

# the Baptist CHALLENGE

a voice of independent Baptists

ISSN 8756-9612

VOL. XXXV, No. 2

February 1995

WHOLE NO. 402

## *Worldly Independent Baptists*

By David W. Cloud

*"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).*

As I have traveled across the land the last few years and observed independent Baptist churches, my heart has been exercised regarding the worldliness in our midst. Worldliness has the potential to destroy the independent Baptist movement. If we become careless about worldliness, our churches will be no different from the prosperous and powerless, carnal, do-your-own-thing, positive-only evangelical Bible churches across town.

When I repented of my sins and turned to Jesus Christ the summer of 1973 as a 23-year-old young man, I had an earnest desire to know and serve Jesus Christ. I wanted to be wise. I wanted to know and do the will of God. I wanted to make certain that the rest of my life was not wasted as the first two decades had been. I began studying the Bible hours a day and attempting to do everything God spoke to me about. I stumbled and fumbled and was imperfect in a million and one ways, but I earnestly wanted to

please Christ in every detail.

As I considered the churches and beseeched God about what assembly to join, I am confident that God guided my steps to a fledgling independent Baptist church. I rejoiced to find a group of people who were zealous for Jesus Christ, who believed we are responsible to attempt to obey even the details of the Bible, who were not content with the worldliness and apostasy in the established churches. The leaders were willing to pay the price of coming out of a large Southern Baptist church and attempting to start a new unaffiliated church in a storefront.

I felt as if I had arrived home spiritually. I had found my people. That was 21 years ago, and I have been an independent Baptist ever since.

While I have been grieved by many things among independent Baptists and while I certainly cannot recommend a church merely because it is independent Baptist, I praise God for this movement. I still don't know of any other *group* of churches in which I can stand in the pulpits and preach what I believe to be the whole counsel of God and have the people receive it and say "Amen!"

I can stand in the pulpit of a great many independent Baptist

churches and preach that we have a preserved, trustworthy Bible in the King James Version and that the modern versions are undependable corruptions of the Word of God, and they will say "Amen."

I can preach that salvation is by grace through faith without works of any kind, and they will say "Amen."

I can preach that salvation in Jesus Christ is eternal security not continual uncertainty, and they will say "Amen."

I can preach that the church is the pillar the ground of the truth, that it and not some man-made institution is to be the center of God's business on earth and the headquarters for the Great Commission, and they will say "Amen." I can preach that the church is to be independent and autonomous and not entangled in some man-made association or convention, and they will say "Amen."

I can preach that we must separate from apostasy and error, and they will say "Amen." I can preach against the clergy associations and the ecumenical groupings, and they will say "Amen." I can preach that the Roman Catholic Church is the Great Whore of Revelation 17, and they will say "Amen." I can preach that the Charismatic

movement is confusion and error, and they will say "Amen." I can preach that Neo-evangelicalism is rebellion to the Word of God, and they will say "Amen."

I can preach that every Christian is to be a soul-winner and is to be involved in world missions, that this is the Christian's chief purpose in life, and they will say "Amen." I can preach that the coming of Christ for His own is imminent and that it will precede the events of the Great Tribulation, that we must watch and be ready at every moment, that we are looking for the coming of Christ not the coming of the Antichrist, and they will say "Amen." I can preach that women are to be in submission to their husbands, that they are to keep the home, that they are forbidden from teaching or preaching to or exercising authority over the man, and they will say "Amen."

I praise God for this, that in a wicked hour, at the end of the age, in an hour of worldwide apostasy, there is such a group of churches where the Word of God is received. Many of these preachings would not have been well received in the Southern Baptist churches I

(See CLOUD on page 7)

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

## The End of Protestantism

By M.L. Moser, Editor

We're going to continue in our studies on a verse by verse basis and we began this third chapter this morning concerning the church at Sardis. This evening, we hope to complete the study of the church of Sardis, or the balance of those verses that cover that particular church. The Lord willing, next Sunday, we will begin a study of the church of Philadelphia.

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

*on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the church"* (Rev. 3:1-6).

Now as we noted this morning, these seven churches represent seven periods of time of what is termed the New Testament or the church dispensation. It so happens that this church at Sardis represents that period around 1500 to 1750 A.D. corresponding to what is normally referred to as the Reformation Period. This then refers to Protes-

tantism, and as we pointed out to you this morning, Protestantism is dead. It has all the appearances of life; it has a shell; they have their creeds, their doctrines, their buildings, their schools, all of these other things, yet there is no life within it whatsoever because as a movement, reformation churches simply came only part way out from the Roman Catholic church rather than coming out all the way. In coming out, they brought with them many of the false doctrines that are still Roman Catholicism, yet being practiced and taught under the guise of Protestantism, such as infant baptism, baptismal regeneration, sprinkling for baptism, works for salvation, the universal/invisible church theory, the hierarchical form of church government, territorial churches and state churches. These are the things that are throughout Protestantism today, yet were brought over from Roman Catholicism. The Lord now told them that they should remember. He says in verse three *"Remember therefore how thou hast received and heard, and hold fast, and repent."* To remember means to go back where you started. To go back and to hold fast those doctrines that are found in the Word of God.

Now some of the doctrines that the Protestants have, or at least that they started with, were Biblical doctrines, and there was a sense in which they returned to a Biblical doctrine, the doctrine of Justification by Faith. However, today, if you were to go to the average Lutheran church, you would find that the average Lutheran church no longer believes in the doctrine of Justification by Faith as Martin Luther believed it. They believe in a form of works for their salvation. But here we see that the Lord tells them to remember, that is to go back, and He says *"therefore how thou*

*hast received and heard, and hold fast, and repent."* So we find that they were to do this.

Now there is a warning given, a promise that is given to them. He says, *"If therefore thou shalt not watch, I will come on thee as a thief."* Now this does not refer to the Second Coming, but this refers to His coming in judgment as He did with Ephesus in Chapter two and verse 5 where He says, *"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."* He said the same thing to the church at Pergamos in 2:16, *"Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."* We need to see that the churches of the Lord Jesus Christ are not immune from God's judgment. If they forsake the truth, if they refuse to adhere to the doctrines as laid down in the Word of God, then God is going to come in judgment upon that church, and He says that He is going to come upon them "as a thief."

Now when a thief comes, a thief will break into a house, or come into a house in order that he might take that which is of value, and he does so secretly. The Lord Jesus Christ promises to do this very thing. He tells this church at Sardis, unless they remember, unless they go back to where they started, unless there is real repentance of their false doctrine and a return to the truth, then the Lord says *"I will come upon thee as thief."* Sudden like, and it will be to remove something that they possess that is of great value. Of course, that which He is to remove is the candlestick. This is what He told the church at Ephesus, this is what He tells the church at Pergamos, and this is what He is

(See **CHURCH** on page 12)

### THE BAPTIST CHALLENGE

(USPS 547-400)

M. L. Moser, Pastor Emeritus  
CENTRAL BAPTIST CHURCH  
P. O. Box 25848  
Little Rock, Arkansas 72221-5848  
mlmoser1@juno.com

Second-class postage paid at Little Rock, Arkansas

Published Monthly Subscription: Free By Request

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

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

#### SUBSCRIPTION POLICY

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

# Talk Radio, the Information Superhighway, and the U.S. Conservative Landslide of 1994

By David W. Cloud

Those who stand for conservative political and social principles are rejoicing at the historic Republican landslide in the November U.S. elections. One newspaper headlined it as the "Revolution of '94." The liberal, Democratically-controlled congress was converted overnight to a conservative, Republican-controlled congress. On a state level, ten new Republican governors were elected (30 out of 50 states, including seven of the eight largest now have Republicans in the governor's mansion) and several state legislatures were converted from a Democratic to a Republican majority. *Time Magazine* noted, "Illinois, Michigan and Ohio, big industrial states that were once Democratic the way Italy is Catholic, all elected Republicans to a second term." The voters' operation on U.S. government was surgically precise. Not a single Republican member of the Senate or the House was defeated; not a single Republican governor evicted. Many formerly liberal strongholds became bastions of conservatism. Liberal Democratic icons were rejected: Mario Cuomo, governor of New York; Ann Richards of Texas; Dan Rostenkowski of Illinois; Tom Foley of Washington. Such a complete and radical overthrow of the status quo was unforeseen even by the most astute pundits. Not only did Bill Clinton lose his majority in the congress, but *USA Today* noted that he will probably not even have the votes to maintain his vetoes on key conservative issues.

Among the multitude of factors which doubtless affected this election, I believe there were four key influences which re-

sulted in this wholesale repudiation of liberal politics.

**First, there were the prayers of Bible-believing people.** On these pages we have continually encouraged our readers to "pray for those in authority that we may live a quiet and peaceable life in all godliness and honesty," and we are certain that God has answered our prayers. Praise His name! While we don't believe the root of our national problems are political and we don't believe that the answers to our deepest problems can be solved politically, we do believe that a stable political climate is a great blessing of God.

