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Ten Reasons Why I Believe The Bible Is The Word of God

By R. A. Torrey

I was brought up to believe that the Bible was the Word of God. In early life I accepted it as such upon the authority of my parents, and never gave the question any serious thought. But later in life my faith in the Bible was utterly shattered through the influences of the writings of a very celebrated, scholarly and brilliant skeptic. I found myself face to face with the question, "Why do you believe the Bible is the Word of God?" I had no satisfactory answer. I determined to go to the bottom of this question. If satisfactory proof could not be found that the Bible was the Word of God I could give the whole thing up, cost what it might. If satisfactory proof could be found that the Bible was God's Word, I would take my stand upon it, cost what it might.

I doubtless had many friends who could have answered the question satisfactorily, but I was unwilling to confide in them the struggle that was going on in my own heart; so I sought help from God and from books, and after much painful study and thought came

out of the darkness of skepticism into the broad daylight of faith and certainty that the Bible from beginning to end is God's Word.

The following paragraphs are largely the outcome of the experience of conflict and final victory. I will give ten reasons why I believe the Bible is the Word of God.

I. On The Ground of the Testimony of Jesus Christ.

Many people accept the authority of Christ who do not accept that of the Bible as a whole. We all must accept His authority. He is accredited by five divine testimonies; (1) by the testimony of the divine life He lived; (2) by the testimony of the divine words He spoke; (3) by the testimony of the divine works He wrought; (4) by the divine attestation of the resurrection from the dead; and (5) by the testimony of His divine influence upon the history of mankind. But if we accept the authority of Christ we must accept the authority of the Bible as a whole.

He testifies definitely and

specifically to the divine authority of the whole Bible. We find His testimony to the Old Testament in Mark 7:13. Here He calls the law of Moses "The word of God." That, of course, covers only the first five books of the Old Testament, but in Luke 24:27 we read, "And beginning at Moses and all the prophets, he expounded unto them in *all the scriptures* the things concerning himself." And in the forty-fourth verse He said, "All things must be fulfilled which were written in the law of Moses and in the prophets and the Psalms."

The Jews divided the Old Testament into three parts — the law, the prophets, and the Psalms — and Christ takes up each of these parts and puts the stamp of His approval and authority upon it.

In John 10:35 Christ says, "The scripture cannot be broken: thereby teaching the absolute accuracy and inviolability of the Old Testament. More specifically still, if possible, in Matthew 5:18 Jesus says, "One jot or one tittle shall in no wise pass from the law till all be ful-

filled." A jot is the smallest letter in the Hebrew alphabet — less than half the size of any other letter, and a tittle is the merest point of a consonant — less than the cross on a "T" — and Christ here declares that the Scriptures are absolutely true down to the smallest letter or point of a letter. So if we accept the authority of Christ we must accept the divine authority of the entire Old Testament.

Now as to the New Testament, we find Christ's endorsement of it in John 13:26. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Here we see that not only was the teachings of the Apostles to be fully inspired, but also their recollection of what Christ Himself taught.

We are sometimes asked how we know the Apostles correctly reported what Jesus said. "May they not have forgotten?" True they might for-

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The Work of the Prophets -- Message #9

The Prophets As Expounders of the Law -- Part 2

By R. Nelson Colyar

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face” (Dt. 34:10).

The first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, called in the Scriptures the “Book of the Law,” were written and given to Israel by a mighty prophet, Moses. He was both lawgiver and expounder of the Law; and as such he was necessarily also a prophet. He was called of God the prophetic office and received his commission directly from God. And so it is with every prophet of God. “And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel. I AM hath sent me unto

you” (Ex. 3:15). Moses received the word of God from God and gave it to men for God. That is the work of a prophet of God.

Moses kept the charge of the Lord to him and finished his course in all faithfulness. “And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the Law, and put it in the side of the ark of the covenant of the Lord you God, that it may be there for a witness against thee” (Israel)” (Dt. 31:24-26).

It has already been pointed out in a previous article that the law of the Lord as expressed in the Ten Commandments was given to man long before the

coming of Moses. It was operative in principle in the antediluvian period. We know that Abraham had the law also. The Lord appeared unto Isaac and confirmed the covenant He had made with Abraham, thus: “And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; *because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws*” (Gen. 26:4-5).

It was by the prophet Moses that the book of the Law (Genesis to Deuteronomy), containing the Law of the Lord, with all of its accompanying commandments, ordinances, and judgments, was given to Israel. By its provisions, all the domestic, civil, and religious life of the nation was governed. It reveals also the Messianic hope toward which every man of faith for the ages long has looked in serene and abiding confidence. It is at once the solid foundation for all righteous government and the basis of all subsequent prophetic proclamations.

Deny the Book of the Law and you deprive the world of all hope, for it gives us not only the rule of right relationships, but it discloses also the grace of God toward a hopeless world. Grace abounds in the Book of the Law. Salvation by grace through faith in the Redeemer is its central and dominant theme.

Moses Expounds the Law

Moses as the prophet is an expounder of the law which he gave to Israel. It will suffice for our present study to note how he sets forth (1) the purpose of the Law of the Lord, the Ten Commandments, (2) the ordinances of the law as preachments of grace, and (3) the law

of the blessing and the curse.

1. At the command of God, Moses gathered all the people of Israel before Mount Sinai to receive the Law from the Lord. Their careful preparation against the day when the Lord should manifest Himself on Sinai, the rigid inhibitions enforced upon them, lest they die, the quaking of the great mount and the appearance of fire and smoke, because the “Lord descended upon it in fire,” all testified to the nature of the Law of the Lord. Its demands are absolute and its penalties sure and terrible upon a rebellious people.

God spoke to Israel from the Mount. The reaction of the people to that scene tells us the story of the purpose of the Law. It is not by the Law that men are saved. It is by the Law that men come to the knowledge of sin. By its righteous demands, man’s falling short of the glory of God is revealed. This is what occurred at Sinai. “And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when they saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: *but let not God speak with us, lest we die*” (Ex. 20:18-19).

Thus the speaking of the Law had the desired effect: all the people saw themselves unfit to stand before God. Death cannot be except where there is sin, i.e., the transgression of the Law. At once they saw the need of a Mediator, i.e., one who stands between a holy God and a sinful people, and speaks to them for God. “Wherefore the law was our schoolmaster” (one who leads the child to the teacher), Paul says, “to bring us unto Christ, that we might be justified by faith” (Gal. 3:24). Thus the Law points to Christ: for Christ is the end of the Law

(See COLYAR on page 19)

THE BAPTIST CHALLENGE

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Quiz The Pastor

The Shroud of Turin

By Nick Michalinos, Pastor
Austin Ave. Baptist Church, 403 E. Austin Ave.
Pasadena, TX 77502

Q.: I saw on the TV a shroud that is said to have covered the dead body of Jesus. Could this be true?

A.: I've seen pictures and also read many articles concerning this shroud which has been called the Shroud of Turin. Turin is an Italian city and obviously the shroud in question was found there. There is no doubt it is an old piece of material and could be a shroud or sheet that was placed over a dead body, but I deny that this shroud could be a covering placed over the dead body of Jesus, and I want to show you why. Bear in mind that the face and shape of a man's body is said to be outlined in this single piece of cloth that is said by some to be a shroud. This fact alone, as we shall show, does away with the idea this sheet could have been placed on the corpse of Jesus. Though this issue may be unimportant to some, we believe it is important because it involves truth against error, the record of the Word of God against the opinions of men.

When Jesus died on the cross, a disciple named Joseph, a rich man from Arimathea, went to Pilate and boldly asked for the body of Jesus (Mk. 15:43). When Pilate had made sure Jesus was surely dead, he consented and "gave the body (of Jesus) to Joseph," (Mk. 15:45). Joseph and another disciple named Nicodemus (Jn. 3:1; 7:50) then took the body of Jesus down from the cross and prepared the body for burial in a new tomb, which incidentally,

belonged to Joseph (Jn. 19:39).

Now notice how they prepared His body for burial. They had about 100 pounds of a mixture of myrrh and aloes, plus clean linen cloths (Jn. 19:39). They took the linen cloths and began to wrap or wind these linen cloths about His body, and as they did this, they added little by little the 100 pounds of spices (myrrh and aloes) into the folds of the cloth "as the manner of the Jews is to bury" (Jn. 19:40).

