religious Freedom Abuses Noted In Europe.** Despite en-

hanced religious freedoms in Europe, incidents of intolerance and discrimination continue, according to participants in a Sept. 27 briefing sponsored by the Helsinki Commission. Some governments in Europe have laws preferring one religion, and officials turn a "blind eye" to harassment and discrimination on the local level, the commission said. "Minority faith traditions encounter bureaucratic roadblocks to practicing their faiths and are often the objects of harassment, which is unchecked by civil authorities," said Rep. Christopher Smith, R-NJ., who chairs the commission.

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### O. J. Simpson Verdict.

Columnist Cal Thomas says that "The acquittal of O. J. Simpson for the murder of Nicole Brown and Ronald Goldman ranks as one of the biggest travesties in the history of American jurisprudence. Money does buy justice, no matter what one's race or ethnicity. "The facts presented in the case pointed to Mr. Simpson and only Mr. Simpson as the killer..." (*Washington Times*). Joseph Sobran commented: "I still don't see any other explanation except that Simpson did it; it didn't look like a double suicide to me." — Christian News.

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**Texas Association Expels Church.** Austin Baptist Association at its annual meeting ousted University Baptist church, Austin, Texas, for or-

daining a homosexual as a deacon last year. Following a recommendation by the association's credentials committee, messengers voted 108-55 at the Oct. 9 meeting at First Church, Pflugerville, Texas to disfellowship the church. University Church's pastor, Larry Bethune, declined to reveal the deacon's name, citing his right to privacy. He said the deacon is in a "long-term continuing relationship" with another man, and Bethune was aware of his homosexuality before the ordination. University Church is dually aligned with the Southern Baptist convention and with American Baptist Churches in the USA. The church also is affiliated with the Cooperative Baptist Fellowship and the Alliance Baptists. — Baptist Record.

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#### **Disney Provides Health Insurance For Homosexuals.**

A Walt Disney Co. decision to provide health insurance to live-in partners of homosexual employees is stirring strong criticism. The new Disney policy, announced in a newsletter to the company's 70,000 employees the week of Oct. 2, will go into effect Jan. 1. While covering live-in partners of homosexuals, it will not cover live-in partners of heterosexuals. A report in the Associated Press quoted Disney spokesman John Dreyer as saying, "We made this decision because it brings our health benefits in line with our corporate nondiscrimination policy." Asked how the decision will affect the Disney

image, Dreyer would only say, "We are a family oriented company." Disney has distorted the definition of "family." This is yet one more indication of the radical gay (sad) rights movement's efforts to get preferential treatment for its lifestyle.

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#### **Christian Groups Protest NEA Stance On Homosexuality.**

A recent National Education Association (NEA) resolution advocating acceptance for homosexuality and lesbianism — and "the celebration of a Lesbian and Gay History Month" — is drawing fire from Christian groups across the country. A Southern Baptist association in eastern Tennessee recently passed a resolution promising to pray for teachers who oppose the NEA's action, while Concerned Women for America reports a groundswell of outrage from its members. The NEA, at its annual summer convention attended by 8,700 delegates, adopted the resolution aimed at "raising the awareness and increasing the sensitivity of staff, students, parents and the community to sexual orientation in our society," including calling for "accurate portrayal of the roles and contributions of gay, lesbian, and bisexual people throughout history, with acknowledgment of their sexual orientation." The Editor of the **Alabama Baptist** wrote: "To this writer, the idea is ridiculous. Gays and lesbians have the same rights as all citizens, legal rights guaran-

teed by the laws of this nation. But those rights do not include respect for a lifestyle which the Bible describes as perversion."

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#### **Rice — Fried, Boiled, Thrown.**

A couple had been dating for years, but the man had not proposed marriage. One evening, as they studied the menu at a Chinese restaurant, he asked, "Would you prefer your rice fried or boiled?" Her reply was short and to the point: "I would like to have my rice thrown."

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#### **Congressional Bible Study.**

Zach Wamp, freshman congressman from Tennessee, told of a weekly Bible study held in the nation's capital, which is mostly composed of the newer members of Congress who have a very public commitment to Christ. Over a period of seven months, he said, the attendance grew from 20 to 75 — triple the number from the last Congress to this session.

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#### **The Death Of Society.**

Sexual permissiveness is the death-knell of civilizations, according to anthropologist J. D. Unwin. Unwin studied 88 civilizations, from the dawn of history down to the present. Each culture, he found, began with a strict code of sexual conduct and ended with complete sexual freedom. — Pulpit

Helps

#### **Cancer Takes "Marlboro Man."**

David McLean, a movie and television actor who appeared for many years as the rugged "Marlboro Man" in TV commercials, died of lung cancer. Another actor who claimed he was a former "Marlboro Man" in print ads, also died of lung cancer. Wayne McLaren was 51 when he died on July 22, 1992.

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#### **Clinton Backs "Gay" Rights Again.**

Two years after being politically wounded by the issue of gays in the military, President Clinton has decided to back a bill outlawing job discrimination against homosexuals, White House officials said. Clinton's endorsement is the first time a sitting president has backed a major piece of legislation to secure equal rights for gay and lesbians, and it is likely to guarantee that gay rights will become an issue in next year's presidential campaign. "I'm not surprised," Robert H. Knight, director of cultural studies at the Family Research Council said of the president's support for the bill. "He's tried to give them everything they've wanted. This seems to be the one issue area where the Clinton administration doesn't flip-flop."

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That leaven represents sin in this passage and that the feast, related to Christ our Passover, is the Lord's Supper seems the necessary interpretation of the passage. The church is required to separate itself from this incestuous man, purging out "... the leaven of malice and wickedness..." that the feast may be kept "... with the unleavened bread of sincerity and truth."

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (1 Cor. 5:11).

The admonition is not to keep company (in church capacity according to the context) with such people. The command requires the exercise of church discipline and adds evidence that only members of a local church should participate in its observance of the second ordinance. One church has no authority over the behavior of a member of another church and can not exercise discipline over him. Thus church discipline and the proper observance of the supper can not be separated. To observe the Lord's Supper with known drunkards, fornicators, covetous persons, idolators, railers, or extortioners is to fail to observe it properly. A church of the Lord Jesus Christ is to be a holy body, constituted of men of moral excellence, and manifesting the glory of Christ. In such condition it may properly remember, in symbol, the sufferings and death of Christ. We emphasize that the maintenance of purity in church membership is the responsibility of the church as a group.

**II. Proper Authority**

It is nowhere denied that the Lord's Supper is to be administered by church authority. Paul recognizes that it is to be observed in church capacity in 1 Corinthians 11, and evidence of this has been given previously. It can not be administered properly outside the authority of a local church.

Some consider it to be a denominational ordinance, but this is impossible since a denomination can not assemble at any time. Also, it should be noted that there were no denominations in the days in which the apostles lived. The idea of either salvation in the ordinances or of their being dispensed by a hierarchy of priests or bishops is foreign to the Scriptures.

Since there is little disagreement upon this question (again, the disagreement lies in the nature and government of the church and not on authority for observing the ordinances), we pass on to other considerations.

**III. Proper Observance**

Having discussed the necessity for observing the Lord's Supper in local church capacity, we pass on to other requirements in the actual ceremony involved.