**Second, there is the radical nature of the Clinton administration.** It is obvious that the people rejected Mr. Clinton in a most thunderous manner. In his speech following the landslide repudiation of his political party, Clinton stated that he "got the message," but it was obvious that he did not because he continued on to say that the people really did not reject his policies! The fact is that the people *did* reject Bill Clinton's policies. He ran in the 1992 presidential race under the guise of a "new Democrat." He ran as a level-headed moderate and received some of the vote which otherwise would have gone to George Bush, but it has become painfully clear to the average Joe American that Clinton is anything but a middle-of-the-roader. The Clinton administration contains the most radical elements that have ever held power in the United States government. Clinton appointees have radical ideas about the environment, about the place of government in people's lives, about the

economy, about abortion, about health care, about sex education, about pornography, about the military — about practically everything!

**Third, there is the sensation of talk radio.** The amazing talk radio train is rolling across the land, taking on increasing numbers of happy passengers, with no sign of running out of steam. The compartments on the train are, for the most part, conservative, and Rush Limbaugh, of course, is the Locomotive

I can't emphasize too strongly how effective talk radio has become in informing ordinary American people on political issues and giving people an alternative source of information beyond the mainstream news media. When we returned from our missionary work in Nepal in 1989 and settled back into our home church in northwestern Washington, I tried in vain to find a source of conservative news in this part of the country. ALL of the newspapers (*The Seattle Times*, *The Seattle Post-Intelligencer*, *The Skagit County Herald*, *The Snohomish County Herald*, etc.) spewed forth the same boring, liberal, humanistic, politically-correct, sickening, deceitful propaganda. The same was true for television and radio programming.

Three years ago something happened to change that. Two northwestern Washington radio stations syndicated Rush Limbaugh, and this area has not been the same since! A small station in Seattle, KVI, reconfigured their entire programming to reflect conservative talk radio. They brought in Limbaugh in the mornings and Mike Reagan in the evenings, and rounded out the day with

three local men — John Carlson, Mike Seagle, and Kirby Wilber. That little station now dominates the radio scene in western Washington.

The effect? A state which in 1988 voted for big-time loser Michael Dukakis when practically every other state voted for conservative Ronald Reagan, in 1994 tossed out the Democrats and elected a slate of Republicans to represent them in the next congress. Scoffing in the face of 134 years of history, this state threw out speaker of the house Tom Foley. Not content with rejecting the Democrats on the federal level, Washingtonians took away the Democratic majority in the state congress and handed it to the Republicans. A staunchly conservative Christian woman, Linda Smith, won the Republican primary in one western Washington district *as a write-in*, and with practically no financial backing and only seven weeks to conduct her race, went on to defeat the liberal incumbent Democrat Jolene Unsoeld (a pro-abortion liberal).

I am convinced that, humanly speaking, conservative talk radio had a huge part in this turn around. The mainstream western Washington media continued to spew forth their boring, liberal, humanistic, politically-correct, sickening, deceitful propaganda; the mainstream media continued to pontificate on the supposed folly of conservatism and made a mockery of the so-called religious right — but not as many were listening as were two years ago.

To illustrate how unimportant the mainstream media was

(See **RADIO** on page 11)

## We Appreciate These Readers

As our readers know, for the past three months we have been announcing the fact that our readers can help **The Baptist Challenge** by changing their long-distance service to *LifeLine*, a long-distance company that has been formed to help non-profit organizations like **TBC**. AT&T, along with the other major long-distance companies contribute financially to support the homosexual movement by putting thousands of dollars each year into the promotion of their projects as well as having special training classes for their employees so that they will accept the homosexuals in their work place.

As a result of our mentioning this in **TBC** for the past few months, already quite a few have transferred their long-distance service. Without mentioning the names, subscribers living in the following cities have transferred their service and requested that 10% of their long-distance phone bill be sent to **The Baptist Challenge**.

Ravenna, OH	Whitewater, WI
Benton, AR	Little Rock, AR
Lonewolf, OK	Allen, TX
Salem, IN	Broken Bow, OK
Wellington, KS	Homosassa, FL
Friendship, NY	Dallas, TX
Londonderry, NH	Girard, KS
N Little Rock, AR	Bloomington, GA
Bethany, OK	Del Rio, TX
Montrose, CO	Paducah, KY
Arlington, TX	Lakeside, CA
Tamaroa, IL	Seattle, WA
Mesquite, TX	Ft. Worth, TX
Providence, RI	Clarksville, TN
Central City, NE	Manchester, NH
Port Charlotte, FL	Midlothian, TX
Mount Alto, WV	Mena, AR
Hawsville, KY	Cabot, AR

Dublin, TX	Miles City, MT
Escanaba, MI	Kountze, TX
Old Town, KY	Canyon City, CO
Norman, OK	Pueblo West, CO
Monroe, NC	Derby, KS
Westminster, CO	Loveland, OH
Hamilton, OH	Brainerd, MI
Brownsboro, TX	Maize, KS
Oakwood, TX	Pasadena, TX
Arlington, TX	Ardmore, OK
Sulphur Spgs., TX	Pine Bluff, AR
Leola, AR	Augusta, ME
Helens, OR	El Reno, OK
Seneca, IL	Louisville, KY

We only listed each city one time although in some of the cities there was more than one person.

Let me explain once again about *LifeLine*. This company will change your long-distance service at no cost to you. If you are billed for the change, simply send them the bill and they will refund the charge to you. Secondly, their charges are much lower than AT&T, etc. Charges are only \$0.13 per minute any where in the country, day or night. My first bill was reduced more than 50%.

Thirdly, if you mention to them that you want **The Baptist Challenge** to receive 10% of your long-distance bill, they will send us 10% which will help us tremendously. As you know, the post office increased our postage rates in January by 14%. This will help pay for that increase in our postage.

To make this change, simply call this toll-free number and when you tell them you want to make the change they will take care of all the rest. Their number is 1 (800) 800-7550.

A change of your service to *LifeLine* will be a big help to **The Baptist Challenge**. •

## George Washington's Faithful Pastor

John Gano was called to the pastorate of the Baptist church at Morristown, New Jersey, and commenced his work on the day of its organization.

In three years the church grew to a membership of more than 200.

Soon it became necessary to enlarge the building. A parsonage was added at the same time.

The outbreak of the Revolutionary War proved a heavy blow to the church.

When the British occupied the city, many families fled.

The men entered the army; and the pastor himself left the city to become chaplain to the regiment of Colonel Webb and afterward brigade chaplain under General Clinton.

He served faithfully through the war. And although his place during battle was in the rear among the wounded, at the Battle of Chatterton Hill he went to the front and was in the line of heaviest fire. By his coolness, intrepidity and unflinching courage, he inspired the men with firmness and exalted heroism.

He served through all the heartbreaking campaign of New Jersey and was at the siege and surrender of Yorktown.

When the peace treaty was signed and the celebration took place at Newburgh, General Washington called upon Pastor Gano to offer the prayer.

The present building is on the spot where, during the retreat of the Americans from Long Island, Gano's regiment was fired upon by British scouts who had come over from Murray Hill.

What we know today as Broadway was at that time the Bloomingdale Road and, practically, a lane walled up on either side with great rocky ledges, overgrown with brush and trees

—a sort of narrow defile, admirably situated for an ambush.

Gano was riding at the head of his regiment, about where our front door now gives on Broadway, little dreaming that here in after days would be the latest building of the church of which he was pastor. Although the shots fell thick and fast about him, it is said that he sat his horse erect and rode straight on and up over the rocky way, looking neither to the right nor to the left.

While in camp at Newburgh, General Washington requested Pastor Gano to baptize him according to the Scriptures. He did so, immersing him in believer's baptism in the name of the Father, Son and Holy Ghost. This church, therefore, has as its unique heritage the record that the first pastor of this First Baptist Church baptized the first President of the United States and was thus instrumental in verifying, among other preeminent qualities, that the father of his country walked in the way of scriptural and apostolic baptism.

At the close of the war Gano came back to New York and sought to regather his scattered church.

He found the British had used the church building as a stable for their horses. It was so desecrated and destroyed that Gano's heart was almost broken over it.

He succeeded in finding 37 of the 200 members.

He went to work and, at an expense of \$5,000, made the building once more fit to be called a house of the living God.

Within two years he had again by divine grace, raised the membership to 200.

He continued as pastor until May, 1788, leaving the city for

(See **GANO** on page 11)

The above picture is the El Mesias Baptist church in Bayamón, Puerto Rico. This picture was taken on Sunday morning, December 18, 1994. Bro. Fernando Caballero, the pastor is on the extreme left and I am kneeling in the middle of the front row.

## Churches Growing In Puerto Rico

December has been a very busy month. I have just returned from visiting with churches in Puerto Rico which we organized some years ago.

It was in 1969 that we began a mission in the city of Bayamón, a part of San Juan, and the mission was organized as a church in 1972. Under the leadership of Bro. Fernando Caballero, the church has continued to grow and prosper during these intervening years, and I preached for them on Sunday, December 18. The house was full and they used closed-circuit television in order for everyone to see and hear. Bro. Caballero is the pastor and has done a tremendous job in teaching and training the members. You will not find a church anywhere that is more doctrinally sound than this church.