Can you imagine 100 pounds of spices being placed around His body plus the wrapping of the cloths? Think about how bulky this would be. What kind of a facial or body out-line would this make? Certainly not anything like we are told by the promoters of the Shroud of Turin. The 100 pounds of spices were placed on the body to keep the odors of a decaying body to a minimum. Observe also there is absolutely no mention of a single piece of cloth being placed over His body. Linen cloths were wound about His body as the following Scriptures show: "wrapped" (Mk. 15:46); "wrapped" (Mt. 27:59); "wrapped" (Lk. 23:53); "wound" (Jn. 19:40). This is the way the Jews buried their dead. Webster's Dictionary gives the definition of a shroud as: "to wrap a corpse; winding sheet to wrap a body." Even Webster's Dictionary disagrees with the single cloth idea.

At the resurrection of Lazarus we are told that "he that was dead came forth

bound (compassed or wrapped about) hand and foot with graveclothes: and his face was bound about with a napkin (just like the Lord Jesus). Jesus saith unto them, 'Loose him (untie, unbind, release — would this be necessary if a single sheet were placed over his body?), and let him go.'" There is no single cloth to be found here.

Notice when God smote Ananias, the Jews "wound him up (in linen), and carried him out, and buried him" (Acts 5:6). They rolled his body in linen. There was no need to cover Ananias' linen bound body with a sheet. His wife was no doubt buried in the same manner (Acts 5:9-10).

Also, in the burial process by the Jews, a cloth napkin was placed separately upon the face of the corpse to cover the look of death. Such was the case when Jesus was buried (Jn. 20:7). A cloth napkin was placed over His dear face. The one piece shroud of Turin is said to show the outlined features of a man's face, but the cloth napkin over the face of Jesus being separate from the winding cloths and the 100 pounds of spices on the body, would remove any possibility of this showing up in His case. There is no way the "shroud of Turin" carries any weight of credibility to Bible believers.

As we all can plainly see, the Scriptures once again refute the findings of those who constantly indulge in accumulating religious relics of all kinds. There is simply no place in God's Word for a shroud being placed over the body of Jesus at His burial. Perhaps it may be true in the imagination of some folks, but it is not to be found as a scriptural fact. Don't be deceived by the promoters of the shroud of Turin. □

My Testimony

By Resa Bragdon

On October 8, 1995, I was saved by God's grace. I had said at the age of 10 that I had been saved but it wasn't so. I had really been bothered as a teenager and even before Mike and I married with many doubts about my salvation experience. Then we got married and went to Japan and it never bothered me much in the 13 years we were there.

Sometimes I would doubt and become afraid but somehow I would continue on in my own deception.

Since coming home in May, I have been exposed to much preaching and many true Baptist churches and Christian people. My doubts and fears began to surface again.

Then in July our church received a letter from a missionary's wife in Mexico, Heather Craft. She told of how she had made a profession of salvation but had had many doubts. She said she had not repented of her sins and truly believed. She said there were many evidences in her life that proved she did not have the Spirit of God living in her. She went on to name them and as I read the list my heart too was very convicted.

1. She had fear in her heart and so did I.

2. She had no peace in her life and I also had no peace.

3. She did not highly esteem God's Word and prayer — neither did I.

4. She had not experienced the chastening hand of the Lord — neither had I.

5. She did not have a converted life and I also did not have a changed life.

(See **DOUBTS** on page 4)

Beware of Wolves

By Norman H. Wells

Every Baptist preacher, with any understanding of the 'Scriptures, knows that a Baptist church is supposed to be independent. All Baptist preachers claim to be independent and will also state that their church is independent. All Baptists use the word autonomous, sovereign, independent, etc. to describe their churches. The churches of The Southern Baptist Convention, The American Baptist Convention, The Conservative Baptist Association, The Baptist Bible Fellowship, The General Association of Regular Baptists, The World Baptist Fellowship, etc. all claim that their churches are independent. They all recognize that this is what they are supposed to be.

It becomes apparent that for Baptist preachers and Baptist churches to claim to be independent doesn't necessarily make it so! Some, I believe are deliberately lying! What is an independent Baptist Church? The characteristics are easy to see.

1. An independent Baptist church is a *Baptist* church teaching and preaching all the Bible truths for which Baptists have stood since the days of Christ.

2. An independent Baptist church is not associated with any man-made association, convention or organized fellowship such as The Southern Baptist Convention, The American Baptist Convention, The Baptist Bible Fellowship, The Conservative Baptist Association, The General Association of Regular Baptist, The World Baptist Fellowship, the

American Baptist Association, the Baptist Missionary Association, etc. *Any church identified with any of these is not an independent Baptist church.*

3. An independent Baptist church is a missionary Baptist church endeavoring to carry the *good news* of the gospel to every creature. It supports church-sponsored missionaries directly. Any church that does its mission work through a mission board is not an independent Baptist church. God has abundantly blessed independent Baptist churches. In them rests the hope of this generation

There is a detestable, dishonest and dishonorable practice being carried on by some so-called Baptist preachers. I am told that seminaries even encourage some graduates in this practice. These men will learn of an independent Baptist church that is seeking a pastor and will present themselves as an independent Baptist. The preconceived idea is that if the independent Baptist church calls them as pastor they will then proceed to try and lead the church into a convention, association or organized fellowship. Subtly they will begin encouraging support of missionaries sent out by Mission Boards and will drop the truly independent Baptist missionaries. They will specialize in indoctrinating the young people with the idea that the church should identify with some organization. This is a free country. If a Baptist wants to identify with a Convention, Association, or Fellowship that's his business.

However, to deliberately deceive a church in order to lead it into an association with one of these groups is dishonest and unchristian. Let God's people beware of such wolves!

Many of us need to pray this prayer of Sir Jacob Ashley: "O Lord, Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me." □

DOUBTS...

(Continued from page 3)

After reading this letter in July, two days later we went to Kentucky for six weeks. It was a very miserable time for me because I couldn't rest or have peace but I wouldn't admit my lost condition.

The first of September I came back to Elgin, Illinois with full intentions of speaking to my dad about my condition but I never did.

On October 4 our church here at Elgin had revival services until October 8th. Bro. Gordon Silcox from North Dakota was the evangelist. Every night he preached to the saved people about the need of revival in their hearts. On Sunday morning October 8 he preached to the lost people.

The first statement in his messages was, "*If you don't know you're saved, then you're not!*" This statement pierced my soul. I said in my heart, "*I must hear every word this preacher preaches today.*" At that point, I also threw my 10-year-old experience out the window. For the first time in 24 years I was honest with the Lord.

Bro. Silcox preached how it takes the Word, the Spirit and belief for salvation. As I listened, my heart became very heavy and sorrowful.

At invitation time we stood and sang one verse but I didn't move. One more verse

was sung and at that point I went up front to my dad and told him of my troubled soul. You see, I came to the place that I didn't care what people thought. I came to the end of my road and I had to have peace once and for all.

Bro. Silcox and his wife both talked to me and read scripture to me but still my heart was heavy with sorrow. He told me to go home and start reading First John and later that night he said he would study the entire book of First John with me.

After we came home, Mike took the children to eat lunch and I was left all alone — just God and me. I was restless and I wanted salvation so much. I took my Bible and began reading First John chapter one. I then turned to John 3:1-18.

When I came to verse 18 it stood out like a neon sign. I had admitted I was lost and I knew how I stood in God's eyes. Verse 18 told me the only reason I was condemned was because I hadn't believed. Like a little child in faith, I believed!

Oh, what joy and in an instant the Spirit of God became alive in my soul. I felt free! Words cannot convey what salvation is. One must experience it to know. My soul was bubbling full and my heart burned. I couldn't wait until everyone came home to tell them about the salvation God had given me.

For the first time in 24 years I feel alive and not dead. Now I desire the milk of God's Word for I know it was by the power of God's Word that I was saved. (Not by a prayer I or someone else prayed.)

God's grace is truly amazing. I thank God every day for

(See **DOUBTS** on page 00)

Did Moses Write the Pentateuch?

By T. W. Fawthrop

It was a French physician, Jean Astruc, who, seeing the two different names for God in the Book of Genesis — Elohim and Jehovah — invented the theory since called the Wellhausen Theory, after the scholar who adopted and developed it. It claims that the Pentateuch, or five books of Moses, did not assume the present form until the days of the Exile.

It is, they say, a compilation of the writings of several authors: one writer uses the name Jehovah for God; another the name Elohim. These two writers are designated by the letters "J" and "E". Yet another, jealous for the priests is called "P". A writer eager for holiness is "H". The writer of Deuteronomy is "D". Then come scribes who unite the books, such as "J.E."; and editors or redactors, "R.J.E." These documents, according to the critics, date from 621 B.C., when the nucleus of the Pentateuch was produced (Peak), to the Exilic period, about 850 B.C.