● **Order.** There is also general agreement as to the order of partaking of the elements of the supper and we note that order briefly.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

The bread is broken first, and this is followed by partaking of the cup. (Note also the two verses preceding this one.) Now let us list the order of events at the institution of the Lord's Supper. The account in Matthew 26:26-30 is used here.

Jesus took bread (unleavened) and blessed it.

Jesus broke the bread and gave it to the disciples.

The disciples ate of the bread after Jesus had said, "Take, eat; *this is my body.*"

Jesus took the cup and gave thanks.

Jesus gave the cup to the disciples.

They drank of the cup after Jesus had said, "...*Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins.*"

They sang an hymn (Psalm).

They immediately went out of the room.

This schedule for the observance of the supper seems important since this is the manner in which it was instituted. The singing of an hymn and then immediately leaving the building seems to emphasize the importance of the ordinance. It is not affirmed here that this is an essential, but it is felt to be a good practice.

The order manifests the nature of the crucifixion: the sufferings of the body of Christ (not the breaking of bones, for this did not occur) and His death, followed by the shedding of His blood. That this order is essential must be admitted by all.

The teaching that only the priests are to partake of the cup with the people limited to partaking of the bread is a doctrine without any scriptural basis. The same people who partook of the bread drank of the cup at the institution of the supper, and Paul included both the bread and the cup in his statement to the church in the verse quoted above. None can manifest fully the symbolism of the supper without partaking of that which represents the shed blood.

● **Elements.** Jesus took

of those elements provided for the Passover and with these instituted this ordinance. He used unleavened bread, since this was required for the Passover, and the "fruit of the vine." The differences arising here as to the nature of the elements involve the definition of the "fruit of the vine," and this phrase may evidently be used to refer either to grape juice or to fermented wine.

Now the question: Should fermented wine be used in the observance of the Lord's Supper or is it required that grape juice be used? The instructions concerning the Passover did not require the use of fermented wine although, according to **Smith's Bible Dictionary**, this had become a rather general practice by New Testament time. However, the wine of Bible times was not like the wines of our day. It contained only a small amount of alcohol and, according to Smith, it was usually diluted with water by the early churches in the observance of the supper. Thus, we infer from these things that it is entirely permissible to use grape juice in the Lord's Supper. Not only that, but it should be used instead of wine because of Bible teachings concerning strongly fermented wine and because of our own position concerning intoxicants. We do not have the problems preserving food that were encountered in New Testament times, nor do we have a problem in obtaining pure water, one reason for the extensive use of the fruit of the vine as a beverage during that day.

But someone says that the grape juice must be fermented in order to be pure. In answer, Dr. J.E. Cobb says that modern wine is not pure since other things are added to it. (This was also true of some wines in

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Bible times.) Also, the question arises as to what change must take place in the blood of Christ for it to be effective in cleansing from sin. There must be no change, of course. Furthermore, how can we justify taking the Lord's money and going into a liquor store to buy intoxicating beverages to use in the Lord's church to commemorate His death?

● **Frequency.** How often should a church observe the second ordinance? Once a week, once a month, once a quarter, once every six months, or once a year? There seems to be no indication as to the frequency of the observance except that it was observed often.

*"This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"* (1 Cor. 11:25b-26).

We think this means more oft than less oft. That frequent, meaningful observance of the Lord's Supper would increase our spirituality seems obvious since it reminds us of the greatest event of all history and causes us to contemplate the means of our redemption and our dependence upon Christ. Unlike baptism, the Lord's Supper is a perpetual ordinance, and this requirement shows its importance in our spiritual life. The frequency of the observance of the supper seems to be left to the decision of the church, but probably many churches could profit by more frequent use of the ordinance.

To restrict the observance of the ordinance to the first day of the week is to ignore the fact that it was not instituted on Sunday. Here again, there seems to be no requirement one way or the other. (I think the supper was instituted on a

Wednesday evening, but this is disputed.)

It is felt that the lack of detailed requirements concerning this ordinance warns that the intent and fellowship of the supper are most important and that where these are missing all else fails. For a church to observe the Lord's Supper at three in the morning in the depths of the forest (it has probably been done) with one tin plate and one tin cup in the proper spirit and for the proper purpose is infinitely better than to try to observe it with all the fine accouterments of our time if a wrong spirit and a wrong purpose are involved.

**IV. Proper Purpose**

Essential to the second ordinance is the proper teaching concerning its intent and meaning. As with baptism, proper observance of the Lord's Supper involves partaking of it with the proper purpose. The importance of recognition of the proper purpose is one idea with which the following verse is concerned. *"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body"* (1 Cor. 11:29).

The Corinthians did not distinguish the Lord's Supper from a common meal. They did not recognize the symbolism of the bread and the cup nor properly remember the Lord's death in the effect it had in their lives as Christians. Without a Christian attitude, a proper morality, and an understanding of the true significance of the ordinance, they were guilty of gross error. The entire passage here is a warning of tremendous impact concerning proper observance of the supper, including the necessity that the proper signification be realized and manifested.

There is another idea con-

cerning the supper that we should consider. There were numerous sacrifices and ordinances in Old Testament times, but the ceremonies of the Day of Atonement were the only ones that related to the salvation experience. The sin offering, the trespass offering, and other sacrifices were related to the sins of those who were already under atonement. We are told that the material provided by the sacrifice of the red heifer used in the rites of purification sufficed for perhaps centuries so that only a few of these heifers were killed in all of Israel's history, showing the continual purifying effect of the death of Christ.

All of this is related in order to state that the symbolic ceremonies of the old dispensation are replaced by only two in this age, baptism for the atonement rites and the Lord's Supper for the others. Or, in other words, baptism relates to the death and new life of the believer gained in the conversion experience, and the Lord's Supper relates to the continual effect of the death of Christ in the life of the believer. (The antitypical ideas related to the Lord's Supper are discussed in 1 John 1.) Uppermost here seems to be the idea of the sanctification of life, an absolute essential to Christian service, that is maintained by a continual application of the blood of Christ and by a continual spiritual partaking of Christ and His Word in order to have the necessary provisions for a productive and acceptable life. Christ must live in and through us daily if we are to fulfill our responsibilities. It is feared that we are all too often naive about Christian service. But we must return to the symbolism of the Lord's Supper.

● **A Memorial.** In the Lord's Supper we remember the death of Jesus. *"And when he*

*had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me"* (1 Cor. 11:24-25).

As previously mentioned, the broken bread signifies the sufferings of Jesus as He *"became sin for us"* and *"bare our sins in his own body on the tree."* We should see our own death in this great event, for Peter goes on to say *"...that we, being dead to sins, should live unto righteousness..."* (1 Pet. 2:24). The vicarious sufferings of Christ and their effect are pictured as the broken bread is eaten by the members of the assembly, and there should be a recognition of the fact that in Him, not in the physical bread, we are *"dead to sin, but alive unto God through Jesus Christ our Lord."*

Of the "fruit of the vine" Jesus said, *"...This is my blood of the new testament (covenant), which is shed for many for the remission of sin"* (Mt. 26:28).