After services, I boarded the Norwegian Cruise Liner *Windward* for a seven-day cruise visiting the islands of

Barbados, Martinique, Antigua, San Martin and St. Thomas before returning to San Juan. I was the Chaplain aboard this ship and had the opportunity to preach on Christmas Eve what they called a Christmas message and what I called a gospel message. I preached the gospel even as I would here at home, and I trust the Lord will bless the message.

Returning on Christmas morning, I was met at the airport by members of the church in Bayamón and again visited the church for the Sunday morning service. Following the morning service, we traveled across the island to Arroyo to preach for the church there. Their pastor, Bro. Marcos Curet is a great man of God who has built a church that has far outgrown their facilities that they rent, and they have bought a large piece of ground for a new building and are in the process of going through the red-tape of getting building permits, etc.

The church in Arroyo has over 120 adult members, all in regular faithful attendance, most of them young and in there 20s

and 30s, so there are kids all over the place. It is one of the largest churches in the city, if not the largest, and are still growing.

Please pray for these churches as they are having a real influence in Puerto Rico. Another young man was present who has surrendered to preach and is beginning a mission in Lares, a city up in the mountains.

The church in Bayamón is a very active church. One of their ministries is the translation of Challenge Press books into the Spanish language. They have just completed translating the book "**The Bible, The Baptists, and the Board System**", and as soon as we have sufficient funds, we will publish it. It, of course, is available in the English language, but now that they have translated it into the Spanish language, we hope to publish it soon. They have a crew that meets on Tuesday and Thursday each week for translation, and they are now working on the "**Study Guide To the Book of Acts**" which I have recently finished. Please remember these two churches in your prayers. •

This is part of the attendance at the church in Arroyo, Puerto Rico where I preached on Sunday evening, December 25, 1994. Edith Moser is in the front row. Bro. Marcos Curet is the pastor and the church sends \$25 monthly to the support of TBC.

## Seminary Classes Begin In Mexico

We have just received word from Bro. Ezekiel that classes began on January 8. We had previously announced that we hoped to reopen the seminary in September, but found it impossible to get things arranged that quickly.

As most of you know, property was bought in Cárdenas, Tabasco to house the seminary, and it took awhile to get the house fixed up sufficient to house the school. There was no indoor plumbing, the roof had to have repairs, and electricity and water had to be brought to the house, but finally all of these things have been taken care of, and school has begun.

Bro. Zeke said that there are seven students now in Cárdenas, with one more to arrive the day he sent the letter. I have told him that I would like to have a picture of the students with a short biography of each one so that we might put it

(See **MEXICO** on page 6)

---



---

## FELLOWSHIPS

and

---



---

## CONFERENCES

---

### OKLAHOMA CITY, OK

March 9-10, 1995, Bodine Baptist Church, 3501 SE 59th St., Oklahoma City, OK 73135, Joe Hocking, Pastor.

\*\*\*

### PINCKNEYVILLE, IL

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

\*\*\*

### LUDLOW, KY

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

\*\*\*

### WASHINGTON, IL

April 3-5, 1995, Beverly Manor Baptist church, 209 Vohland St., Washington, IL 61571. Michael McCoskey, Pastor.

\*\*\*

### ARKANSAS CITY, KS

April 4-5, 1995, Missionary Baptist Church, 608 "A" St., Arkansas City, KS 67005, Richard Coldwell, Pastor.

\*\*\*

### BIG SPRING, TX

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

### CALVERT CITY, KY

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

\*\*\*

### SIOUX FALLS, SD

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

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

### MEXICO...

(Continued from page 5)

in **The Baptist Challenge**, so we will have that information shortly.

We have a small difficulty that I would like for you to pray about. A previous pastor of the church here in Little Rock decided to phase out the financial support of the seminary in Mexico, thereby closing it down, and he sent a letter to all of the supporting churches telling them that they no longer needed to send funds to the seminary in Mexico. Most of the churches quit sending their funds immediately, and it put a tremendous financial burden on the church here in Little Rock as we still had the school operating at the time, and the expenses of the school was costing us \$2,900 every month. Even though the seminary has been out on an extended vacation we still had to continue paying the rent, the faculty, etc. while the new pastor of the church here in Little Rock Bro. Larry Jones, discussed the matter with the church. The result was that the church decided that the Lord would have us continue the seminary rather than to shut it down. After all, we have been support-

ing the seminary in Mexico for better than 50 years and it has done a great work in starting churches all over the country through the graduates of the seminary. What has happened is, that the funds we had in a special mission fund that had been donated for the work in Mexico has been nearly depleted, and shortly we will run into some financial problems due to lack of funds.

I would like to ask each of the churches that have previously supported the work in Mexico to resume their support if at all possible. I know that some of the churches have probably put those funds to support another missionary, but if the Lord enables you, we would certainly appreciate it if you could begin the support of the seminary as you have done in the past. Perhaps there are new churches that could help also, and if so, it would be greatly appreciated. I want to say to those churches that have continued there support how much it is appreciated. I pray the Lord blesses you double for your continued prayers and financial support.

Bro. Larry Jones, pastor of

the Central Baptist Church here in Little Rock, and I went to Mexico this last August and we are both pleased with the way things are taking shape for the reopening of the seminary once again. It probably will be necessary for me to go down there again shortly, and I especially request your prayers for the work there right now, as the difficulties that Mexico is experiencing in Southern Mexico is not very far from where our seminary is located. Not only that, but in Villahermosa, the capital of the State of Tabasco, had a near revolution just a few weeks ago, and Cárdenas is only about 30 miles from there. Who knows how much longer we will be able to carry on the work there due to the political unrest and violence that is in the general area.

The church here in Little Rock has once again authorized me to visit the churches in order to raise support for the seminary in Mexico, so if you would like for me to visit your church in the interest of the mission work in Mexico, just write me a letter or call me here at the church. I can be reached by calling the church or Challenge Press. •

## The Bible, The Baptists, and the Board System

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

Bro. Scarboro first wrote under this title in 1904 and he attacked the mission board system of the Southern Baptist Convention as having been borrowed from the Episcopalians. This is a completely new book which preserves all of the basics from the earlier edition, yet up-dating it in its application to the Southern Baptist Convention. Since 1904, new organizations have come into existence among Baptists, some even claiming to be "independent" Baptists and this book makes special reference to the Associations and the organized Fellowships. Everything is fully documented and is a wealth of material taken from primary sources. Order from:

Challenge Press

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

\$7.00 Postage Paid

**CLOUD...**

(Continued from page 1)

grew up in, I can assure you.

This is why I am so grieved when I see independent Baptists starting out on exactly the same road traveled by Southern Baptists and others before us. I am speaking of the highway of worldliness.

**We See The Worldliness In The Teenagers**

We see the worldliness of the youth among the charismatics and the evangelicals and the convention Baptists, but the fact is that the condition of the teenagers in many of our independent Baptist churches is not much better. It reminds me of the wretched spiritual condition of the young people I grew up with in Southern Baptist churches.

Where did I learn to love rock music? In my Southern Baptist church youth group. Where did I learn about immorality? In my Southern Baptist church youth group.

In those days I invited one of my unsaved neighborhood buddies to a special meeting we were having in the church. He was a worldly wise fellow, a real "woman's man," learned in the wicked things of the world far beyond his young years, and he made this perceptive statement. Very seriously he said, "I don't claim to be a Christian and I don't know what to think about Christianity, but I don't see any difference in the way you church kids live and in the way that I live." He was referring to the kids he knew in our Southern Baptist church, and he was absolutely right. There was no difference, apart from the fact that we hypocritically went to church on Sunday — mostly because our parents forced us to. We couldn't wait for the service to be over so we could get

back to our worldly pursuits.

Many independent Baptist youth groups are in much the same condition. A great many of the teens in our churches love rock music and the world's sensual fashions. They go to dances; they go on dates unchaperoned; they neck; they take most of their clothes off and go swimming in mixed company. They are consumed with worldly desires and ambitions instead of a passion for Jesus Christ and His perfect will.

Then they come to church and sing in the choir and play specials and work in the nursery and smile and put on pseudo piety for a couple of hours, but you can tell their true spiritual condition as they squirm and giggle and pass notes and distract everyone around them during the singing and preaching and the invitation. You can tell their true spiritual condition when they jump in the car right after the service and turn on their favorite rock or rap station. You can tell their true spiritual condition by their coldness toward the Bible and private prayers in their daily lives. You can tell their true spiritual condition by the suggestive, immoral things they whisper and laugh about. You can tell their true spiritual condition by their haughty, mocking attitude toward the few young people who actually attempt to be faithful to Jesus Christ

**We See The Worldliness In the Adults**

It's a sad, sorry state of affairs, and all too often it is the fault of worldly parents. Certainly it is possible for parents who love the Lord to have rebellious kids. We have seen this many times, and it often happens when the parents get saved or get their lives right only after the children are older. But largely and all too often our kids are

worldly because we parents are worldly, and our worldliness is killing the spiritual power of our churches.