Groundless Reasons

The chief reasons for the theory appear to be that (1) different names for the Deity, they say, indicate different authors of the book; (2) variations in style show variations in authorship; (3) the Pentateuch indicates evolutionary development; (4) the book is far too advanced for the Mosaic age. Let us further notice (5) divine inspiration and miracles do not alter the opinion of the critics; and (6) even Christ, they allege, cannot be

trusted in matters of history, science, and authorship.

Thus the theory is that the Pentateuch (or five books of Moses) is the result of a long, historical process, ending with the labors of Ezra; the complete book was published under the name of Moses, and represented as if written by him. But Moses vanishes and a series of unknown authors appear instead. The critics profess to find in the Pentateuch inconsistencies in statements, incongruities in legislation, and different methods of presentation, all requiring different authors.

The theory ignores literary morality, for it assigns to Moses books which he never wrote. This appears to be a matter of indifference to the consciences of these critics. They tell us that the author of the Book of Deuteronomy was a pious Israelite, with a noble motive; in fact, one of the laws of his book decrees that false witnesses be put to death (Dt. 19:18-19). But when he so boldly attributes his book to Moses (Dt. 1:1) what becomes of his piety and noble motive, for he becomes a false witness himself?

Different names for God are said to indicate different authors. But the names Elohim, the God of power, the Creator; and of Jehovah, the Lord, the Immutable, the Covenant-keeping God, are used as indicating character. There is no reason why the same author should not use both names, according to his different conceptions of the Deity. For instance, in Genesis 7:16, the creatures went into the ark

"as God had commanded him (i.e., Noah), and the Lord shut him in." Here the idea is that the God of creation, Elohim, commanded; but the Covenant-keeping God, Jehovah, preserved His servant from the Deluge.

Do variations of style necessitate different authors? Is any author restricted to one style? How many styles had Shakespeare? Did not Lord Tennyson write "In Memoriam" and "The Northern Farmer"? And did not the mathematical professor, Rev. C. L. Dogson, write "Alice in Wonderland"? It is very difficult to adjudge styles today; but who can detect their idiosyncrasies in a language which has been dead for 3,000 years?

Mere Suppositions

Now as to the supposed inconsistencies and incongruities requiring different authors; many of these are mere suppositions which disappear on closer study. Others are added statements, of fuller definition; for instance, in Genesis 2 there is another story of the creation, supplementary to the story in Genesis 1, and a fuller account of man's creation. In Exodus Moses refers to two tablets of stone; but in Deuteronomy he speaks also of an ark of wood.

Surely this addition does not require another author? Another author is demanded for the regulations of the Aaronic priesthood, "P". But why? Surely the vast learning of Moses, taught of God, was sufficient.

The Wellhausen Theory is largely influenced by the theory of evolution—that time must be given for expansion, and that the Pentateuch can

DOUBTS...

(Continued from page 4)

His mercy He showed to me all those years that I was an unbeliever. At 10 years old I had become very scared of hell and I didn't want to go there, but I didn't repent and believe. I was only reformed and not regenerated. Now, I want to tell everyone about the difference God has made in my life. Now I have no fear or worry. The Bible says that perfect love casteth out fear.

It is a strange thing for a person to spend 13 years as a missionary in Japan and do many works in Jesus' name, but we are not saved by our deeds or good works. God looks on the heart. I now know one reason why God brought us back to America — that I may know His salvation.

For years I would hear preachers and other Christians make the statement: "I know that I know I'm saved." I used to cringe whenever I heard this. But I too now can say as they, I know that I know I'm saved.

By His Grace We Are Saved,

Resa Bragdon

The Bragdons (Mike and Resa) spent 13 years ministering in Himeji, Japan as missionaries out of First Missionary Baptist Church in Elgin, Illinois.

They are now beginning a work to the multi-cultured Northwest. Their desire is to plant churches in the North Chicago area with an emphasis on the many Japanese who live in the area. Please keep them in your prayers. They are sponsored by the First Missionary Baptist church, 385 Silver Street, Elgin, Illinois, Terry Wilson, Pastor. □

(See PENT on page 18)

20 Reasons Why Biblical Tongues Were Languages

1. Acts 2:4. "... they were all filled with the Holy Ghost and began to speak with other tongues." "... every man heard them speak in his own language ..." (Acts 2:6).

2. Mark 16:17-18. "... they shall speak with new tongues; they shall take up serpents." "New" describes a foreign tongue or language that was new to the speaker. God performed a miracle of instantly giving the ability to speak an unknown language without the long process of learning a new language.

3. One can stir up emotional ecstasy that results in sounds that are not words or sentences. There is nothing supernatural about this so-called "speaking in tongues." It is a sham — a counterfeit. Biblical "speaking in tongues" was a God-given miracle to speak real languages.

4. "... we do hear them speak in our tongues ..." not some gibberish, babbling or other strange sounds out of the mouth or throat.

5. God turns water into wine through the long process of the vine drawing moisture and nourishment from the ground into the grape. Jesus performed that miracle instantly when He made water into wine. We learn a new unknown tongue through long process of study and practice. Jesus performed that miracle instantly when He had men speaking new tongues instantly.

6. 1 Corinthians 14:22. "... tongues are for a sign..." Like the miracle sign of instantly changing water to wine, the miracle sign of instantly speaking a new, unknown tongue was a sign to authenticate or

confirm the spoken Word by God's spokesman. All signs ceased when the Bible was completed.

7. 1 Corinthians 13:8 "... shall cease ..." Along with direct-from-Heaven words of prophecy and knowledge, tongues ceased when the partial Word became the perfect completed Word, when the spoken Word became the written Word. Those who teach otherwise deny a completed Bible.

8. The Bible word "tongue" was language. Check your Bible in Revelation 5:9; 10:11; 13:7; 14:6; 17:5. Stick with the Bible. Don't be misled.

9. Acts 10:46. "... tongues ... magnify God ..." This was not meaningless sounds, they communicated meaningful words in another language. Peter and the others were talking to Italians who were not Jews.

10. 1 Corinthians 14:14-15. "Tongue" here was a prayer to God in a language unknown to some of the hearers.

11. 1 Corinthians 14:15. They sang in another language, unknown to some. In other countries, we have tried to sing from a hymnal in a language we did not know. We thought we did quite well, but did not understand all the words we were reading and singing. We did not have the Biblical gift or sign of languages.

12. 1 Corinthians 14:16. They gave thanks in another (unknown) tongue. This involved meaningful content, not meaningless sounds.

13. "... if the trumpet give an uncertain sound ..." (1 Cor. 14:8). If you are not certain

what the person is sounding or saying, you had better not guess. Languages must be understood or correctly interpreted.

14. 1 Corinthians 14:9. Tongues-speaking must consist of *words*. This is possible only if tongues were real languages.

15. 1 Corinthians 14:5. The tongues or languages could be *interpreted*. Interpretation demands meaning. Meaningless sounds cannot be interpreted. You cannot give meaning to something with no meaning.

16. 1 Corinthians 14:13. "...pray that he may interpret." To interpret is to communicate. You cannot communicate nonsense.

17. 1 Corinthians 14:10. Paul clearly refers to the many languages of the world as he discusses tongues.

18. 1 Corinthians 14:11. A "barbarian" is our word for "foreigner." Most of us cannot understand foreign tongues, but they are still languages, not mere sounds.

19. Isaiah 28:11. Foreign invaders with "stammering lips and another tongue" were about to invade Israel as a judgment from God. These foreigners spoke a language, though unknown to Israel. Paul quotes Isaiah in 1 Corinthians 14:21. They were foreign tongues, not the emotional babbling that some are doing today and falsely claiming that it is Biblical tongues.

20. Acts 21:40. Paul suddenly changed from the Greek tongue to the Hebrew tongue. Notice that the word "tongue" is used. Paul said in 1 Corinthians 14:18 that he spoke in "tongues" more than all of the Corinthians. Paul spoke language, not gibberish.

We could "speak in tongues" if we followed the instructions of Jimmy

Swaggart, Oral Roberts and some local people who have tried to instruct us how to do it. Just work yourself up — let yourself go in an emotionally charged environment — sometimes with a special kind of music — turn your mind blank — say "glory, glory, praise the Lord" faster and faster and faster. This does not produce the Bible miracle. It produces the lies and deceptions of the false cult of Charismatic religion. — Copied □

If Churches Were Wal-Mart

By Ken Marler

My grandfather is 94 years old, and acts 60. He has unbelievably good health and an active lifestyle. My grandmother is almost as active at 88.