The cup reminds us of the shedding of His blood, and in the blood we obtain the remission of sins for *"...without shedding of blood is no remission"* (Heb. 9:22). This do, we are commanded, not contemplating some mysterious change or influence in the elements as many teach, but simply in remembrance of Christ. It was at Calvary, not at the Lord's table, that atonement was made for our sins once for all time, and Christ, having died to sin once, lives unto God. We are to remember that great sacrifice in reverence and true fellowship, discerning the Lord's body, that

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we might not be guilty of grievous error as some of the Corinthians.

● **A Proclamation.** There is an announcement involved in the observance of the second ordinance as there is in the first. The altar of the tabernacle proclaimed every day the fact of the coming crucifixion of the Son of Man. The Lord's table looks back, proclaiming the fact of the death of Christ and the accomplishments of that death. "*For as often as ye eat this bread, and drink this cup, ye do shew (declare) the Lord's death till he come*" (1 Cor. 11:26). This simply means there is a message, in visible symbol, of the death of Christ and of its effect in the life of the believer. To make the supper itself a means of saving or sanctifying grace is to pervert its meaning completely.

● **A Recognition.** There should be a recognition by the believer of his complete dependence upon Christ as the source of all manifestations of the spiritual life of the believer. The supper is a perpetual ordinance, and a baptized believer is to partake of it many times, showing a continued dependence upon Christ and the necessity for the continual effect of the death of Christ in that believer. There should be a determination present in the church member to seek further sanctification in Christ through partaking of His Word and His life that he might be able to live unto righteousness.

**V. Ordinance Not Sacraments**

There seem to be quite a few universal, invisible church proponents who defend the use of the word "sacrament" in reference to the ordinance. They

tell us that the word originally meant a vow, taken perhaps by soldiers. But false teachers have often misused words, as we have seen, and if this is the original meaning of the word, it has been perverted. By clear statements in catechisms and other publications, it has been affirmed by many Pedobaptists that the sacraments are means of grace, some of saving grace and some of sanctifying grace. Therefore, we emphatically deny that the ordinances are sacraments. In Acts 4:12, Peter affirms that there is no salvation outside of Christ, and Paul, in Ephesians 2:8-9 shows clearly that salvation is by grace through faith and not works.

The source of all sacramental teaching is the doctrine of the Roman Catholic Church. This teaching has been modified to various degrees by the Reformers, but none have accepted them as simple ordinances. The Catholic teaching concerning the Lord's Supper is designated the doctrine of Transubstantiation, and by this is meant that the bread actually becomes the body of Christ and the wine the actual blood of Christ after the prayer of consecration. This is completely in error since no man can change material things into God. Also, the idea of Christ's dying over and over is in direct opposition to the plain teaching of scripture (See Heb. 7:27; 9:25-26).

Luther advocated the doctrine of Consubstantiation, possibly borrowed from the Greek church (Eastern Orthodox), which contends that elements do not actually become the body and blood of Christ but that His body and blood are present in the elements and in this presence give everlasting life. There are objections to

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**Soldier To Be Court-martialed.**

A U.S. Army medic in Germany will be court-martialed for disobeying his commander's order to wear a U.N. hat and shoulder patch on a peacekeeping mission to the former Yugoslavia, the Army said. If convicted, Spec. Michael New, 22, of Conroe, Texas could face several forms of punishment, including a bad-conduct discharge from the Army and jail time. New is the first soldier to refuse to wear U.N. blue as part of the Army uniform. The medic contends that wearing the U.N. insignia would put him in conflict with his sworn allegiance to the U.S. Constitution and that his commanders have no legal basis for forcing him. The maximum permissible punishment for New, life convicted, is reduction to the lowest enlisted grade of private, loss of two-thirds pay a month for six months, confinement for six months and a bad-conduct discharge. The Army said no date has been set for New's trial.

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**U.S. Employs Voodoo**

**Priests.** The U.S. Agency for International Development (AID) has trained and employed 15,000 voodoo priests to teach Haitians to use condoms. Eddy Genece, head of the AID office in Haiti, said, "They are, to me, religious leaders, the same as a Protestant pastor." — Quoted in *The Sword of the Lord*.

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**Female "Promise Keep-**

**ers" To Begin.** Promise Keepers founder, Bill McCartney, has announced his group will hold as many as 26 mega-rallies in 1996, which would double the number held this year. Now a women's movement similar to the men's Promise Keepers is being created by a Morristown, Tennessee, group. The Keys for Abundant Living Conferences for women will begin with conferences in 5 cities. **The Baptist Challenge**, along with a few others seem to be the only ones to warn of the ecumenical nature of Promise Keepers. The only other critics have been some of the women's movements who have felt "left out." Read articles in previous issues of **TBC** exposing the ecumenical nature of this latest move by Satan.

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**Revoking of Licenses**

**Recommended.** A committee of the California Commission on Teacher Credentialing recommended revoking the licenses of two Everett Middle School teachers for allowing homosexual speakers to demonstrate non-traditional sexual practices in the classroom without parental notification or consent. The full commission will vote on the recommendation next month. — *The Rutherford Institute*.

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**Women's National Hall Of**

**Fame.** Mary Baker Eddy (1821-1910), founder of The Church of Christ, Scientist (Christian Science) was inducted into the Women's National Hall of Fame in Seneca Falls, N.Y. on October 14. Other women honored that day included singer Ella Fitzgerald and Supreme Court Justice Sandra Day O'Connor.

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## Gospel Hymns We Love

By Mary Meek

### "O Little Town of Bethlehem"

One of the very few American carols, "O Little Town of Bethlehem," was written by Phillips Brooks, a famous minister of Philadelphia, in 1868, three years after his return from a visit to the Holy Land. Christmas Eve night found him in Palestine, where he viewed the "little town of Bethlehem," and it filled his soul with the glory of our Savior's birth. He wanted to write a Christmas song for the children of his Sunday school, and this experience served as the inspiration for the poem, "O Little Town of Bethlehem." He asked his Sunday school superintendent and organist, Lewis H. Redner, to compose a tune for the poem, and Mr. Redner promised that he would. The night before the song was to be presented to the Sunday school, the tune had still not been written. Mr. Redner said that the melody was indeed a "gift from heaven," for he awoke suddenly during the night, hearing the tune, and he arose and wrote it down.

This tribute was paid the composer, Phillips Brooks, when he passed away. One of the members of his church told her little girl of five that her Pastor had died, and the child said, "Mother, how happy the angels will be."

### "It Came Upon A Midnight Clear"

Another Christmas carol we can proudly call our own is the lovely song, "It Came Upon A Midnight Clear." The poem

was written by Edmund Hamilton Sears in 1849 and published in the "Christian Register." He sent the poem to a friend, Richard Storrs Willis, a musician and composer, who wrote the score which is so familiar to us all.

Sears was a Unitarian minister and poet, who "believed and preached the Divinity of Christ."

### "Silent Night"

The first time the "Silent Night" we love so well was sung, it was to the accompaniment of a guitar and was sung in a three-part arrangement. The occasion for this was that the organ at a little church in Oberndorf, Bavaria, was not in a condition to be played, and yet some form of Christmas music must be furnished. Franz Gruber was the church organist, and he thought a new song might be of help in the emergency. He discussed it with the vicar of the church, Joseph Mohr, and Mohr wrote the verses of "Silent Night" at

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### DANCE...