The teens see their parents enjoying wicked programs on television and video and laughing at the vile, suggestive, God-hating comedians. They see their parents listening to wicked country-western music. They see their parents reading trashy romance novels and watching trashy soaps. They hear their parents criticizing the preacher when he tries to preach against worldliness, when he tries to set standards of holiness for church workers. They see their parents enamored with the fashions and pleasures of the world. They hear their parents criticizing those in the church who try to practice holy living.

Worldliness is destroying many of our churches. Let me make myself plain. I am not talking about our new converts; I'm not talking about our visitors. I am talking about worldliness among our established church members, among our deacons, our Sunday School teachers, our bus workers, our "preacher boys."

Praise God that there are many exceptions to this, that there are still hundreds of independent Baptist churches which preach unhesitatingly against worldliness in all its perfidious

aspects, which require high standards of all church workers, which use only godly music and musicians, in which many of the homes are truly holy and are training godly young people who have their eyes on Christ rather than the world.

I fear, though, that this is no longer the rule. There is a changing mood among fundamental Baptists regarding standards of holiness. I am fearful when I hear supposed fundamental Baptists using the same mocking attitude toward traditional standards of holiness as that used by neo-evangelicals, when I hear fundamental Baptists disparage so-called "legalism" and "hyper-fundamentalism" and "loveless, hobby horse legalists."

Take heed. Before the Southern Baptist Convention was sympathetic to liberalism it was sympathetic to the world. Worldliness destroys spiritual discernment and militancy. It is worldliness that will destroy the power of the fundamental Baptist movement if we do not continually root out of our lives and homes and churches.

*"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God"* (Jas. 4:4). -- O Timothy •

**An Apologetic of Premillennialism****By M. L. Moser, Jr.**

The author delivered a series of four lectures at the Annual Bible Seminar of the Independent Baptist College, Dallas, Texas. Though not a formal defense of Premillennialism, these lectures nonetheless advocate very strongly the Pretribulational and Premillennial return of the Lord. The lectures discuss four of the main objections to a Pre-Trib or an "any moment" rapture. These are: 1) Origin of Premillennialism; 2) Daniel's Seventy Weeks; 3) Revelation 20:1-10; and 4) The Rapture. A must reading in view of the many attacks being made today against this doctrine. Order from:

**Challenge Press****P. O. Box 25848, Little Rock, AR 72221-5848****\$6.50 Postage Paid**

**More On AT&T.** The following is from an article published by the Evangelical Press Association. "Communications giant AT&T has called on its employees to help change laws to make homosexual marriages legal. At a recent LEAGUE (Lesbian, Bisexual and Gay Employees at AT&T) chairman and CEO of AT&T Global Information Solutions, called upon AT&T employees to help advise a legal definition of marriage so the company can work on extending domestic partner benefits to employees in states that do not recognize marriages between same-gender partners. Stead's comments were reported in *Diversity Digest*, a publication of AT&T's Information Research Center. Speaking of people who would disagree with such a proposal, AT&T spokesman John Mellor recently said, 'Anyone with that kind of attitude [objection to the homosexual lifestyle] has to lose it.' The conference was hosted by LEAGUE's Boston chapter and attended by more than 360 employees. Other speakers at the conference included homosexual congressman Barney Frank of Massachusetts and Brian McNaught, a homosexual activist and writer. 'It does not surprise us that AT&T has called upon its employees to help make homosexual marriages legal,' said Donald E. Wildmon, president of American Family Association. 'The company has been aggressively promoting the homosexual lifestyle among their employees for years. They have observed Gay and Lesbian

Awareness Week and presented 'homophobia workshops' to their corporate managers in an effort to make homosexuality acceptable.' AT&T was a major financial backer of the Gay Games IV and Cultural Festival in New York in June." [Editor's comments: We are urging our readers to change their long distance company to *LifeLine*, a Christian long distance service and if you mention **The Baptist Challenge**, 10% of your long distance bill will be sent to **The Baptist Challenge**. Please read the article on page 4.

\* \* \*

**Express Worship.** A Louisville, KY Baptist church's new 30-minute worship service on Sundays has created a popular following among people like Bob Belcher who are drawn to the more relaxed atmosphere. Belcher, a carpenter, said he can go to Highland Baptist Church dressed in a flannel shirt and tan work pants — and then head to work. He said the service's convenience has improved his attendance, and its atmosphere has raised his comfort level. The church began its 9 a.m. "Express Worship" service five months ago. Attendance has been between 100 and 125 but is growing steadily, and attendance at the traditional 11 a.m. service, which lasts for about two hours, has not shrunk, said the Rev. Phil Christopher.

\* \* \*

**Automatic Withdrawal For Church.** Hold onto your debit card, the Sunday collection may

be going electronic. In an expansion of the automatic-withdrawal system now available for utility bills and other payments, some churches are offering their members the option of pre-authorizing deduction of their weekly or monthly contributions from a checking or savings account. Some religious people say the process of having money automatically deducted from an account clashes with the traditional concept of presenting one's gift at the altar during a worship service. They also say such plans put the emphasis on the church taking money rather than on people giving it. However, others counter that the benefits of easing the transfer of money from a congregation member's pocket to a church bank account far outweigh such concerns. The Rev. Barry DeShetler, senior pastor of Epworth United Methodist Church in Toledo, Ohio, said his congregation is just starting to offer the service through Mid-American Bank to save members the hassle of writing checks every week or month. "A couple of members on our finance committee wanted to do it, because that's how they handle most of their banking ... We figured if people used it in their households, there may be others interested."

\* \* \*

**"Kumpul Kebo."** Mayor Nurdin Muhyat of Bandar, Indonesia, has banned unmarried couples from living together, on penalty of a three-month jail term and \$24 fine, and he called the practice in his native language "kumpul kebo," which means

"animal lifestyle," adding it's a form of prostitution.

\* \* \*

**NIV Outsells KJV For First Time.** For the first time, all 10 positions on the Bible bestsellers list have been captured by one translation — the New International Version (NIV) from Zondervan Publishing House. Since NIV was first published in 1973, nearly 100 million copies have been sold, surpassing the King James Version in popularity in 1986. "We see this as a testimony to our commitment to listen to the needs of people and meet those needs with the truths of God's Word," said Thomas J. Mockabee, Zondervan vice-president. A portion of the purchase price of each Zondervan NIV Bible goes directly to the International Bible Society in Colorado Springs, Colo., which holds the NIV copyright and uses the money for its evangelistic ministries around the world. The NIV/Zondervan Bibles on the list are (1) **The New Student Bible**; (2) **Women's Devotional Bible**; (3) **The Adventure Bible**; (4) **Life Application Bible**; (5) **The Teen Study Bible**; (6) **The Quest Study Bible**; (7) **The NIV Study Bible**; (8) **Men's Devotional Bible**; (9) **Couple's Devotional Bible**; and (10) **Youthwalk Devotional Bible**.

\* \* \*

**Supreme Court Declines To Review Alaska Court.** Overruling Justice Clarence Thomas, the U.S. Supreme Court has declined to review an Alaska Supreme Court decision that

forced a landlord in that state to go against his religious beliefs in renting a house to an unmarried couple. Alaska has enacted legal bans on "marital status discrimination," but Tom Swanner argued that his religious beliefs against cohabitation were protected under the U.S. Constitution, the Alaska Constitution, and the Religious Freedom Restoration Act (RFRA). The U.S. Supreme Court let stand the Alaska Supreme Court's ruling that the state has compelling interests in enforcing the ban.

\* \* \*

#### **World Population Growth.**

The world's population has hit 5.6 billion and will reach 7.0 billion by 2020, according to the U.S. Bureau of the Census. Asia, Latin America and Africa will provide 90% of the newcomers. Despite the AIDS epidemic in sub-Saharan Africa, that region will grow from 572 million to 1.1 billion. Today the median age in the non-Western world is 23, compared to 35 in the West.

\* \* \*

**Prohibition In Barrow, Alaska.** At the top of the world in Barrow, Alaska, bars and liquor stores in the nation's northernmost community were shuttered in the late 1970s, but personal imports had been permitted. Three months ago, voters narrowly approved total prohibition to try to curb alcohol-related suicide, violence, accidents and birth defects. How effective has prohibition been? According to an Associated Press article in the Arkansas Democrat-

Gazette, police responded to eight domestic disputes in November compared to 28 in 1993. Drunken driving arrests went from 14 to two; calls to remove an intoxicated person fell from 88 to 18. The Alaska Native Hospital in Barrow reported a 74% drop in emergency room admissions for intoxication, to 20 last month compared to 78 a year ago. Just imagine what changes would take place in the United States (or lower 48 as they would say) if prohibition were to be returned here.