They live in **It, Miss.** Yes, It.

That's the name of the community just off Interstate 55 South between Gallman and Wesson. There is a sign proclaiming, "This is It." I have always wanted a second sign not far down the road reading "That was It."

Every Thursday, my grandfather drives about 20 miles to Wal-Mart in Hazlehurst. That is senior adult day, and he can get free coffee. He doesn't miss that day at Wal-Mart. When I envision my grandfather at Wal-Mart, I see him making sure everyone knows he's in the building. After all, when you're 94, you want everyone to know you're still alive.

When I asked my grandfather why he drives the 40-mile round trip for a free cup of coffee, he says, "Well, I like the free coffee, and I also like the way the clerks hug on me."

(See **MART** on page 9)

Why? Why? Why?

By Wayne Camp

Why Reformed (?) Baptists?
 Why Universal Church?
 Why Write About It?

I am amazed, and at the same time perplexed, at the number of Baptists today who unhesitatingly denominate themselves as Reformed Baptists. Recently, in a discussion with a member of the congregation, I raised the question, "Why do some Baptists think they should designate themselves as Reformed Baptists?" In the process of our discussion, another question was raised, "Why do some people espouse and defend the doctrine of the universal invisible (or visible) church."

After I left the brother and headed home, these two questions kept running through my mind. And I keep asking myself, *Why? Why?* I decided before I reached home that this needed to be explored. Then, knowing the animosity which an article on these questions could provoke, I asked myself why I should write on the matter. After pondering that question for a time, I determined to deal with all three questions.

Why "Reformed Baptists?"

Baptists, true New Testament kind of Baptists do not need to identify themselves in any way with the Protestant Reformers. Baptists were in business for the Lord for 1500 years before the Protestant Reformation and need no connection with the Reformers.

Jesus established a church while He was on earth and promised a perpetual existence to that church, in and through those churches that would

come out of that first local congregation. He promised "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18). In light of this promise and abundant testimonies from non-Baptist historians there is no doubt that our Baptist heritage and system of doctrine goes back far beyond the Protestant Reformation.

Moreover, when one identifies himself as a Reformed Baptist, he is ultimately admitting a past connection with the Roman Catholic Church for the Protestant denominations came forth from that rotten root.

Baptists were never formally connected with the reformation and were, in fact, despised by the reformers for their insistence upon the Word of God as the only rule of faith and practice. In the book, **Crossing the Centuries**, edited by William C. King, with two prominent Roman Catholic contributors and a number of other eminent scholars, this appears: "Of the Baptists it may be said that *they are not reformers* (Emp. mine, RWC). These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have had an unbroken continuity of existence from Apostolic days down through the centuries." Robert Barclay, a Quaker, wrote, "We shall afterwards show that the rise of the Anabaptists (later just called Baptists-RWC) took place prior to the reformation of the Church of England." Sir Isaac Newton wrote, "The modern Baptists, formerly called Anabaptists, are the only

people that have never symbolized with the Papacy."

If Sir Isaac Newton were writing today, he could not say that. Among other things, Baptists have symbolized with Rome in calling themselves *Reformed Baptists*. You cannot symbolize with the Protestant Reformation and not symbolize with Rome. I find it hard to believe that Baptists, who were hated and persecuted by the Reformers, Luther, Zwingli, and Calvin, would now seek to identify with the Reformers. The Reformers never renounced or abandoned many of the Romish traditions even though some of them admitted their inability to find grounds for them in the Scripture. The Reformers were Pedobaptists. They sprinkled babies just as Rome had done. Many other things remained the same in those Roman Catholic Churches taken over by the Reformers. We are told that "The major Protestant Reformers and their associates were the bitterest foes and persecutors of the Anabaptists" (**Spiritual and Anabaptist Writers**, pg. (pg. 6)

It is difficult for me to understand why anyone who calls himself a Baptist would want to identify with Rome and her harlot daughters, the Protestant Reformers. **Why** identify with the Reformers who must share with Rome the responsibility for the blood of many martyrs? **Why** identify with baby sprinklers and still try to hold on to immersion as the proper mode of Baptism? Or, do the Reformed Baptists insist on immersion? If so, **Why?** The best information that I have is that the Reformed Baptists do practice immersion for baptism. The Reformers of the Protestant Reformation did not insist on immersion even though they admitted this was the practice of New Testament

period churches. In fact, most, if not all, Protestant churches maintained that sprinkling was a completely acceptable and very desirable mode of baptism. But, one really wonders *why* so-called *Reformed Baptists* would insist on immersion while they are seeking so hard to identify with the Reformers, so much so that they wear their name?

I believe, based in the information that I have, that the Reformed Baptists insist on the baptism of believers only. Do they? If so, *why?* If you are going to identify yourself with the Protestant Reformers, why insist on a profession of faith before the administration of baptism? Just go ahead and baptize the babies like your Protestant kinfolk do.

But, you answer, "We believe in salvation before baptism." *Why, if you are Reformed?* Your forerunners, the Catholics did not believe in a profession of faith before baptism. Why do you if you are a Reformed Baptist?

When I pastored in Louisiana, I heard of a preacher who had come to believe the doctrines of grace. I called him and, in the process of our discussion, he informed me that he would fellowship with anyone, invite anyone into his pulpit who believed the doctrines of grace. He said, "I don't care what you believe on baptism, the church, or any of those other non-essentials. If you believe in the five points I can fellowship with you on an individual or church level." He then added, "I guess I am a Reformed Baptist."

The name Baptist signifies a connection with the ordinance of baptism. It sets true Baptists apart from the Catholics and Protestant Reformers. There is a virtual trail of blood

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down through the centuries that was shed by our forefathers over their stand on baptism. They believed in immersion as the only mode of baptism. They insisted on one being of such age as to make a credible profession of faith before being received for baptism. They denied the authority of Rome and the Reformers to administer the ordinance of baptism.

In view of this, I ask, "Why Reformed Baptists?" Why not just go ahead and identify with Calvin all the way? Sprinkle your babies. Persecute true Baptists. Admit you came out of Rome and are a daughter of that old harlot.

Why a universal church? I woke up last night with this question on my mind. Why do men espouse a doctrine like the universal church doctrine. I remember asking a question in a debate I once had that included the nature of the New Testament church. My opponent kept switching churches. He would be defending his local church one moment and the next he would switch to defending the universal church. I asked him a question along this line, "What is the function and work of this universal church you are defending?" He answered along this line, "There is no work or function for the universal church."

He was defending a church without a work or function, a vagrant, non-functioning, non-working church. I ask those readers who might hold to the universal nature of the church, "What is the work and function of the universal invisible church?" The universal invisible church never assembles to worship. This church never sends forth a missionary. This church never receives an offer-

ing or gives anything to missions. This church never has admonished itself in psalms, hymns and spiritual songs. This church has never called a pastor. This church has never disciplined a member or restored a disciplined member. This mystical church has never baptized a convert. This church has never taught a baptized convert to observe the all things commanded by Christ.

This church, this mystical universal invisible church cannot truly be a church for the very word found in the Greek New Testament where *church* appears in the KJV means *a called out assembly*. For a church to truly be a church it must be able to assemble together. "But," you protest, "it will one day assemble in heaven when all the saved of all the ages come together in glory." Your protest denies your argument for a universal invisible church, for even when all the saved of all the ages are assembled in heaven, that will be a local visible assembly. I am not of the persuasion that all the saved of all the ages will ever constitute the church as the Bible uses the word, but, even if they do gathered in glory, they will be local and visible, not universal and invisible.

The body of Christ does not consist of many scattered parts randomly strewn all over the world and in heaven. The body of Christ is a local visible church of the Lord Jesus Christ. Paul said to the members of the local visible church at Corinth, "*Now ye are the body of Christ, and members in particular*" (1 Cor. 12:27). He did not say, "You are part of the body of Christ that is scattered all over the world." Rather he told them that that one congregation at Corinth was the body of Christ. What was true of the church at

Corinth is true of each individual local visible congregation.

Since one local body of believers can and were called "*the body of Christ*" then each true to the Bible local congregation can be called the same. One does not have to claim membership in some mystical universal invisible congregation to be in the body of Christ. If he is a member of one of these true local visible churches he is a member of that body of Christ as were the Corinthians.