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But this is not the approach for a Christian in examining the dance. It has always seemed strange that there are Christian people (if they are) who want to see how far they can go with sin without getting into sin. "Is there any harm in it?" should be substituted by "Is there any good in it?" Does it ever lead a child of God into a closer walk with Him? Has it ever raised the spiritual tone of any Christian's life or made anybody a better witness for Christ? Has it ever raised the spiritual tone of a church? Does it not rather do the opposite? Is it not rather a "pitch toward Sodom" for any

Christian who participates in it? Would it not have to be classified as of the world? Can we associate it in any way with that for which Christ died and for which the martyrs whose glory we sing gave their lives? Do we not know "in our hearts" that its association is at least in the direction of sin, and that it definitely is a true representative of the world and the world mind?

Thus, because of the nature of social dancing — its great adaptability to all classes and ages and intellects — and because of its definite worldly connection and association, it becomes the most useful instrument of Satan in prying open the door of the church, so that gradually all its attendant evils may come in and demand recognition. It is uniquely qualified to be the tie of the world to the church or of the church to the world.

To those who cannot see the end from the beginning, it provides a first so-called harmless enjoyment of the flesh, makes the introduction to bodily familiarity which should be reserved for the marriage relationship, opens the door to a worldly sophistication which makes light of "old fogey" moral restraints and definitely identifies the child of God with the world. In the dance, bodily familiarity becomes the normal thing, and the thoughts of the dancer are directed to the prospect of more exciting adventures in sex, thereby introducing him or her to a whole new realm of evil to which dancing is the direct pathway.

Everybody knows that if we separated the sexes in dancing, the institution would die. People who dance would laugh to scorn any idea of dancing at all if there were no mixing of the sexes.

If it be defended on the basis of "charm and poise" or

"social graces," let it be said that these are no requirement for a citizen of Heaven either in this world or the next. Granted that dancing may make one more graceful, nearly all girls and boys who speak honestly will tell you why the dance is appealing. We should all be honest enough to admit that if people dance for the sheer joy of musical rhythm, they could do it better alone than hugged up in somebody's arms.

This is the institution which can reach over into the church with apparently clean hands, take hold of the weak child of God and draw him or her away into a world of sin. It can likewise take professing Christians who are not willing to give up the world, work them into the church life and gradually place them where they can exercise a voice in defense of worldliness in the membership. At first it appears to be weak and insignificant, but suddenly, once it is in, it rears its head among us and demands that we negotiate for "peaceful coexistence" with it.

If we lived near a dangerous precipice, we would not try to tell our children how near they could go without falling over it; rather, we would build a high strong fence to be sure that not even once there would be any danger. If we tolerate dancing in our churches, we would do better to disband and let those who demand this indulgence go where it fits — namely, into the world. If we are to remain on spiritual grounds, we must build a strong fence to protect our weak ones. If one member who dances hurts the witness of the church, how can we walk with the Lord and tolerate it?

Much else could be said on this subject, but it should be clear why dancing occupies the forum in any discussion of worldliness. ■

**SIGNS...**

(Continued from page 1)

The record is made, it is perfect and needs nothing added to it, and it is the greatest miracle of all time as we have already shown in a former message.

It is nothing short of pure folly and mockery bordering on blasphemy to see and hear the leaders of this modern "divine healing" cult try to imitate the miracles of God Almighty and to continue to do the signs of an apostle. It is positively silly.

### The Scripture Texts Used By "Divine Healers"

It is amazing to see how ignorant these "divine healers" are of the simple, plain, scripture teaching. They start in the 12th chapter of Exodus and go through the Old Testament to prove that "healing" is in the atonement. I am tempted here to mention the scriptures they use, all the ceremonial teachings in Exodus and Leviticus and Numbers and Deuteronomy and all through the rest of the Old Testament. It would take a large volume to recite them all.

But the apostle Paul in *one verse* in his first Corinthian epistle absolutely settles all of their efforts to prove "divine healing" in the Old Testament scriptures.

Listen to what he says, "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). Weymouth's Modern Speech Translation renders it thus, "All this kept happening to them with a *figurative meaning*, but it was put on record by way of admonition to us upon whom the end of the

ages have come."

All these physical miracles and experiences as we understand it, and we thought all intelligent Bible students also accepted it, have a spiritual significance and application to the people of God today.

The deliverance of the nation of Israel from Egyptian bondage is a type of the redemption of a sinner.

The manna that came from the sky, upon which the people were fed, was a type of Christ, the bread of life; and the incarnate Word is revealed in the written Word.

Water from the smitten rock is a type of the outpouring of the Holy Spirit when Christ who was the Rock, we are told, was smitten on the cross. When He was glorified, the Spirit of God was poured out on the Day of Pentecost (Jn. 7:37-39).

The fight with Amalek led by Joshua while Moses and Aaron and Hur were interceding is a type of the conflict between the fleshly (Amalek) and the spiritual (Joshua and his soldiers) natures.

As for the healing of the serpent bitten Israelites in the wilderness, Jesus tells us in such plain language that only a man blind, deaf and dumb and crazy — only an idiot — could misunderstand it, "As Moses lifted up the serpent in the wilderness," (brass a symbol of judgment; the serpent a symbol of sin: thus judgment upon sin, exactly what the cross was, Christ being judged for sins, not His own, but of a lost world); "even so must the son of man be lifted up," (crucified on a cross of shame), "that whosoever believeth in him should not perish but have" (not just physical life extended, or a cure from snake bite) "*eternal life!*" — not bodily healing.

A man who would read divine healing into Numbers 21 in view of the interpretation and application Jesus Himself puts on it in John 3:14-15, is deliberately dishonest and is an apostle of Satan, one who is a minister of Satan, transformed "into a minister of righteousness." The earmarks of Satan are so absolutely clear in all this "divine healing" business until just common, ordinary people with average sense ought to see it.

I call special attention to a few passages used by all "divine healers" to prove that "healing" is in the atonement.

### Isaiah 53:4, 5 (6)

One of the scriptures they talk about all the time, a hobby with Bosworth, Aimee Semple McPherson, Richey, Parrott, and all the rest of them that I know anything about is, "Surely he hath borne our griefs and carried our sorrows," (Isa. 53:4). They also emphasize the last clause of Isaiah 53:5, "By whose stripes ye are healed."

A few references on this passage are given:

David cries, "Heal my soul, for I have *sinned* against thee" (Psm. 41:4).

Hosea 14:4 says, "I will heal their *backslidings*."

Psalms 147:3 speaks of "the healing of the *broken hearted*."

Daniel 4:27 speaks of "a healing of *error*."

2 Chronicles 7:14 says, "will forgive their sin, and will heal their *land*."

It is evident, "By whose stripes ye are healed," speaks of *spiritual* healing, the healing of the soul. The verse reads, "He was wounded for our *transgressions*; he was bruised for our *iniquities*" (not bodies). Of course this

speaks of what took place on the cross. The word "wounded" here, according to the best reference works available means "to be bored through," which refers to driving the nails in His hands and feet, and this was for our *transgressions*.

Verse 6 says, "The Lord hath laid on him the *iniquity* of us all."