\* \* \*

#### **"In God We Trust."**

U.S. Coins and currency may continue to carry the motto, "In God We Trust," a federal judge in Denver has ruled. U.S. District Judge Daniel Sparr, in a six-page ruling, dismissed a suit brought by the Freedom from Religion Foundation challenging the use of the motto as a violation of the separation of church and state, saying the national slogan is of historic, patriotic and ceremonial rather than religious significance.

\* \* \*

#### **Picture Ordered Removed.**

A picture of Jesus that has hung in a public school hallway for three decades must be removed, the U.S. Court of Appeals for the Sixth Circuit ruled. A panel of judges ruled that display of the print at Bloomingdale High School in Michigan creates an unconstitutional entanglement between the state and religion. "This is a classic example of anti-religious censorship," argued

David Melton, the Rutherford Institute attorney handling the case. "It is discrimination in its most odious form. It is offensive that the ACLU, which masquerades as a 'free speech' organization, has donned the cloak of censorship and seeks to establish religious apartheid." Melton argued that the portrait was merely one of a dozen or so works of art on display at the school. He said the mere display of a portrait of Jesus is not inherently religious. "To the Jew, Jesus Christ is generally recognized as a first-century rabbi; to the Moslem, He is generally recognized as a prophet; to a Buddhist, an enlightened one; and to nearly all He is recognized as a historical figure and moral leader." The case began in October 1992 when student Eric Pensinger and the ACLU sued to remove the picture. Pensinger, an agnostic, claimed that the display of a painting of Christ caused him to suffer "psychological damage" by making him feel like an outcast. In February 1993 a district court judge ordered the portrait removed, saying it violated the Establishment Clause of the First Amendment. The Rutherford Institute moved to dismiss the case after Pensinger graduated from Bloomingdale High School in June 1993, arguing that there no longer existed a case because Pensinger no longer had a stake in the outcome. Though Senior Circuit Judge Ralph B. Guy concurred with the court's opinion, he said the lawsuit's claim of "psychological damage" was evidence of "a class of 'eggshell' plaintiffs of a delicacy never before known to law." Guy said, "In

this multicultural world that young persons are entering today, I would hope our schools are turning out people with a little more resiliency than is evidenced here." Guy ended his opinion by chiding the ACLU for even bringing the case into court: "If I am permitted to use the expression, for heaven's sake stay out of the courthouse and quit trivializing the Constitution."

\* \* \*

**Video For Those Who Miss the Rapture.** Bible prophecy experts who believe that believers in Christ will one day disappear in an end-times event called the Rapture have created a video message for those who are left behind. Peter Lalonde created the video, which is titled *Left Behind: Where'd Everybody Go?* It also features Hal Lindsey, John Ankerburg, Zola Levitt and John Walvoord. "For too long when we have spoken about the Rapture, we have been caught up in technical debates as to its timing in relation to other last-day events," Lalonde explained. "We have not stopped to realize what the world will be like in the moments after this event takes place. I am convinced that people will literally be going insane as loved ones and even small children disappear. People will not know what has happened. There will be widespread confusion, panic,

(See **WNR** on page 10)

**WNR...**

(Continued from page 9)

and outright fear." The video begins with a 20-minute action-adventure portrayal of what the world may be like moments after the Rapture; then it turns to the six prophetic teachers, who explain what happened and what lies ahead.

\* \* \*

**Freedom From Religion Labels.** A group called "Freedom Religion Foundation" has been affixing labels in Gideon Bibles found in hotel rooms. One label warns against taking the Bible literally. Another alleges that the Bible character Gideon was a mass murderer. "We're offended to have these Bibles in our rooms," stated a FFRF spokesman. Gideons International warned FFRF of possible copyright or trademark infringement.

\* \* \*

**First Legal Homosexual Marriage In Sweden.** Hans Jonsson, 42, and Sven-Olov Janasson, 58, exchanged wedding vows in the town hall in Ostersund, Sweden, on New Year's Day, becoming the first Swedish couple to marry under a new law allowing homosexual marriages with all the rights and obligations of marriage except adopting children or having a church wedding.

\* \* \*

**Another Homosexual TV Movie.** The Family Defense Council, which the trade paper *Variety* describes as a "conservative pressure group," has urged NBC not to show a lesbian kiss in its Feb. 6 movie "Serving in Silence: The Grethe Cammermeyer Story." The

movie, which stars Glenn Close, is the story of one of the highest ranking military officers ever to be discharged from service because of her sexual orientation. In August, Col. Cammermeyer returned to duty after a federal court ruled her discharge was unconstitutional. She is chief of nursing services for the 164th Mobile Army Surgical Hospital reserve unit.

\* \* \*

**Promise Keepers Is Dangerous.** A total of 233,600 men attended six Promise Keeper conferences in 1994. Every man who attended the 1993 PK convention in Boulder, CO received a copy of *The Masculine Journey* by Robert Hicks. This book is filled with Freudian and Jungian myths and fables of psychology. Hicks mixes these with his own personal experience of what it means to be a man, and with the Bible. He says: "The Bible simply defines manhood by the phallus." He identifies Jesus as being very much phallic, a "regular guy" and "sexually tempted as men are." Promise Keepers continues to endorse this blasphemous book, and made it available at the 1994 summer conferences. [Most of the above came from an Expanded Promise Keepers Warning Package by Martin and Deidre Bobgan and is available for \$10 from Psycho Heresy Awareness Ministries, 4137 Primavera Rd., Santa Barbara, CA 93110. It includes two tapes, a large booklet, and a Media Spotlight Special Report. The burgeoning PK movement is not going away anytime soon so we best be informed of its dangers. It promotes psychoheresy and ecumenicism, and features charismatic and "Christian Rock" music.—CC

**Beware of Rush Limbaugh.**

Entertaining and politically conservative, Rush is listened to by many fundamental preachers today. He is on the right side of most political issues but Christians need to beware of placing too much confidence in this man. He is not a Christian. His language certainly reveals that. He claims to be "the epitome of morality and virtue" and says "character" is an issue. Yet, according to *The New York Post* (5/30/94), regarding his recent marriage to Marta Fitzguard, "The couple's whirlwind romance began with a date at the Super Bowl in January. They traveled together to Israel and New Orleans. By April, they had moved into a Manhattan condo." This has the appearance of everything but Bible morality. We urge you to pray for this man. He could do a lot for the cause of righteousness if he became a Christian. Until he does, be careful of placing too much confidence in him. — The Gateway Gist, via Christian News.

\* \* \*

**Missionary Ranks Thinning.** While the opportunities for foreign mission work are rapidly expanding, the number of those seeking to enter the mission field are declining, according to the Southern Baptist Convention's Foreign Mission Board. George Verwer, a leader of the A.D. 2000 and Beyond Movement, which seeks to evangelize the world, told the mission board the world needs 200,000 new missionaries and "half should come from the United States." But the number of career missionaries from the United States has shrunk from 50,000 in 1988 to 41,000 in 1992, according to Verwer. Possible reasons, according to the report, are that churches of the West have lost confidence,

turned inward and have become sanctuaries of retreat rather than launching pads. Another factor, the report said, is the value system of the baby-boom generation: An emphasis on individual fulfillment and short-term commitment make it difficult for people to respond to a missionary's call.

\* \* \*

**Ruckman's Extremism Exposed.** *O Timothy* editor David Cloud believes Peter Ruckman has done more damage to the cause of the King James Bible than many of its detractors. Why? "Because his strange ideas, his multiple divorces, his angry spirit, his arrogance, his Alexandrian cult mentality, his extremism regarding the KJV being advanced revelation, tend to cause men to reject the entire issue." Cloud says Ruckman's teaching has also caused many unnecessary divisions and problems in churches. Cloud is a strong defender of the KJV and says one of the clearest reasons to reject the modern versions is that they flow from the end-time apostasy traced to German rationalism. His 16-page discussion of Ruckmanism and Bible versions is in the Volume 11, Issue 11 of his *O Timothy* magazine. His address is: 1218 N. Harnes Rd., Oak Harbor, WA 98277.