The church is also called a flock. When Jesus was about to depart this world he said to his church, "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom*" (Lk. 12:32). He did not address them as part of the flock that is composed of all the saved of all the ages. Rather they were themselves His little flock. One does not have to be in some imaginary big universal invisible flock to be in the flock of Christ. If he is a member of a local New Testament church he is a member of one of Christ's flocks.

Let me call one other Scripture to your attention before moving on. "*For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body*" (Eph. 5:23). I am sure that none will assert that Paul is here speaking of a big universal husband who is the head of a big universal wife. The meaning is obvious. Paul is telling the church at Ephesus that wherever one finds a husband and wife, the husband is the head of the wife. Likewise, wherever one finds a local visible New Testament church Christ, who is omnipresent, is the head of that local body. The church in this verse is no more universal and invisible than is the wife. The

church in this verse is no more composed of all the saved of all the ages, or all the saved from Pentecost forward, or all the churches scattered across the world, than the wife in the verse is composed of all the wives of all the ages. The church is as local and visible as the wife.

Since one can be a member of a local body of Christ where he can participate in carrying out the work which Christ has committed to his churches, *why* do men try so hard to prove the existence of a non-working, non-functioning universal church?

One writer, a few years ago, wrote that the universal invisible church theory was an underground tunnel by which those who found themselves in an unscriptural local church escaped the responsibility to get out and find a scriptural local body. If you are part of a true and scriptural local body, *why* create some mystical invisible body? You do not need such an underground tunnel for escape. If you are in an unscriptural local visible body, you will not escape the responsibility of getting out by claiming, as some do, "I am a member of the big church, the big universal invisible church."

I once visited a member of the church I pastored in the hospital. While there I spoke to the man in the other bed. He quickly informed me he was a preacher. I asked if he pastored a church. "No," he replied, "I visit all of them that I can." I then asked him where he held membership. He replied, "I am not a member of any of these little churches down here." Waving his hand around his head and pointing upward, he said, "I am a member of the big church that you can't see." Further interroga-

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tion revealed that his reason for just being a member of the “big church you can’t see” was so that he could escape the responsibility that goes with such membership. He could give an invisible offering to that invisible church and it never lowered his visible bank account. He could go where he wanted to go and do what he wanted to do because in the universal invisible church you are never missed because it can never and does never assemble. In short, it was an underground tunnel by which he escaped all the responsibilities that go with membership in a local church.

But, I ask, “*Why? Why* do you expend so much energy in defense of a body that has never been together, a house that is fragmented all over the world, a temple that is not built together, a flock that is scattered and strewn over heaven and earth, when a member of a local visible church of the Lord Jesus Christ has much, much more to enjoy and participate in than those who claim membership in the ‘big church’ in the sky and wherever?”

Now, it is conceivable that a family can be scattered. I have a son in Illinois, another in Louisiana, another in Germany and another in New York. I have brothers and sisters scattered over Arkansas and one in Iowa and I am in Tennessee. But a church is an assembly and a body, as such, it must be able to assemble. The family of God is composed of all the saved of all the ages, but the church is always a local visible body of baptized believers who are covenanted together as one body of Christ to carry out the work which Christ has commissioned His churches to do. *Why* do we need more, such as a mystical

universal and invisible body that has no work or function?

Why write an editorial about this? Because it needs to be addressed. As more and more Baptist churches identify themselves as Reformed the universal invisible concept is more conducive to their way of thinking. As Southern Baptists become more and more liberal in their doctrines they are abandoning local church truth and accepting the mystical nature of the church. I had a book written as a study course book and published by the SBC in 1946. It set forth the local nature of the church and said, “The Scriptures teach no such thing as a universal invisible church composed of all the saved of all the ages.” About 1963 the SBC published a statement of doctrine in which they set forth the local church and in one sentence at the end of the article on the church they said something like this, “We recognize also that the Scriptures speak of the church as composed of all the saved of all the ages.” Only one year later they issued another statement in which the universal invisible church took preeminence and in which they briefly mentioned that the New Testament also teaches a local nature of the church. This week many have read of the fact that in the Eastern part of the country SBC missionaries are starting churches and have abandoned the name Baptist altogether in an effort to appeal to a broader base of people.

I am informed that the ABA, the BMA, and the BBF have churches and preachers that have followed this wind of doctrine and now espouse the universal invisible church theory. In fact, I recently read an article written some time ago by an ABA preacher calling on the people to cast out the of-

fenders who hold the universal invisible church theory. Lo, they are going the way of all the denominations. If the local church is secondary to the alleged universal invisible church, why not go all the way and identify with the Protestants. Yea, even go back home to the mother of harlots, Rome.

Why Reformed Baptists? Why not just be Presbyterians or, if you cannot abide the doctrines of grace, be Methodists? Don’t soil the name of Baptists by attaching the *Reformed* handle to it.

Why Universal Church? *Why* when some of its most determined defenders admit there is no function or work for the mystical body. All the work and responsibilities of the so-called universal invisible body must be executed by local visible bodies.

Why write about it? I am reminded of the words of Jude when he started to write his short epistle. “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort [you] that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ” (Jude 3-4). The doctrine of the universal invisible church is at the root of the problem of folks identifying themselves as Reformed. It is at the root of many other hurtful heresies. I personally believe it is the single most hurtful heresy to come down the line except those heresies that have to do with the way of salvation and the doctrine of Christ. As to the body of church-related matters, it is the

most hurtful.

And, when church-truths are compromised and destroyed, it will not be long before other truths are flushed in the name of unity. Baptists held to local church doctrines and to the doctrines of grace long before the reformers came along and we need to identify with them. True churches flourished for centuries without espousing the heresy of the universal invisible church. *Why* do we need that today? I beg to be excused from identity with the Protestants in any way. □

MART...

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Once when my grandfather went to Wal-Mart, it just happened to be his birthday. When he entered the door, he found the clerks had thrown him a birthday party — cake, candles, balloons, ice cream, and a newspaper photographer were all there. (Of course, there was free coffee, also.)

Wal-Mart knows my grandfather, and they know his name and when his birthday is.

Now it is very interesting that my grandfather does not go to church. He is a Christian, and my grandmother faithfully attends church. My grandfather just doesn’t go.

I think I know why.

At Wal-Mart he gets what he doesn’t get at church. The ingredients he misses at church? Hugs, people knowing his name, birthday parties, a sense of belonging, and being appreciated.

You see, it doesn’t matter if you are 4 or 94, you like this type of attention. Age is not the issue. The issue is feeling like you belong and that you are a part of what’s going on.

If my grandfather were in your church, would he get the Wal-Mart reception? □

Professors Lobby Against Creationism

From the Atlanta Journal- Constitution

Local university professors, weighing in on the creation-evolution debate, say the teaching of creationism as science in high schools will leave students ill-prepared for college.

A group of 50 scientists at Emory University has sent a letter to state school Superintendent Linda Schrenko urging her "to reconsider your support for proposals to teach creationism in the Georgia schools."

And a science education professor at the University of Georgia, having found that many of the future science teachers in his classes associated belief in evolution with atheism and immorality, is urging a new sensitivity to Southern religious beliefs in order to teach evolution more effectively.

The Emory letter, signed by the biology department chairman, professors, researchers and graduate students, claims that "creationism is not an alternative scientific theory; it is a set of nonscientific ideas."

Jeff Chandler, a spokesman for Schrenko, said the superintendent's reaction to the letter was the same as her response to a prior legal opinion from Attorney General Mike Bowers on the issue: It's a local matter.

Schrenko would let local school boards decide whether "they wanted to cover [creationism], or if they wanted to go with just evolution, or wanted to go with [both theories], as long as it's within the

(See **LOBBY** on page 19)

Remember When —

A Coke was a Coca-Cola and not a drug?

Crack was a fracture, a break or a sharp sudden sound and not dope?

Drugs were something you bought at drug-stores to relieve discomfort or were prescribed by your doctor and not something go get hooked or "high" on or an addictive substance to be sold on the streets with sales in the billions of dollars?

Ladies wore dresses and not pants or shorts?

Earrings were for women, small and not African-style huge circles or miniature chandeliers?

"Dikes" were protective seawalls in Holland not lesbians?

Femininity was what men liked in their ladies — wives, daughters or girlfriends — and not imitations of the masculine sex?

Women wore shoes and stockings in public and not shower slippers or sneakers?

Home-making was an art and not looked upon as drudgery or female slavery?

Mother was adored as a wonderful role model for her daughters?

Men were men and you could easily tell it?

Effeminate were called sissies, fruits and queers?

Gay was an adjective to describe happiness or happy people, such as the words to "When Irish Eyes Are Smiling, All The World Seems Bright and Gay"?