Verse 8 says, "For the *transgression* of my people was he stricken."

Verse 10 says, "Thou shalt make his soul an offering for *sin*."

Verse 11 says, "He shall bear their *iniquity*."

Verse 12 says, "He bare the *sin* of many."

In view of all that is said in these verses, "sin," "iniquity," "transgressions," "transgressors," the prophet is revealing to us what Christ bore on the cross: *our sins, iniquities, and transgressions*, and certainly there is no thought of His dying on the cross for our diseases.

No reference work or reputable scholarship to which we have had access gives any such interpretation of this passage. And we have the best in the world. But these "divine healers" constantly, from beginning to end in their treatment of scripture, "handle the word of God deceitfully."

Going back to Isaiah 53:4, "Surely he hath borne our griefs and carried our sorrows", anybody with fair intelligence can turn to Matthew 8:16-17, and see the meaning, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Weymouth translates this, "In the evening numbers

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of demoniacs were brought to Him and with a word He expelled the demons and He cured all the sick. *In order that the prediction of the prophet Isaiah might be fulfilled, 'He Himself assumed our weaknesses and bore the burden of our diseases.'*"

Matthew declares here that the miracles performed as described in verses 14-16 of the 8th chapter were in order that the "prediction of the prophet Isaiah might be fulfilled." When was the prophecy of Isaiah fulfilled? *At the time these miracles were done by Jesus as recorded in Matthew 8:14-16, not on the cross of Calvary.*

**Hebrews 13:8**

They always talk about "I am the Lord; I change not" (Mal. 3:6).

Certainly as to His nature, character, and attributes He changes not. But it seems to us that any honest interpreter of Scripture would want to present the truth fairly. The scriptures tells us in many places that God "repented" or "changed His mind." (Gen. 6:6-7). I would suggest to you that you look this up and follow it through the scriptures and notice how many times He did "repent" or "change His mind," as the scriptures say.

The passage to the same intent that the "divine healers" are all the time quoting, "Jesus Christ, the same yesterday, today, and forever" (Heb. 13:8), properly understood is absolutely foreign to the "divine healing" error. He is the same yesterday, today, and forever; but that does not mean He must do the same thing the same way in every

dispensation.

I am no extreme dispensationalist, but I do recognize dispensational truth. In this passage (Heb. 13:8), in verse 7 the apostle says, "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." He is writing to these Hebrew Christians seeking to lead them to absolute separation from the old ceremonies.

Multiplied thousands of them, we are told in Acts 21, continued to observe the law and ceremonials, and the apostle in Hebrews appeals to them to follow Christ and remain true to Him and not turn back to the shadows. When a Jew went to the temple to offer a sacrifice, he did not know whether he would find the same priest who ministered for him before or not, because the priesthood was constantly changing. The apostle speaks here of those who had ministered to these Hebrew Christians, who had guided and taught them, and whose faith they should follow; but they had passed on.

Elders, pastors, leaders, undershepherds are constantly passing away. The last sermon is left on the study table, unfinished, and God calls the workman home. A new one comes into his place. Undershepherds come and go, but Jesus Christ is *the same always*. He was the same yesterday, in the past in His heavenly glory, the same in person, character, attributes although He took on a human body for His ministry "today." His person did not change. His attributes are the same.

He died on the cross, came out of the grave in a glorified body, is at the right hand of God; but He is the

same Christ He was before the beginning and will be throughout the endless ages to come. That does not, however, prove that His method has not changed. God in His dealing with the human race has made some changes, as much be admitted by all, at least those who accepted the dispensational teaching of the Bible.

**James 5:13-16**

In the first place I raise this question, "Is there anything in the way of a 'transitional period' in the change of dispensation from law to grace?"

I have studied this question carefully and I am amazed as to how marked it is. I could go into a long discussion of it; but I will state it briefly.

Turn to the book of Acts which gives us the early history of Christianity, the ascension of Christ, the commission to witness, the promise of the Spirit, the Pentecostal outpouring, and the duplication of the same thing on the Gentiles; and all the history recorded in the book of Acts teaches us clearly that there was quite a period marked by transition.

Religious prejudices are deep, the hardest prejudice in the world for people to overcome. In the commission Jesus gave (Acts 1:8), these witnesses were to begin in Jerusalem and reach out to the uttermost part of the earth. Now a whole year or more passed, the whole of Jerusalem was "filled with your doctrine," thousands upon thousands had been converted, yet the gospel had not gone beyond the environs of Jerusalem from the lips of these commissioned believers.

The prejudiced Hebrew Christians, we venture to say,

would never have gone beyond Jerusalem. They had no thought of it, as their conduct indicates. How did God get the gospel beyond Judea?

**Hellenist or Foreign Jews**

In Acts 6 the first thing in the way of real organization in a church came about, seven men being elected in order to settle a difficulty in the church. They were not Hebrew believers. They were Hellenists, foreign Jews. They even had their own synagogue. They were men with a broader outlook on things. They had been born in every section of the Roman Empire and had come to Jerusalem.

God introduced a new type of believer in settling this difficulty. One died a martyr as recorded in Acts 7. In Acts 8 providentially an awful persecution broke out in Jerusalem, "and they were all scattered abroad throughout the regions of Judea and Samaria except the apostles (Acts 8:1). The apostles were all strictly Hebrew believers. We would say today they were narrow and prejudiced in their religious beliefs, and that is no reflection on them; it is just a fact. The apostles all remained in Jerusalem.

In verse 4 we read that those scattered abroad went everywhere preaching the word (Acts 8:4). Now we take up the story of the spread of the gospel.

Who went down to Samaria? Philip, a Hellenist Jew. He preached the gospel to them and did many signs and wonders, God confirming his ministry, proving he was God's man for that work, according to the promise made by Jesus (Mk. 16:17-20).

Now the next thing in the

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story of the spread of the gospel is the conversion of Saul of Tarsus.

Next, Peter went down to Caesarea. Look what an experience God had to put this prejudiced Jew through in order to get him to go to Caesarea in answer to the prayer of a Gentile who was asking God to save him (Acts 11:14).

Following this experience Peter had the six Jewish brethren from Joppa who went to Caesarea with him to go up to Jerusalem to testify before the apostles and elders and the church that he did not of his own volition or initiative get mixed up with the Gentiles. He simply had to go because he could not "withstand God," and God put the sign of His apostolic commission on the work by the coming in power of the Holy Spirit upon that group of Gentiles while Peter was yet preaching. The six brethren from Joppa testified before the church, he stated the facts, and that settled the matter. Why? He presented to them the "sign of an apostle," speaking in tongues.

The work went on and we have Antioch in Syria opened up. One of the proselytes selected in Acts 6 was "Nicolas, a Gentile of Antioch." The scripture does not say he started the work in Antioch, but the most reasonable thing is to suppose when persecution struck the Christians in Jerusalem and they were scattered abroad, Nicolas went home, and evidently did not fold his hands and sit idly by.

Anyhow a work is opened in Antioch and a great church established. Paul and Barnabas went out, separated by the Holy Ghost and called, as missionaries to the Gen-

tiles. At the close of the first missionary journey they returned to Antioch and reported their success. Christian Jews from Jerusalem had camped on their trail everywhere they went. The church in Antioch was greatly disturbed. Now this was 12 or 14 years after Pentecost.