\* \* \*

**Homosexuals Plan To Sue Religious Right.** Homosexual leader Mel White — a former ghostwriter for such evangelical leaders as Billy Graham, Jerry Falwell, and Pat Robertson — is dean of the 1,200-member Cathedral of Hope in Dallas, TX. He told the August 10th Washington Post that homosexual activists were scrutinizing the publi-

(See WNR on page 11)

**WNR...**

(Continued from page 10)

cations and public declarations of "religious right" organizations because, "We think the words from their mouths trickle down into violence. And when our evidence reaches a critical mass, we're going to use the best attorney in this country to bring a class action suit in 50 states to have it stopped" (12/26) New American. Censorship? There is at least a contradiction here. To "gay rights" advocates, *condemning* homosexuality causes violent behavior, but they have argued that *promoting* homosexuality in classrooms won't induce school children to experiment with the perversion. — CC

\* \* \*

**Clinton Honors Pete Seeger, A Communist.** Folk singer Pete Seeger, a lifelong communist, received from President Clinton a "medal for lifetime achievement in the performing arts" December 4 at the Kennedy Center in Washington, DC, causing a furor in conservative circles. The *Washington Post* favorably featured Seeger as "America's Best Loved Commie." Seeger wrote in the Communist Party's 4/7/88 *People's Daily World*: "It is about 35 years since, as a card-carrying member of the Communist party ..." (10/2/89 CN). Yet, in spite of him being a communist and atheist, some Lutherans have claimed him as one of theirs. — CC

\* \* \*

**Get Government Out of Education.** The 12/94 Blumenfeld Education Letter said the federal government should be gotten out of education, because it: 1) is destroying true education; 2) is subsidizing a

liberal academic elite with its secular humanist, socialist agenda; 3) is costing taxpayers billions and gives little or no benefit in return; 4) has created the institutional basis for a totalitarian society; 5) supports a monopoly detrimental to economic freedom; 6) perpetuates the myth that education is possible without religion; 7) is destroying family and individual privacy; 8) is undermining parents' rights to control their children's education; 9) has perverted education by supporting unsound educational theories and practices; 10) has institutionalized educational malpractice; 11) has become the tool of special interests, teachers' unions, etc.; 12) has corrupted higher education by encouraging overexpansion and overspending, resulting in skyrocketing tuitions. — CC •

**RADIO...**

(Continued from page 3)

in influencing this election, it is interesting that incumbent Republican Slade Gorton chose not to meet with the editorial board of the *Seattle Post-Intelligencer* because he viewed it as liberally biased and "as just another special interest group." His decision to thumb his nose at the mainstream media pundits did not hurt his reelection bid in the least. He won handily over his black liberal opponent who was continually puffed by the mainstream media.

The talk radio phenomenon is not merely a local one, of course. As I drove 9,000 miles on a recent five-week trip across the country I was impressed with how rapidly conservative talk radio has caught on. Everywhere I went — in the wide open spaces of the Rocky mountain states; across the Plains; in the Midwest; in the East — everywhere I drove I could find conservative talk radio programming.

This was not the case even five years ago. And it is not merely Rush Limbaugh one can hear, but a host of new conservative voices. The newly formed National Association of Radio Talk Show Hosts has nearly 3,000 members. Only eight years ago there were only 200 talk radio stations in the U.S. Today there are more than 1,000.

**Fourth, there is the phenomenon of the Information Super-highway.** In "We Are All Pundits Now," *Wall Street Journal* editorialist John Fund noted this trend:

"The days when a few national publications, wire services and networks filtered political news and helped set the parameters of the debate are ending. It's not just the Democrats who are in trouble this year. The establishment media are too. 'The congregation has rebelled against the media priesthood and is making an end-run around them,' says media analyst Robert Lichter. A few gatekeepers no longer have the power to control the flow of information. The gate is swinging wide open.

"Welcome to the Information Superhighway, which is set to revolutionize politics in the next few years. 'Historians may view 1994 as the year the first road map to America's interactive democracy was drawn,' says Doug Bailey, publisher of the Hotline, a computer political digest.

"Alternative information networks, including computer bulletin boards and fax 'trees,' allow many more ordinary people to become informed about their government. They have also transformed grassroots efforts into 'techno-activism.' In February, a million calls and faxes flooded Capitol Hill when an amendment limiting home-schooling seemed certain to pass the House. The amendment lost 424 to 1.

"Voters believe the nation's

professional political class has largely failed, and today's election will mark the beginning, not the end, of their efforts to change or replace that class' (*The Wall Street Journal*, Tues., Nov. 8, 1994).

I don't put much faith in politics, and I rarely talk about politics in these pages. I don't believe the churches should turn aside from the Great Commission to be political, but it is exciting to see level-headed conservative people placed into power in such a dramatic way, and I rejoice in it. It's a joy to see God answer prayer and confound the purposes of the wicked, even if it turns out to be only a temporary victory. -- O

Timothy •  
GANO...

(Continued from page 4)

Kentucky.

His pastorate lasted 25 years.

Gano was a man of extraordinary gifts.

He was looked upon in his time as a star of the first magnitude, a veritable "prince in Israel," a bright and shining witness for the truth — as the truth is in Jesus.

Crowds attended his preaching.

He occupied positions of trust and responsibility.

His activity during the war, his heroism and Washington's public and personal recognition of him gave him a national reputation and contributed in making the First Baptist Church known, as few churches of the day.

He may be called the patriotic pastor of the church.

From *A History of the First Baptist Church in the City of New York*, by the late I. M. Haldemann, D.D., pastor.

**Telephone:****(214) 755-7777****Email Address:****mlmoser1@juno.com**

**CHURCH...**

(Continued from page 2)

telling the church at Sardis that He is going to do. He says that He will come suddenly, He will come secretly, and He will remove everything of value from this Sardis church. And He did, for where is the church of Sardis today? It is gone. It is a "has been." They did not repent, they did not return, and God did remove the candlestick and that Sardis church that He said was already dead and was dying if not quite exactly all the way dead, they ultimately did die, for the Lord removed the candlestick and the church at Sardis is now gone.

This is exactly what the Lord says that He has done with Protestantism. Protestantism is doomed, for the Lord is going to come one of these days and in His coming He is going to come secretly, and it is going to be in judgment.

Now the judgment is not going to be against those who are saved. The judgment will not be against those who are believers in the Lord Jesus Christ, for they will be raptured, caught up to be with the Lord, and we will not undergo the judgment that is to fall upon this earth, but God is to bring judgment upon this earth, and as you continue on through the Book of Revelation, you will find that even though it is an earthwide judgment, yet the main judgments that you find in these 8th, 9th, 10th, etc. chapters on through chapter 18, we find that that judgment is against the religions of that day and time, the last days. It is to be what the Bible refers to as the apostate church of the Antichrist, and the apostate church of the Antichrist is now in the process of being formed. Churches are merging together in order that they might have this church of the last days of which the Antichrist is to be the head. Now

that church is to be made up of all of the religions of the world. It will include Roman Catholicism, but it will also include the churches of Protestantism. In fact, it is even going to include others that are not even of Christianity, for the Mohammedans, the Buddhists, the Confucianists, the Taoists, and all the others, are also going to be merged into the last one-world ecumenical church, and the head of that church is going to be the Antichrist.

Now Protestantism today is moving as fast as they can toward the one-world church. That which I feel is worst of all is that I even see that some so-called Baptists headed toward Rome as well. They are going as fast as they can as well.

May I point out this. I'm a Baptist and you know that, but there's not one real single true Baptist that is going to participate in the ecumenical movement. You can know that anyone that carries the label Baptist, if they are participating in the ecumenical movement, though they may be labeled Baptist, they are not real sound Baptists. We have them here in Arkansas. We have them in the Southern Baptist Convention, where they are now advocating closer ties and closer cooperation, in fact, they are now having dialogue with not only the Jews, but with the Roman Catholics as well, all with the idea of coming to some kind of mutual understandings so that they might have closer fellowship and closer cooperation.

Now, this is doomed. The Lord says that it is doomed, for the Lord, when He returns to this earth, is going to return to the earth in judgment and dead Protestantism, merged with Roman Catholicism, is going to lose everything that they have of value. Their only hope, and the only hope for Baptists as far as that is concerned, is a return to New Testament principles, New

Testament doctrines, New Testament practices, and these are things which Protestantism has never done. Even in its beginnings when the Protestants came out during the Reformation Period, though they said that they were coming out in a Reformation, they never did return to the New Testament, they only came out half-way.

Now He makes a promise in verses 4 and 5. *"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."* Now the Lord says there are a few, *"thou hast a few names even in Sardis which have not defiled their garments."* Now by saying there's a few that have not, He is saying that most of them did defile their garments. There were only a few within that church that maintained right doctrine, maintained right practice, and did not participate with the things that would defile them. These "motes", the majority, were those that were living in open sin. Only a few had maintained themselves free and had not defiled their garments. Now it is to this group, to these few, that the Lord issues this challenge, a mighty challenge issued to this remnant left within that church. Now this is a few names in comparison with the vast majority.

We find in the Book of Isaiah chapter one another verse that ties in with this very same thing. It says, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah" (Isa. 1:9). In other words, it is that small remnant that has been the preservative of that church. Had there not been the small

remnant that church would have already gone. And I think this is probably true of just about every church today, even in Central Baptist Church. There is a remnant that has not defiled their garments. A remnant in Central Baptist Church. Are you a member of that remnant? Or are you one that has defiled your garments, that is, are you participating with the world? Are you partaking of the sin of the world and thereby defiling your garments? You're defiling your life, and instead you are supposed to be living for the Lord. Now the Lord says that if it had not been for that remnant they would have been as Sodom and Gomorrah which meant judgment would have already fallen upon them. Sometimes this is true in churches, even Baptist churches.

Now, the Lord says to this faithful remnant, number one, they are faithful. Number two they are separated from the world, and number three they are extremely active in all the services of the church. They are undefiled, that is, they maintain their separation from the world and from those who are spiritually dead. Now it is to this remnant that He promises the victory, for He says they will be dressed in white, and these white garments signify their conduct as a Christian.