None of the male sex wore earrings, necklaces, bracelets (arm) or slave ankle chains?

Men wore coats and ties in public places and not blue jeans, pajama-type pants with a drawstring?

The "casual look" was only for sports events, picnics and at home?

Shirt tails were tucked in trousers and not left hanging out and down to the knees?

Slacks fit the length of the legs and not crumpled over the shoes, 8 inches too long?

Male haircuts were short, neat and trimmed around the neck and ears, not flowing down the back, tied in bunches with a ribbon or rubber band or having to be continually brushed aside, off the cheeks, in order to see?

Athletes did not have their ears pierced and brilliants or dangles inserted?

Athletes did not make millions of dollars for throwing a ball through a hoop or carrying a pigskin up and down a field; and people did not pay \$1,000, 500, or 100 for a seat to watch it?

Sunday was the Lord's Day — one day out of seven given to honoring the Creator?

Families went to church both Sunday morning and evening instead of staying home and watching sports, murder mysteries and howling "rockers" on TV?

Christian colleges closed all sports arenas on Sunday and urged the students to attend churches or do mission work?

No blaring of stereos or TV audio out dorm windows with worldly music on Sunday? □

Behold the Stars!

I never behold the stars that I do not feel that I am looking in the face of God. I can see how it might be possible for a man to look down upon the earth and be an atheist, but I cannot conceive how he could look up into the heavens and say there is no God

. — Abraham Lincoln

How To Have A Real Missionary Spirit In A Baptist Church

The way to have a real missionary church is to preach missions, teach missions, talk missions, and sleep missions. The more a church gives for missions, the more she will give for every other purpose. It is not enough to shed a few tears and tell how you love missions. The preaching and tear-shedding must be followed by real mission giving. You cannot outgive God.

Finally, to have a real missionary church, pray much about missions. Sincerely ask the Lord to bless the missionaries. Call each missionary by name before the throne of grace when you pray daily. Call them by name when you pray in your pulpit. The pastor should lead the way in mission giving and mission praying. □

The New Age Movement

The New Age Movement is a combination of Eastern mysticism, occultism, humanism, positive thinkism and Christianity all rolled up into a powerful persuasive philosophy.

It is a belief in the oneness of all life and in the human potentials of the Universal Self.

Deep stuff, right? Not really. Many of us hear the slogans of the movement every day and don't realize it.

The phrase "We are the world" reflects the New Age concept of a one world — one mind order.

(See **NEW** on page 11)

Is Your Church Moving Like A Mighty Army?

Last Sunday our pastor asked Jimmy Mitchell, just back from two years in the Army, if he'd be guest speaker at our church. Jimmy refused at first. Then, with a funny light in his eye, he said he would if the congregation sang "Onward Christian Soldiers" just before he began. So we gave forth with song, and Jimmy waded in. This is what he said:

"You have been singing:
Like a mighty army
Moves the church of God."

That might have been all right once. The trouble now is that about ten million men know exactly how an army moves and it doesn't move the way a lot of you folk in our church do. Suppose the army accepted the lame excuses that many of you think are good enough to serve as alibis for not attending church.

"Imagine this, if you can. Reveille 7 a.m. Squads on the parade ground. The sergeant barks out 'Count fours. One! Two! Three! Number Four missing. Where's Private Smith?'"

"'Oh,' pipes up a chap by the vacant place, 'Smith was out late last night and needs the sleep. He said he would be with you in spirit.'"

"'That's fine,' says the sergeant, 'Remember me to him! Where's Brown?'"

"'Oh,' puts in another chap, 'he's playing golf. He gets only one day a week for recreation, you know.'"

"'Sure, sure, is the sergeant's cheerful answer. 'Hope he has a good game.

Where's Robinson?'"

"'Robinson,' explains a buddy, 'is sorry not to greet you in person, but he is entertaining guests today. Besides, he was at drill last week.'"

"'Thank you,' says the sergeant, smiling. 'Tell him he's welcome any time he is able to drop in.'"

"'Did any conversation like that ever happen in any army? Don't make me laugh. Yet you hear stuff like that every week in the church, and said with a straight face, too.'"

"'Like a mighty army! If our church really moved like a mighty army, a lot of you folks, would be court-martialed?'" — Reader's Digest

NEW...

(Continued from page 10)

Other catch phrases as "getting in touch with your higher self" and "be all that you can be" reflect the movement's humanistic side of man being the measure of all things.

While the New Age Movement can now be found in all realms of life: science, psychology, religion, etc. . . we need to understand that it is a movement which has always been regarded by Western Civilization as plain 'ol witchcraft.

Although New Agers claim to have an open mind to all religions, their philosophy represents a carefully calculated undermining of Judeo-Christian beliefs.

Many Christians believe that the New Age Movement fits the description of the Antichrist's religion — a rejection of the God of the Bible and the declaration that *self* is God. — Arthur Wm. Hunt III.

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Darwin Winning The Battle

Darwin is widely recognized as the father of organic evolution. As an hypothesis, evolution has widely gripped the world of human thought and endeavor. It assumes a process of unfolding from within to without, and never from without to within. It is nature working itself out, or its inherent processes unfolding toward a definite goal, so far as man is concerned, is the evolution of a super race, and the building of a kingdom of perfection out of supermen. The idea appeals to the carnal mind, and, as a consequence, it has mastered widely among the cultural and spiritual circles of the world.

In its conquest, evolution has mastered school matter. Text books, supplementary materials, and magazines prevalently reflect the evolutionary concept, and their data prevalently popularizes it. The educational world is motivated by evolution.

In its conquest, evolution masters school methods. Pedagogical practices prevalently conform to evolutionary scheme of life. Naturalistic methods galore reflects its mastery here.

In its conquest, evolution masters business practices. On every hand we witness men practicing "the end justifying the means." The smart outwit the weak, and rob them of their rightful possessions and gloat over it. The conscienceless take unfair profits and in the name of respectability rob multitudes of their material birthrights.

In its conquest, evolution masters morality. Subjective standards are made to supplant objective standards. Individual rights are made to

supersede the rights of the masses, and through such endeavor the objective standard set up for the race in the Bible are flayed and frazzled, discounted and ditched.

In its conquest, evolution masters church methods. Churches widely accept the principle of compromise in dealing with spiritual problems. They widely condone sin, widely extol worldliness, and widely ignore the spiritual demands upon them. Evolution assumes that the way of compromises is the way of progress.

Now, what do these facts mean? They mean that naturalism has produced a conquering concept that social and cultural currents are downgrade, that immoral tides are swamping us; and that spiritual forces are rushing mankind to the brink of doom.

Brethren, the race is now apathetic. Unless the sons of men are awakened to the diabolical influence of evolutionism: nudism, socialism, communism, liberalism and atheism will sweep away all of the mooring which safeguard the interests, the hopes, and the ambitions of Christian hearts and homes. Beware of institutionalism. □

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Dole Will Declare "American Family Day" If Elected.

An item in the May/June 1996 American Enterprise said: "It received little press notice, but in the primaries Bob Dole promised that if elected he will declare his first day in office 'American Family Day,' on which he will rescind every pro-abortion executive order of his predecessor, reject federal approval of abortion drugs, end foreign aid for abortion programs, and prohibit federal funding of experiments on human embryos." — CN

A Gold Medal For Graham. Mixing Church and State is a dicey proposition — even when it involves an American icon like Billy Graham. When the evangelist receives a Congressional Gold Medal, the legislature's highest honor, some Southern conservatives think it would be a "neat idea" for him to address a joint session of Congress. But no religious leader has ever delivered such a speech from the House chamber, an honor usually reserved for heads of state. So Bob Dole and Newt Gingrich crafted a compromise: Graham will speak in the Capitol Rotunda. "It's still quite an event," says a Gingrich aide. — Newsweek.

Quote of the Day. Jay Sekulow, chief counsel for the

American Center for Law and Justice, a Virginia-based religious liberty advocacy group founded by religious broadcaster Pat Robertson, condemned an anticipated court decision in Hawaii that might prompt the state to issue marriage licenses to same-sex couples. Speaking to a national meeting of the Southern Baptist Christian Life Commission, Skulow said: "This is an attack which could destroy and undercut this culture so significantly that it could alter the way we view ourselves as a people. ... We are now faced with what I think is perhaps the greatest challenge to religious liberty. The growing movement for same-sex marriage and the shift in our culture toward a view that says the family can be defined however one wants us to define it."