**The Judaisers**

The church in Antioch had to send a committee with Paul and Barnabas to Jerusalem to settle this difficulty. The decision of the council was that the Gentiles did not have to be circumcised to be saved, nor to keep the law, but only to observe certain prohibitions which were not unreasonable.

Now remember this is some twelve to fifteen years after Pentecost.

There were three positions among the apostles, elders and believers at that time:

(1) Paul's position that "ye are not under law but under grace," that salvation is by grace and that we are "saved by grace;" "stand in grace;" and that the "heart be established with grace" (Heb. 13:9); that the law had absolutely nothing to do with salvation being only a schoolmaster to bring us to Christ, and that Christ is the end of the law to everyone that believeth, to the Jews and also to the Greeks.

(2) The position of James, and evidently the other apostles and the church in Jerusalem, according to their action, was that the Jews should continue to observe certain ceremonies, circumcision, et cetera; but that no "yoke" should be placed on the Gentiles.

(3) The position of the Judaisers that all, both Jews and Gentiles, though believ-

ers in the Lord Jesus Christ and saved, should continue to keep the law, observe the ceremonies.

**The Experience Recorded in Acts 21**

In Acts 21 we read that when Paul and his company of missionaries reached Jerusalem for the Feast of Pentecost, "the day following Paul went in with us unto James, and all the elders were present" (Acts 21:18). The group was composed of "James and all the elders." The missionaries declared what God had wrought among the Gentiles by their ministry.

"And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, either to walk after the customs.

"What is it therefore? The multitude must needs come together for they will hear that thou art come. Do therefore this that *we say* (not what God says) to thee; We have four men which have a vow on them. Them take, and purify thyself with them and be at charges with them, that they may shave their heads and all may know that those things whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly and keepest the law.

"As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to

idols, and from blood, and from strangled, and from fornication.

"Then Paul took the men and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him" (Acts 21:20-27).

**27 Years After Pentecost**

Now, my friends, James and the elders in Jerusalem in A.D. 60, *27 years after Pentecost*, tell the apostle Paul there are myriads of Jews "which believe and *they are all zealous of the law*" (Acts 21:20) James and the elders that composed this group urged the apostle Paul to take a Jewish vow and spend seven days purifying himself with four other men, all shaving their heads.

Imagine the apostle Paul who had already written First and Second Thessalonians, Galatians, and First and possibly Second Corinthians, in the temple with four other men, heads shaved, going through a process of ceremonial cleansing!

It was nearly consummated, "almost ended" (Acts 21:27) when he was caught on the spot and carried out of the temple and you know the rest of the story.

**James' Epistle Was Written The Same Year**

Now this man James who was one of the "they" who urged Paul to observe this

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ceremonial in the same year, A.D. 60, wrote an epistle to Jewish Christians, "James a servant of God and of the Lord Jesus Christ, to the twelve tribes (Jews not Gentiles) which are scattered abroad, greetings" (Jas. 1:1).

This is the man who in James 5 tells the Jewish believers, "Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord.

You ask, "Would you do that?"

Yes, and no. I would no more take his advice about anointing with oil than I would about shaving my head and going through a seven day ceremonial cleansing in the temple in Jerusalem.

"Oh, but you do not believe then this is the inspired Word of God."

Yes, I believe it is the inspired Word of God. I believe Acts 21:20-27 is as much the inspired Word of God as James 5:14; but I know God Almighty does not mean for me to shave my head and take a vow and go through seven days ceremonial cleansing, even though it is the inspired Word of God. Law and grace is not a mixed system.

James 5 is inspired, but the most profound believer in verbal inspiration would admit James made mistakes, even as Peter made mistakes, and Paul made mistakes. We are to follow them *as they follow Christ*. I would anoint nobody with oil as a ceremonial or sacrament. There are no Christian ceremonies. Two ordinances, Baptism and the Lord's Supper.

Weymouth in his footnote on his translation of

James 5 says, "The Greek Church retains the custom of anointing, but (unlike the Church of Rome) does not regard it as a sacrament, but as recommended by Philo, Pliny, and Galen.

Dr. A.T. Robertson and many other great Greek scholars say this was for medicinal purposes, which we know was common among the Orientals, and if I were to anoint with oil today it would be to massage a sick brother at the same time I prayed over him, and not as a ceremony or a sacrament.

**Praying For The Sick**

However, I most certainly would follow the balance of this instruction. I would pray for a sick brother. I pray for sick people almost every day, and let me say again I have had remarkable answers to prayer in the restoration of sick people to health.

Notice what this scripture says, "And the prayer of faith shall save the sick, and the Lord shall *raise him up*; and if he have committed *sins* they shall be forgiven him." Notice it is a prayer of faith that saves the sick. And that it is the Lord that shall raise him up.

There is absolutely nothing said in this passage about any outward, physical miracle. It says nothing about the sick brother jumping up instantly off a sick bed declaring, "I am healed." It does not say whether the Lord raises him immediately, or guides and leads in the restoration of the sick brothers' health; whether he is raised up in one day, or one week.

It says only that the Lord shall raise him up. Sometimes in 24 hours; and sometimes months.

Mrs. Entzminger was stricken supposedly with pa-

ralysis last August. She was paralyzed on the right side from the waist down, unable to walk. I called one of the best physicians in the city, who said it was not exactly paralysis and prescribed for her; and told her to rest and stay in bed and not do anything.

She began gradually to improve, but after some months, when she had recovered enough to walk with a little aid, she began to decline. The doctor who had ministered to her thought the only thing to do was for her to take care of herself. She grew worse. I prayed a great deal about it, and my church prayed about it, and finally I was led to a physician who made a thorough examination.

When I first talked with him, I waited two weeks before going back, seeking to find the will of the Lord, and finally decided He was leading in the matter. She was examined and a course of treatment decided upon. That was the middle of January. She improved after the first week or two of treatment until now she does not look like the same woman, but this is four months later. I believe with all my heart in answer to the prayer of faith God is raising her up.

He is working today providentially, but it is no less the work of God. Nobody today can tell a palsied man to get up and walk and see him instantly restored. Nor a lame man leap instantly. But God has the power to heal anybody and do it instantly if He chooses. He can do it, and if it is His will in answer to the prayer of an elder, a group of elders, or Christian people, "*The Lord shall raise him up*." I believe with all my heart what James teaches here is that the prayer of faith will save the sick, and the Lord will

raise him up; not necessarily instantly after the program outlined and followed by "divine healers," which is absolutely contrary to the scriptures.

**"Greater Works Than These"**

The "divine healers" are always using this passage of scripture. Jesus said, "And greater works than these shall ye do." Did He mean physical miracles would be performed greater than the ones He did? There is no record in Acts where any apostle ever performed a *greater* miracle than Jesus did, so it must mean something else.

Jesus Christ Himself never preached a sermon that converted three thousand people; but Peter did.

Jesus established only His church, and that was in Jerusalem, Palestine. The apostle Paul made converts and planted churches all over the Roman Empire.

By virtue of the fact that Christ died on the cross and arose in power and glory and ascended to the right hand of the Father, He can work with an unlimited number of believers all over the world at one and the same time, while here in the flesh He could only be in one place at the same time.