Turn with me to the Book of James chapter one, we read in verse 27, *"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, (and now notice) and to keep himself unspotted from the world."* This is how you maintain a white garment. You keep yourself unspotted from the world and you do so by not participating in the sinful practices and the everyday life of the world.

(See **CHURCH** on page 13)

**CHURCH...**

(Continued from page 12)

Now then, I want us to get to one other thing that is sort of a difficulty, and this is in verse 5. "He that overcometh, the same shall be clothed in white raiment." Notice the next line. "And I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels." Now those who are of the Arminian persuasion say that this teaches apostasy. They say that this shows that it is possible for a person to be saved and then they can commit some sin or sins, and as a result, their name is blotted out of the Lamb's book of Life. Well I want you to note that this does not say "the Lamb's book of life." That's the first thing you need to notice. He says "And I will not blot out his name out of the book of life." It does not say the "Lamb's" book of life. If this were to teach apostasy, if this were to teach that one could be saved and then lose their salvation, we would conclude that there are contradictions in the Bible, because there are other verses of Scripture that teach that the one that is saved *cannot* lose their salvation. There are verses in the Scripture that are so clear, so specific, that they cannot be misconstrued, they cannot be subject to more than one meaning, and that is that when one is saved, he is saved forever, that there is no way that he can lose salvation. When you read any Bible, any verse of Scripture, any passage where it talks about any time element with salvation, you will find that it always uses words such as eternal, forever, or forever and ever. These are words that are used as far as a time element with salvation.

For instance, God says in John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life." That is not qualified by how you live or don't live. And this is just one of hundreds of verses where the statement is made in clear unmistakable language that one cannot lose their salvation, but they are given everlasting life. So if this verse teaches that one could lose their salvation, then we would have to conclude that our Bible contradicts itself, and you and I both know that the Bible has no contradictions in it whatsoever. It is true that there are some verses that are difficult to understand. There are some verses that are difficult to interpret, and when you come to a verse that is difficult to understand or difficult to interpret, the rule that you should go by is that you always interpret the difficult passage in the light of the one that is the simple.

As an example, we turn to Acts 2:38. Here is a passage of Scripture that is ambiguous on its face. That is, it is subject to more than one meaning or more than one interpretation. This verse says: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now as you know, there are two different interpretations of this passage of Scripture. Some interpret this to say that baptism is essential for salvation, and that unless you are baptized, you cannot have remission of sins, and this is one of the verses they use as a proof text.

Then, of course, there are those like us who are Baptists, who do not believe that this teaches baptismal regeneration, or that you must be baptized in order to be saved. Now, as we look at it, on the face of it, it is an ambiguous verse. It is a little difficult to understand or interpret, so how do you interpret a verse that can have more than

one meaning? How can you tell which meaning it ought to have? The way is by finding a verse where it is very clear, where it cannot have more than one meaning, and where you can tell exactly what it says, and then you know that that's the way this verse is to be interpreted.

How can a person be saved? Well that very question was asked Paul by that Philippian jailor who said "Sirs, what must I do to be saved?" Paul answered him and said, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). Now there's a question specific, clear, right to the point, and the answer was just as clear, just as specific, just as right to the point, so there can be no question as to what Paul told that Philippian jailor as to how to be saved.

Now to come over here to this verse in Acts, and to make this verse say something that is different than what Paul said makes you contradict these passages, so that means that we are to interpret this verse in the light of the easy passages where there can be no misunderstanding at all.

I'll just mention this in hurrying through, but on this verse, Acts 2:38, where it says Peter says "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," that does not mean *in order* that you might have remission of sins. We have pointed out to you that that word "for" means various things. We say somebody is arrested *for* speeding. That does not mean in order that they might speed, but they were arrested because they did speed. Somebody is arrested *for* murder. That does not mean that he was arrested in order that he might murder, but he was arrested because he did murder, and here we find somebody was baptized in the name of Jesus Christ *for* the remission of sins, not in

order to obtain the remission of sins, but because they have already obtained the remission of sins. So you take the complex and you interpret it in the light of the simple, and this is exactly what we must do when we get to this idea about the overcomers that will not be blotted out of the book of life.

The first error that most people make when they interpret this to mean salvation is that they refer to this as though it were the Lamb's book of life, but it does not say the Lamb's book of life, it says the book of life which means the book of the living.

Now then, we know that one is saved apart from works. Ephesians chapter two verses 8-9 shows us that man is saved wholly by the grace of grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

All right, now, what does this verse mean then? I believe it was of one of our deacons I was talking with the other day. He came up into the office and he was asking me about a passage of Scripture that is normally sort of a difficult passage to interpret, and he commented about the fact that he had some commentaries in his home, and that every time he looked it up in the commentaries, not one of the commentators had anything to say about it at all. Well, that's usually what happens in all your commentaries. You buy a group of commentaries and if there is a passage of Scripture that is very difficult to understand, interpret or find its meaning, most of them simply ignore it, and just go right on and they skip over that. Well there are some verses that are difficult to understand. What does this mean?

For Jews this was very clear and they understood it without

(See **CHURCH** on page 14)

**CHURCH...**

(Continued from page 13)

any difficulty at all, because this phrase that we find here is a figurative expression that originated in the ancient custom of maintaining genealogical records.

Let us turn to the Book of Nehemiah. We have been studying the Book of Nehemiah, and you should remember some of these things, and you should be a little more familiar with them now than what you have been in the past on some of these things, In Nehemiah chapter seven, you will notice in verse five, "And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first, and found written therein." Now what we are told here is that there was a book of the genealogy of Israel. They had a book that contained the names, not only of all those that were living, but also a genealogical table that went all the way back to Abraham. Now that was very important for these Jews, because their tribal inheritance was all determined by the tribe of which they were a member. But even more important than that, we realize that certain ones could be a priest, certain ones could be a helper within the Temple, certain ones had certain jobs and functions that they were to do, and if they were to be a priest, they had to prove that they had the right genealogy, that they came from the right tribe, and of course, this is again important because dealing with the Lord Jesus Christ as the Messiah, it was necessary that the Messiah have a genealogy that would go back as well, and so we find here that they maintained a registry of the people.

Notice in verse 64 of this same chapter. "These sought their register among those that were

*reckoned by genealogy, but it was not found: therefore they were as polluted, put from the priesthood.*" In other words, their names were not there, and therefore they could not serve in the priesthood.

Turn with me to the twelfth chapter of Nehemiah. Notice in verse 22, "The Levites in the days of Eliashib, Joiada, and Johanan, and Jadduah, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib."

Now let's turn to the Book of Jeremiah chapter 22. We read in verse 30, "Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." So we see what God is telling those people that were not overcomers, that is those who did not repent and turn back, He says that He would blot out their name from the book of the living, even as He said here concerning this man "Write ye this man childless, a man that shall not prosper in his days."

Look at the Book of Ezekiel chapter 13 and verses 8-9. "Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God." What is He saying? "Neither shall they be written in the writing of the house of Israel."

So we see then that God is represented as having a record

of all His creation, and particularly men under His special care, so that when the Old Testament speaks of being blotted out of the Book of Life, it simply means, "let them die." Notice in Psalm 69 and verse 28. "Let them be blotted out of the book of the living, and not be written with the righteous."

Remember that Moses at one time asked God to blot out his name? In Exodus 32:31-32 it says, "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written." When He said that he wanted to be blotted out of the book of life, it meant that Moses expected to be cut off from divine favor and to die an early death. And this is exactly what the Lord says and means right here when he says "let them be blotted out of the book of the living." They were going to die a premature death. Their name was to be blotted out of the record, out of the genealogies. They were to die right then and there. And where Moses spoke in Exodus 32 where he intercedes on behalf of his people, he says, "Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written." Now he does not say that he does not want to go to heaven, and that he is willing for God simply to blot him out of going to heaven, out of the Lamb's book of life. This is not what he is talking about. He is talking about blotting him out of the record, the genealogical records of mankind.

Now this is exactly what we find right here. In the New Testament the Book of Life refers to the names of the righteous who are to inherit eternal life. Notice in Philippians chapter four we read in verse 3, "And I intreat

*thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.*" Here we find in verse 5 of Revelation 3, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Next in Revelation 13:8, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Then in Revelation 21:27, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

So there are two "books of life." There is a book of life which records the names of all of God's creation. For the Jews, they maintained their own book of life, a genealogy, and the indication here is that God has a record of all men, and the threat or the judgment that he threatens them with here is that their names will be blotted out of the book of the living.

Now there is another book. That is the book of the Lamb, and the names of every child of God, every saved person, is recorded in the Lamb's book of life. That book of life is in heaven, and those who put their trust in the Lord Jesus Christ, and thus overcome by faith, they have the privilege of being recognized as being the saints of God throughout all eternity. When your name is recorded in the Lamb's book of life, it is forever. There are no erasures. There is no blotting out. After all, our God is a sovereign God who knows all things. He is omniscient. He's not like a book-keeper that may record some

(See **CHURCH** on page 15)

**CHURCH...**

(Continued from page 14)

thing in a book and then later on find out that they got to come back with some ink eraser and erase it out and write something else in there, or just delete it altogether. God is not that kind of a God. He knows all things from the beginning. There would be no need for him to write somebody's name in there that He knew was going to fall from grace and not be saved by the time they got to heaven anyway, and therefore He would have to erase their name. So this blotting out that we find here in Revelation 3:5, the Jews understood that very well to mean that the name would be blotted out of the living.