Van Impe's Lucrative Sensationalism. Dr. Frank McClelland writes in the November-December **Canadian Revivalist**: "In our last two issue we have written about Jack and Rexella Van Impe's flirtation with Rome, and their mean-spirited attack on Dr. Paisley. Now comes a short TV exposure of the Van Impes on 'A Current Affair.' The program examined Van Impe's fantastic claim that a Russian invasion force is already in the U.S. poised to topple the Government. The TV crew found this 'force' in Gulfport, MS. It turned out to be a collection of old surplus East German ambulances and wa-

ter carriers that the owner was refurbishing for use as ambulances and garbage trucks in third world countries — [Other Van Impe 'gems' were rebutted.] One erstwhile Van Impe supporter said, 'First they get the money, and then the money get to them.' Quite a lot it seems. Their operation brought in \$15 million last year, and the combined salaries of Jack & Rexella were quoted as \$350,000." — CC

Court Approves Assisted Suicide. The Ninth Circuit Court of Appeals recently devised the ultimate in convenience products — disposable senior citizens. Eight of the 11 judges on the panel gave constitutional protection to assisted suicide, using logic that also could justify state-sponsored murder of terminally ill patients ... Judge Robert R. Beezer, dissenting from the majority, explains where this logic leads. If assisted suicide is analogous to abortion, as the court argues, then one also can envision a case in which relatives and physicians could terminate a "non-viable" life in the name of personal privacy. The Netherlands offers a chilling precedent. Dutch doctors two decades ago gained the right to assist in suicides but swore they would go no further. By 1990, Beezer notes, "2,300 people were euthanized upon request, 400 died as a result of physician-assisted suicide, 1,000 died from involuntary euthanasia (patients were killed without their knowledge

or consent) and 8,100 died as a result of doctors' deliberately giving them overdoses of pain medication (again, 61 percent of this category were killed without their knowledge or consent.)" It has become common for elderly citizens in Holland to beg relatives not to send them to convalescent homes, knowing that some kindly doctor could murder them in their sleep. — by Tony Snow, columnist Detroit News.

AT&T Continues Pushing Homosexuality. AT&T continues to aid the homosexual movement, as it sponsored "Campaign Crazy," a musical presented by the Gay men's Chorus of Washington, D.C. An advertisement for the event declares it to be "the show Pat Buchanan doesn't want you to see." — Washington Blade Via AFA Journal.

Georgia and Creationism. Recently, in our state, the head of the department of education wished to allow Georgia schools to teach creationism as another view of the origin of the earth — creation as well as evolution. Fifty professors from "religious" Emory University objected and said that creationism is unscientific. I wonder if the people who gave the thousands of dollars to start Emory University in the past, and endowed it with thou-

sands, plus trust funds from the monies that they had made, feel the people at Emory have been good stewards of the trust they had? Remember, this was a religious school to start with. I'm sure that they feel just like the time they discovered that one of the teachers at Emory preached that "God is Dead!" What is the lesson that we can learn from this? *Do your giving while you're living, then you're knowing where its going!* In other words, invest in what you know is straight and righteous right now, giving it to the Lord! But be it known, that later on it will probably go bad. It is all in man's hands, and mankind drifts and backslides. So many schools, colleges, and universities [and churches] have left the original track that they were on spiritually when they were started and when their founder was alive. It is sad to note, but it is true that institutions are not infallible (and neither are people). Sometimes they backslide and change in a dramatic way. — Church Bus News.

Charles Stanley's Son To Begin Non-denominational Church, Not SBC. Andy Stanley, son of former Southern Baptist Convention President Charles Stanley and well-known television preacher, said the church he is helping start in north Atlanta will not be Southern Baptist, for now. The new church, North Point Community Church, has yet to accept members, purchase

land or meet weekly. About 1,600 people attend Sunday evening worship services held twice a month. Worshipers currently meet in a conference center in the neighboring county. Stanley said the decision was a difficult one, based on the church's vision and mission. The decision is not a criticism of the Southern Baptist Convention, he said, adding two-thirds of the leadership come from Southern Baptist backgrounds. "I'm very grateful for the convention, and we will support financially Southern Baptist causes," he said. Stanley added he wants to keep a door open to later affiliation with Southern Baptists. "Six months down the road we may say, 'You know, maybe this isn't as big a deal as we thought.'" Stanley, 38, was on staff at First Baptist Church of Atlanta for 10 years. A graduate of Dallas Theological Seminary, Stanley preached three years at the church's northern campus. He left the church in August 1995, disagreeing with his father's continued leadership at the church while wife Anna pursued a divorce. Anna Stanley has since withdrawn her petition for divorce.

ACLU Files Against Garbage Pickup. The American Civil Liberties Union has filed a federal lawsuit against the town of Barrington, Rhode Island, claiming that the Town Councils' practice of providing free weekly garbage pickup for the churches is an unconstitutional establish-

ment of religion. In response, the Town Council agreed to stop providing the service, but is seeking some way to continue the practice of using town snowplows to plow out churches after snowstorms. ACLU Executive Director Steven Brown opposes that policy as well, saying its purpose is "to continue to accommodate the religious institutions in town."

Hillary Eager Student of Islam. First Lady Hillary Rodham Clinton has become an "eager student" of Islam, and believes the religion is often misunderstood in the West. In videotaped remarks presented at a cultural festival in Saudi Arabia, Clinton said, "I, myself, have become an eager student of Islam in recent years, thanks in part to my daughter, who took a course on Islamic history." In February, Clinton hosted a White House celebration marking the end of the Muslim Ramadan fast. — EP

Too Much Money. An Amish man from Wisconsin rejected an insurance company's \$212,000 settlement offer for a traffic accident that killed his wife, expressing concern that such wealth would tempt his family to abandon their values. "It is more harm than good," said Mahlon Lambright, a carpenter. His wife Mary, 38, was killed last year when a semi-trailer truck struck their horse-

drawn buggy. — EP

Clinton's Deception About Vietnam. Remember how President Clinton assured the American people last year that his decision to open trade with Vietnam reflected American interests and the Communist regime's continued liberalization? Well, just recently — amidst the new crisis between the United States and Cuba — the trusted military magazine *Jane's Defense Weekly* reported that Vietnam has been training Cuban commandos for attacks in the United States in the event of an American attack on Cuba. "Havana's strategy in pursuing such training is to attack the staging and supply areas for U.S. forces preparing to invade Cuba," the magazine said. "The political objective would be to bring the reality of warfare to the American public and so exert pressure on Washington." According to the report, the Vietnam government has been training Cuban Special Force troops at least since 1990. -- Human Events.

Judgment Day For Tammy Fay? Tammy Fay Bakker Messer is reported to have colon cancer and is undergoing chemotherapy. Remember her? She was the wife

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of "Rev." Jim Bakker who together made millions on the so-called PTL network. Their programs were on hundreds of TV stations and they averaged over 100 million in donations each year. They owned a lavish office and studio building in Charlotte, NC and built a multimillion dollar vacation camp in Southern Carolina for their supporters. During their years on national TV they boasted of having spiritual gifts such as tongues, healing, prosperity, etc. Thousands of listeners sent in sacrificial gifts in hopes of also receiving healing and spiritual benefits. In fact, many sent in their last penny. Also, during this boast of being spiritually superior to others they lived in extreme luxury with apparently no conscience for taking the money of poor people under false pretenses.

Rather, the Bakkers preached the false doctrine of "prosperity theology," that anyone can be rich if he has enough faith. Many elderly sent their life savings and many who struggle financially sacrificed to send to the Bakkers, hoping to receive spiritual blessings and material "prosperity!" Of course, it caused multiplied thousands to feel condemned because they didn't get healing or riches like the Bakkers. However, during the mid 1980's the Bakkers put on a drive for more money which came by the millions, but they used it for a different purpose. In fact, they mis-used over 150 millions that way. But since they were "spirit filled," and "had the gifts," they didn't have to follow the rules of honesty, integrity, and accountability. Apparently, they never received the "gift" of honesty! Nevertheless, some of those who sent in donations thought otherwise. After repeatedly pleading with

Bakker's organization to use their money for its intended purpose, or at least return it, some contributors took legal action. And as a result, investigations revealed that the Bakkers were living lavishly in sin and debauchery. Jim Bakker was sentenced to jail while his wife was put on probation, even though they were equally guilty. (Wonder why the NOW gnag and other Big Mouth Jezebels [BMJKs] didn't scream about unequal treatment for men and women?" But Tammy Fay pledged loyalty to her suffering husband and that she would be waiting for him upon his release from jail. But, of all things, "spirit filled" Tammy Fay, with all the "gifts of the spirit," soon abandoned her husband, got a divorce, and married one of Jim's friends. From all reports she did this to satisfy her lust for sex and riches! Where was God? Well, her new husband is now under investigation for shady dealings and Miss Tammy Fay is receiving chemotherapy for colon cancer. Since her doctors chose chemo over surgery indicates that the cancer has spread too far for surgery. We must pray for Tammy Fay and her family, and especially that she will get right with the Lord before her death. A worse tragedy is that not one Charismatic leader in America has spoken out against the Bakkers, stressing that they were *not* "spirit filled," and they did *not* have the "gifts of the Spirit," when they were deceiving faithful listeners out of their life savings. -- The Missionary Challenge.