By virtue of His death and resurrection and ascension, the Holy Spirit came down from heaven and He can work with millions, an unlimited number, at one and the same time.

Peter and John were arrested and put in prison for preaching the gospel, and the very next verse says five thousand men believed. We doubt if Jesus had that many true followers from His entire three

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years' ministry. Most certainly there was a great spiritual work these apostles did, and that is what is referred to in John 15, "Greater works than these shall ye do."

Let me say again the taking of a sinner and making him a new creature in Christ Jesus is a greater miracle than creating the material world, and all through the New Testament the emphasis is on "forgiveness of sin" or receiving "eternal life" or being "saved" or "salvation."

**Why Did Jesus Christ Come?**

"It is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to *save sinners*, of whom I am chief."

"The son of man is come to seek and to *save that which was lost*."

"He came not to be ministered to, but to minister, and to give his *life a ransom for many*."

When He was here the first time He demonstrated His power over creation, man, animate and inanimate nature, testifying He is the Creator and when He comes the second time without sin (offering) He will clear the old scene of sin by putting it away completely and fully.

Then no man shall say, "I am sick." That is a generic term. The lame shall leap as an hart. The tongues of the dumb shall be loosed. The blind shall see. Every man shall sit under *his own* vine and fig tree, and the rent-hogs will be out of business.

The curse that Jesus Christ bore on the cross is lifted, and the only sense in which healing of the body is

in the atonement is in the sense that Christ, by virtue of His death on the cross, redeemed us from the curse of the law and not only redeemed us but all creation; and when the knowledge of the glory of the Lord covers the earth as waters do the sea and He shall reign in righteousness from the rivers to the end of the earth, the great truth emphasized in a song we always sing at Christmas time (it is not a Christmas song) will be fulfilled.

"Joy to the world, The Lord is come! *Let earth receive her king*, Let every heart prepare Him room, *And heaven and nature sing*."

*Joy to the earth*, the Savior reigns, Let men their songs employ, While fields, and floods, rocks and plains, Repeat the sounding joy.

No more let sins and sorrows grow, *Nor thorns infest the ground*; He comes to make His blessings flow *Far as the curse is found*.

*He rules the world with truth and grace*, And makes the nations prove The glories of His righteousness, And wonders of His love."

— (Isaac Watts)

**An Amazing Testimony**

We copy herewith the amazing testimony of Mrs. May Wayburn Fitch, from "The Healing Delusion," (Loizeaux Brothers) who was associated with the Bosworth brothers.

She says, "But when I am in possession of facts which prove a doctrine to be false, I am violating my own conscience when I keep silent. It will be necessary to mention names in order to give cre-

dence to my statements, but there will not be the bitterness or 'unjust accusations' of which I have heard others accused. One other thing: What I am about to write is the absolute truth without any exaggeration" (pg. 8).

Mrs. Fitch was associated with her husband for twenty years in the McAuley Water Street Mission in New York City, and after his death was his successor for two years as superintendent of the mission. She resigned that position to become a member of the Bosworth Party. (p. 14).

She says, "Finally I allowed myself to be persuaded, and frankly admit that I was completely won over by what the evangelist said. As a warning to others, however, let me say this, I would not have been had I heeded the command to 'Search the Scriptures.' This I did not do, but on the contrary I did what thousands of others are doing — I allowed myself to be influenced by what I 'thought' I saw, and I swallowed all the evangelist said 'about' the Scriptures.

"At that time sorrow ruled my life; a sorrow so great that for over a year I had been unable to utter a note in song. My heart was very tender, and perhaps more susceptible to the message which was put in a very appealing way.

"I am not attempting to excuse myself. I should have known better. I allowed myself to be deceived, with the result that I got out of the will of the Lord and after living a useful, fruitbearing life for twenty years or more, my efforts subsequent to giving up my work in New York were practically without results. It could not be otherwise. I was going against my conscience all the time. When questions would come to my mind be-

cause of what I heard or saw in some of the meetings, and which I could not reconcile with what the Bible said, I would dismiss it and censure myself for *my* lack of faith.

"The time came, however, when I could no longer deny the fact, even to myself, that the doctrine proclaimed was a false one, Scripture was misquoted, results were misrepresented, and Christ's own ministry of healing belittled in order to account for the failures on the part of these evangelists to heal people" (pgs. 15-16).

She says again, after describing the process they put their "patients" through before presenting them finally for the healing show, "This in itself is a splendid thing, but what I want to point out is this, after having met all these conditions, and done all they could do, they are anointed and prayed for, and *they return from the platform in just the same condition as when they mounted it*. I might add here that all candidates for healing are compelled to go on the platform, in full view of the audience, to be anointed, and if unable to walk they are carried up.

"I do not say that no one has ever been healed in the hundreds of services I have attended. I can and do say most emphatically that *I have never seen any evidence of healing*. If there were healing they were of an internal character and *not visible to the eye*. Of the hundreds, yes, I believe I could safely say thousands, of deaf, dumb, blind and cripples I have seen anointed, *I have never seen one healed or even definitely improved*. There have been a few, a very few, who have said they could hear 'a little bet-

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**WNR...**

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**Preachers Equal Pagan Divorce Rate.** The preachers who stand at the altar and ask men and women to promise to stay together until death, are breaking those vows as often as those they are marrying! The Hartford Seminary did a national survey of Protestant ministers in 1993 and 1994 which showed that 20% of the men in the ministry had been divorced. The rate for male ministers went from a low of 4% among Southern Baptists, up to 26% of Disciples of Christ, and reached a high of 47% among Unitarians. Divorces among women ministers was much higher. Sometimes divorce cannot be prevented, but, when the nation's moral leaders break their vows as often as those who follow, America has a problem. Romans 2:21-22 asks, "Thou therefore which teachest another, teachest thou not thyself...Thou that sayest a man should not commit adultery, dost thou commit adultery?" — The Midnight Call as quoted in Christian News.

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**Facts About the United Nations.** The following information comes from an article in **Time Magazine**, 10/23 ● The former head of a major U.N. agency routinely charged the organization for business trips already paid for by individual governments. ● A high official at U.N. headquarters in New York City is promoting the career of his mistress in a well-paid U.N. job. ● A key adviser at one of the U.N.'s most controversial agencies is said to be an alcoholic too seldom sober to do much work. ● The head of a worldwide agency is reputed to have bought his job by handing out cash-bundles

provided by his national government stuffed into a suitcase — to delegates from other countries who agreed to sell their votes. ● UNICEF, an agency of the U.N. pumped in \$37 million into Kenya to cope with a sudden flood of refugees from Somalia, of which \$10 million was found by a later audit to have been unaccounted for. ● In Somalia the U.N. spent \$1 million a day, much of it devoted to elaborate support facilities in Mogadishu: hundreds of air-conditioned apartments, a new sewerage system, even a barbecue pit.