Now, these promises that the Lord makes here are all to be taken literally. Let us read verses 4 and 5 again. He says, "*Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels.*" This was spoken to a literal church in Sardis. But, as in the cases of these other churches, they not only had a fulfillment, or a meaning for those churches of that day and time, but they also have a prophetic application as well, and what we read here is both the beginning and the end of Protestantism. Protestantism is degenerating and is in grave danger of losing what little truth that she has already, and there are things that are within Protestantism that are drawing her right now right down toward her own death. The joy that they had at the beginning of the Reformation Period is gone, for they did not return all the way to New Testa-

ment Christianity. Protestantism was only a half-way return, or a part-way reformation, not all together.

Now in closing let me mention this. Baptists are not Protestants. Baptists never did form a part of the Protestant Reformation. They did not originate or begin during the Reformation Period. Baptists actually existed along side, but separate from the apostate church, and they were continually persecuted by this apostate church. They were known by many and various names during that period of time, but chiefly they were called by the name Anabaptists, which means "re-baptizers." The reason they were hated so much by the Roman Catholic Church, that apostate church, was because those who were converted from Roman Catholicism and who became Baptists were required to be immersed again. Now I say immersed again, because the Roman Catholic Church immersed in that day and time. They did not change their form of baptism from immersion to sprinkling until about the 12th century, and prior to that the Catholics all immersed. But even when one was converted and came over to become a Baptist, these Baptists required that they be baptized because they said that the baptisms of the Roman Catholic Church were invalid and not Scriptural, because only a Scriptural church could administer the ordinance of baptism.

And it is for this same reason that Baptists reject the baptism of Protestants. Baptists do not receive Protestant immersions today because they (the Protestants) receive their baptism from the same church or the same authority. The Protestant baptisms were rejected on the same basis that their authority, if any, came from the apostate church which itself had no authority. And as we pointed out

to you this morning, that is what made Martin Luther so mad at the Anabaptists and caused him to persecute and kill the Anabaptists just as much as did the Catholics, because when he wanted to cooperate and work with the Anabaptists and they said fine, we'll be glad to do it, "When do you want to be baptized?" He got so mad that he actually became just as great an enemy of the Anabaptists or Baptists as were the Roman Catholics.

But you see, Protestant churches today, or Protestant denominations today have no authority for baptism other than what authority they got out of the Roman Catholic Church. That's where their ordinations came from, and that's where their baptisms came from. And if they are right, (and these Protestants declare that the Roman Catholic Church was an apostate church, that it no longer was a scriptural church and their baptism was no longer valid), and if they are right, (and they were), then that meant that they had nothing but baptism and ordination that came from an apostate, unscriptural church. Therefore, they didn't have any right to baptize anybody or to ordain anybody, or to practice that which goes along with ordination. And Protestants today still face this same problem, for the authority for baptism in the Protestant churches has still come from the Roman Catholic Church. That's where they got their authority.

Read the book **Alien Baptism and the Baptists** written by W. M. Nevins. In his introduction to this book he talks about the Presbyterians in one of their national meetings here in the United States. This was in the 1800s. I don't remember the dates, but they were a little worried about this. So they appointed a committee, and the committee was to research the

validity of the baptisms of the Presbyterian Church as to whether they had the authority to baptize and to administer the Lord's Supper or communion. So they appointed this committee. When the committee came back they were unanimous in one part. Their unanimous opinion was the fact that the Roman Catholic Church was an apostate church; that they had no authority for baptism or to administer the ordinances. But then they refused to go any further than that because they said, now then, if we're not careful, what we are going to do is to declare that all of our baptisms are null and void because that's the only baptism we have. We're going to nullify all of our ordinations because all the ordinations we have came from Roman Catholicism, and they refused to face the issue. They tabled the motion; they tabled the report from the committee, and they would not even consider it. What would have been the result? The result would have been they would have had to conclude that none of them were baptized scripturally because their baptism came from an apostate church that they said was not a true church and that's the reason Martin Luther and the others had to separate, because it was not a true church. And they would not face the issue.

Now Baptists do not have that problem because Baptists did not ever come out of Roman Catholicism. Baptists were known by the name Anabaptists all down through the centuries of the Dark Ages, or the Medieval Ages. They were called "heretics" by the Catholics, so when you read in your history books, reading about that period of time, and you read about "heresies" and "heretics" and Anabaptists, for the most part you are reading about Baptists,

(See **CHURCH** on page 16)

## Mailing List Being Revised

We are presently revising the mailing list of **The Baptist Challenge**. We included a letter in the January issue of **TBC** informing our readers that if they wished to continue receiving **TBC** they needed to notify us before the end of March else their name will be dropped from our list.

As you know, we do not charge a subscription price for the magazine, and we are supported wholly by the mission offerings received from churches and individuals, plus the sale of Challenge Press books. Also, our postage rate in January increased 14% which is a large increase. Therefore we need to have an increase in our support or decrease the number of subscriptions that we have. Presently we are mailing out nearly 6,000 per month.

If you want to continue to receive it, simply notify us and we will see that your name remains on the mailing list. •

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

**Email  
Address:**

**mlmoser1@juno.com**

### CHURCH...

(Continued from page 15)

because they were called that because they refused to accept

the baptism as administered by the hands of the Roman Catholic Church. And then when the Protestants came out and came together after the Reformation Period, then Baptists said that Protestant baptisms are no more valid than Catholic baptisms because they all came from the source. If the source was polluted, then all the baptisms are polluted.

So Protestant denominations, Protestant churches today fit this church at Sardis exactly. They have a "name that thou livest and art dead." They're just a shell. They call themselves a church; they call themselves Christian; they have their doctrines; they have their creeds; they have their Articles of Faith; they have their ordinances; they have their Synods or Conferences or Dioceses or their organizations, whatever they may be. They have all of the outward form and trim, they have a name that they live but they are dead. Protestant churches are not true churches of the Lord Jesus Christ.

Now that does not mean that we do not believe that there are saved people within Protestant churches, for there are. But it does mean that, though they are saved, they are not a member of a true scriptural New Testament church. The church at Sardis is a picture of reformation churches, starting out seemingly with a definite idea of returning to the New Testament, but only going half-way and from there on it was a down hill slide, until they reached the point "thou hast a name that thou livest, and art dead." The world looks at them and thinks they are alive, but God says "I know you are dead."

Now that's sort of hard to believe. Baptists are criticized because they say that we are bigots. They criticize Baptists because they say that we say we're the only ones that are

saved. That is not true. But we do say that Protestant churches came out of an apostate church, the Roman Catholic Church, and if the source is polluted so are all those who came from that source.

I close, and I'll repeat something that I mentioned to you about two or three weeks ago about this Methodist preacher in Pine Bluff. He was pastoring the Methodist church there, and he preached a message on Revelation 17 and 18 about the scarlet colored woman, the great whore. In his preaching, he identified that woman as the Roman Catholic Church, the last apostate church of end times. I told you how my father made him mad by saying that if that is true, if the Roman Catholic Church was the great whore, what does that make all of her children, those who came out of her during the Protestant Reformation. Of course, he got mad.

Just within the last two or three weeks in my office, I get all kinds of magazines, newspapers since I exchange with many of them, there was a magazine article, an editorial in a Lutheran publication in which this Lutheran magazine was decrying the fact that so many Lutherans are now seemingly ready to go back to Rome, that they are ready to go back to where they were before the time of Martin Luther and the Reformation Period. The editor of this Lutheran publication was saying this, "It is time that we as Lutherans get back to a study of what caused Martin Luther to come out and to separate from the Roman Catholic Church," and the editor of this Lutheran publication said "it is time that we return to the doctrine and the truth of the fact that it is the Pope of Rome that symbolizes the Antichrist of the last days." He further said of this movement among Lutherans to go back to Rome, he said "we need to

reverse that trend and we need to get back to a study of exactly what prompted and caused Luther to come out of the Roman Catholic Church." Luther taught that the Roman Catholic Church was the apostate church of the Antichrist, and that the Pope was the symbol, or the symbolic head of that apostate church, and that the ultimate and last Pope would be the Antichrist worshiped by the whole world. This editor of this Lutheran publication was saying it is time for Lutherans to reverse their trend and come back to where Martin Luther stood.

There may be a few still, "thou hast a few names" but "thou art dead." I'm glad that I'm not one of those. I'm glad I'm a Baptist. I'm glad that I can stand in a church that's willing to stand upon the principles of the Word of God, even if we have to stand alone, and this is what God intended for us to do. Learn the truth, then stand by the truth even if it means persecution and even if you must stand alone. •