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**The City of David.** The 3,000th anniversary of King David's establishment of Jerusalem as the capital of his kingdom will be honored in 1996 by a 15-month celebration called "Jerusalem 3000." The kickoff event, on September 4, was termed "one of the most sophisticated laser and fireworks displays ever mounted." A massive wave of visitors from six continents is expected to be on hand for the numerous scheduled special events, which will include parades, musical performances, festivals, conferences and conventions, and the opening of "The Valley of the King," the reconstructed City of David archaeological site and garden. — Israel News

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**Defund the Legal Defense Corporation Urged.** Conservative groups have urged Congress to defund the Legal Services Corporation (LCS), a federal organization they described as more interested in pushing an "ultra-liberal" agenda than in providing legal services for the poor. Family Research

Council spokesperson Cathy Cleaver cited efforts by LCS against abortion restrictions and its representation of homosexuals in child-custody cases — and one case in which the LCS tried to force the State of Georgia to pay for a sex-change operation — Washington Times

\* \* \*

**Some Amish Use Tractors.**

Modernization has come to the Amish farmers of Clarita, Oklahoma. Last fall Amish leaders voted to allow tractors to handle fieldwork because of the hard soil in the area. Though black soil means fertile ground in other parts of the country, the Amish in Clarita have discovered that their ground is unusually hard to work. The decision to use tractors has led some traditionalists to leave the religious community because of a concern that the change will take the group "away from the mainstream of Amish society." Traditionalists also warn that changing the traditional lifestyle could mean increased mobility, scattered families, commercialized farming and debt. Some other Amish communities have also introduced tractors over the years, but most Amish communities shun all modern conveniences. ■

**HYMNS...**

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Gruber's suggestion. The music came to Gruber as he read the words that Mohr had written, and thus was born the most beautiful and expressive Christmas carol ever written. This occurred in 1818.

The song was well-known in Germany even before it was published, for when the organ repairman came to Oberndorf to repair the church organ, Franz Gruber showed him the song,

and he took an instant liking to it. He took it home with him, and gave it to a family who made concert tours, and "Silent Night" was introduced to the world in this way. It was brought to America by a group of Tyrolean singers, and has been translated into at least ninety different languages and dialects.

**"Hark! The Herald Angels Sing"**

This carol of praise was written by Charles Wesley in 1739, and has become one of the most beloved Christmas carols in the English language. The version of "Hark! the Herald Angels Sing" that we know is taken from the melody of a cantata by Felix Mendelssohn, composed by him in 1840, and arranged by Dr. W. H. Cummings, organist at Waltham Abbey, England, in 1855.

Charles Wesley wrote over six thousand hymns and spiritual songs, and was often called "The Prince of Hymn Writers." He became interested in writing hymns upon hearing a group aboard a ship singing hymns, and achieved immortal fame through his hymns. ■

**COLYAR...**

(Continued from page 7)

devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Victory will come at last. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:28). Thus the prophetic promise shall be fulfilled. The Kingdom of God, which is "righteousness, and peace and joy in the Holy Spirit," shall triumph, and the whole earth shall be full of His glory. ■

**SIGNS...**

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ter' or see 'a little better,' but at the end of the campaign they were not improved. Is this the way God heals?" (pg. 30-31).

This noble woman had every opportunity to know, if anybody in the world ever did. Her testimony is the testimony of every other honest Christian man or woman who will make the same observation and investigation.

Without reservation I say I believe it is purely and simply a racket. ■

**TBC...**

(Continued from page 1)

groups of independent Baptists in different areas of the country, and each group has little intercourse with other groups. Usually they emphasize some particular doctrine more than others, and yet most of them are in agreement with what are called distinctive Baptist doctrines. I have hopes that we might, through this paper, form a medium of expression that will cause these different groups among independent Baptist to draw closer together; not in any organized capacity,

but for fellowship, mutual discussion of God's Word, and closer cooperation in mission activities. All of this can be accomplished without the forming of an organization, and I hope this paper will be able to materially assist in reaching these goals."

The second challenge which was mentioned is: "to emphasize the distinctive Baptist doctrines which are losing their emphasis among all but a few churches today, and most of these, independent Baptist churches. I speak primarily of the doctrine of the church and the related doctrines of baptism and the Lord's Supper, as the receiving of alien immersion and the practice of open communion is invading the ranks of Baptists in general throughout the country."

If anything, this need mentioned above has even increased as alien immersion is becoming more prevalent every day and the churches that practice closed communion are becoming fewer every year. So, surveying these needs only confirms the fact that we do need a magazine like **The Baptist Challenge**. But, **DO YOU FEEL THAT WAY?**

How do others feel about **TBC**? Do you feel it is still needed? Should we continue to print and mail it out from month to month? There's a lot of work involved in getting the paper out, more than most people realize, and I get the paper out each month without any paid help at all. Since beginning **TBC** and the Challenge Press I have not received one penny, even for the books which I have written, as all proceeds from the sale of my books goes directly into Challenge Press to pay the expenses of **TBC** and the printing of Challenge Press books. In fact, my only source of income is Social Security, as I have retired from

the pastorate, and the bulk of the retirement policy provided me by the church here in Little Rock has been used to purchase a house for my wife and me to live in at Benton, Arkansas, 20 miles from Little Rock. I have a bedroom in my home converted into an office, and do all my typesetting here in my home.

We have a large printing cost to be paid each month in addition to the mailing costs. The company who prints our paper has informed me this month (October) that they must raise the cost of publishing the magazine due to the increase in the cost of newsprint (an increase of 40% in 1995 according to the Associated Press), and as most of you know, we have already had several increases in our postage rates. Our postage cost was \$724.09 for mailing the November issue. We averaged mailing out over 6,000 copies each month in 1995, and from this, you can see what our annual postage costs are.

Only the Lord knows the influence that **TBC** has had throughout the world. We mail over 300 copies to countries outside the United States, and we mail it free to them as well, though it costs much more to mail to them than to those within the United States.

I am also sure that most of you know that **The Baptist Challenge** carries no paid advertisements, and our only income to finance the magazine comes from the sale of Challenge Press books and the churches and individuals that support us on a monthly basis. Without this monthly support from our friends around the country, we would not be able to continue publishing **TBC**, but we are very grateful to the churches and our many friends who do support us monthly.

You as a reader of **TBC**

know that we have never asked for funds in any way to help pay the cost of this magazine. We have simply asked our readers to pray for us and the magazine, and if the Lord leads them to help in covering the expenses of publishing each month, we say "Thank You Lord."

Will you continue to pray for **Challenge Press** and **The Baptist Challenge**? This January, 1996 marks the beginning of our 36th year of publishing **TBC**. Few papers or magazines last that long, but we are grateful to the Lord for allowing us the privilege of continuing to publish **The Baptist Challenge** for these 35+ years.

Will you continue to pray for me as the editor, that the Lord will continue to give me good health and enable me to continue editing the magazine. I pray that we will be able to continue this undertaking until the Lord returns, and I expect Him to come soon.

Thank you for taking time to read this article. ■

**CLOSED...**

(Continued from page 16)

this position similar to those against Transubstantiation.

That definite blessings are received from the proper observance of the Lord's Supper is readily admitted, but this is through the Holy Spirit and not through the elements involved. Those teachings mentioned above, along with other similar ones, are merely attempts to make salvation dependent on material things and man's deeds. Satan tries to prevent men from exercising faith in Christ in a variety of ways, and one of his most effective instruments is found in the perversion of the ordinances of His church. — Baptist Trumpet ■