* * *

Supreme Court Rejects Religious-liberty Claims. Returning to the bench April 15 following a two-week break, the U.S. Supreme Court de-

clined to hear three disputes involving religious-liberty claims. Left standing were lower court rulings that: • Chicago officials have the right to refuse to permit worship services in a commercially zoned area; • Ohio may exempt religious organizations from charitable solicitation regulations without violating the First Amendment's ban against government advancement of religion; • The First Amendment prevents courts from ruling on a lawsuit by a Texas Pentecostal minister seeking to challenge the cancellation of his minister's license.

* * *

Tax Freedom Day. Here's something to ponder. Because everything you'll earn the rest of this year will be yours to spend or invest as you will -- unless, of course, you discover next April that you owe the government more than was withheld from your paycheck. Friday, May 3rd was Tax Freedom Day in Arkansas. Tax freedom came to Texas on May 2nd, to Oklahoma on May 1st, to Tennessee on April 28th, but in Connecticut May 31st. Residents of Wisconsin and Minnesota didn't celebrate Tax Freedom Day until May 14th and 15th respectively. This year American workers will put in two hours and 47 minutes of their eight-hour workday just to pay their taxes. That's more work than it takes to pay for food, housing, and clothing combined. And if the cost of complying with the federal tax code were included, we would all have to work 13 days longer. Ouch! — Compiled

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Back In Print

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By B.H. Carroll

An exhaustive study of the Greek word, "ecclesia." Dr. Carroll discusses its usage in the Septuagint, the New Testament, and in many of the classics. An important book in understanding the nature of the New Testament church. Order from:

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from the Arkansas Democrat-Gazette.

* * *

Homosexual Marriage Efforts Prompt "Wake Up Call." Colorado Gov. Roy

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Romer has become the first governor to veto a bill which would have prohibited same-sex marriages. The same day, San Francisco mayor Willie Brown officiated at a "wedding" for 175 homosexual couples on the first day of the city's same-sex marriage ordinance. That day "was a wake-

up call," warned Robert Knight, director of cultural studies at the Family Research Council in Washington, "but it was only the latest in a series of events that show how seriously the homosexual rights movement takes this issue. None of this is definitive, because people all over America are waking up to the threat and are responding." In a case going to trial this summer, a Hawaii court is expected to declare homosexual marriage constitutional. The Hawaii case has prompted action in several other states. South Dakota, Utah and Idaho have enacted laws either denying recognition to such out-of-state marriages or limiting marriage to a union between a man and a woman. A similar bill is awaiting the governor's signature in Georgia. Legislators in about two dozen other states

have attempted or are considering such legislation.

* * *

Legislation Would Forbid Teaching Evolution By Itself.

State lawmakers will consider a proposal that could force teachers to talk about creationism when teaching the evolutionary theory of human origin in the State of Ohio. Similar attempts in other states have been struck down by the courts. Rep. Ron Hood, R-Canfield, has introduced the bill that would require public schools to teach about facts that support evolution and those that do not. Hood, a freshman legislator, said it is not his intent to require the teaching of religious creationism. He wants them to discuss creation science. Creationism is the Bible-based theory that all things in the universe were created by God rather than through evolution. Creation science is a theory that the biblical account of creation can be scientifically verified. "My intent is that this stay strictly on the science, and I'd be very disappointed if it was construed any other way," Hood said. Critics see the bill as an attempt to circumvent federal court rulings. The courts have held that teaching creationism violates constitutional prohibitions against religious indoctrination in public schools. — AP

* * *

Louisiana To Take "Mark of the Beast" Off License.

In response to a claim that the Social Security number is the biblical "mark of the beast," state police are dropping its use on Louisiana driver's licenses. Paul

Schexnayder, attorney for the state Department of Public Safety and Corrections, said he is not sure whether the new policy will eliminate the number of all driver's licenses or on just those of people who object to its presence.

* * *

Partial-Birth Abortions: Brutal Child Murder.

The late-term partial-birth abortion procedure is a gruesome form of child murder. It involves partially extracting a baby, legs first, then stabbing the infant at the base of the skull with medical scissors, widening the wound, and inserting a catheter to suction out the brain and collapse the skull, killing the child. Of the nation's 1.3 million abortions in 1993, about 13,300 were performed after the 21st week of gestation, according to the CDC. — CC

* * *

The "Inbetweenites."

This is the day of the "moderate." It always seems to happen in a presidential election year. Politicians who speak with any fervor or certainty are "extremists." What we need, say those supposedly in the know, are people who are less ideological and more pragmatic. Let's occupy a middle position and get rid of the extremists. Let's elect someone as President who can "bring us all together." In church circles the same cry is heard. Liberals in the Southern Baptist Convention shun that descriptive term and are almost always known as "moderates." The word "moderate" sounds so soft, so comforting, so personable as opposed to that scary word "fundamen-

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Open Windows For Catholics And Other Christians

By S. E. Anderson

Baptists, Protestants and Catholics alike will welcome Open Windows. It is courteous, fair and thorough. Conversations between Catholics and Protestants, already enjoying openness, will be stimulated and enriched by reading this volume. Both groups agree on many vitally important doctrines; both may have some shortcomings. These expositions of 95 Scripture passages may not satisfy all readers, but they should compel more Bible study. The Holy Spirit can help each reader to separate the good from what is less so, and find herein enough inspiration for a closer fellowship with our Lord Jesus Christ. Order from:

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talist." A Christian college president was asked recently how he intended to position his school. "Right down the middle of the road," was his enthusiastic answer. Kind of a dangerous place, isn't it? A care in the middle of the road will cause lots of accidents. Within the professing church the woods are full of moderates. Years ago, W.B. Riley, a great fundamentalist leader, remarked that the Bible said quite a bit about the Perizites, Hivites, Jebusites, and Moabites, but, in his opinion, the most dangerous enemies of the people of God were the "inbetweenites. ..." Dr. Ernest Pickering — CC

* * *

Warning: Promise Keepers Is Dangerous! Pastor Jack Stephens warns: "The Prom-

ise Keepers promise to breakdown denominational barriers is a smoke screen for destroying all doctrinal barriers." Dr. Ralph Colas says: "As a reporter who covered [the Atlanta PK Clergy meeting] with press credentials, I would describe it as a meeting which included compromise, ecumenism, apostasy, Jesuit casuistry (the end justifies the means), and hyper-emotionalism, along with a theology based on relationships rather than Biblical truth. Dr. Ernest Pickering warns: "To encourage men to support their pastor and their church even though neither is following the Word of God is to compromise the truth." Dr. Don Jasmin says PK is the "most dangerous new movement down the ecumenical pike in the last 50 years." — CC

* * *

PK and Catholics. In re-

cent articles we have documented increasing Catholic involvement in the burgeoning Promise Keepers movement. The 3-4/96 *Foundation* says: "Some people find it difficult to believe that Roman Catholics are actually participants in the Promise Keepers movement, but it is true. A Promise Keepers Wake Up Call brochure distributed in San Luis Obispo, Calif., urges pastors, churches and their men to attend special rallies during March, one of which is to be held at the St. Rose Catholic Church in Paso Robles. This fact was confirmed by a phone call to the PK leader in that church." The 4/29 *Christianity Today* quotes a Catholic Bishops official: "Promise Keepers re-ignites in men an awareness of the spiritual dimension in life and offers them a safe place in which to find support ... for Christian values and virtues." The CT article said PK representatives will be among the speakers at a May 31-June 2 Catholic men's conference in Steubenville, Ohio. Dr. Ernest Pickering says: "To worship and cooperate with Roman Catholics and others who are in doctrinal error promotes the idea that correct doctrine is less important than fellowship." — CC

* * *

Graham's Daughter A Preacher. Billy Graham's "preacher" daughter, Anne Graham Lotz, was canceled from speaking at the Oklahoma Baptist General Convention's annual Evangelism Conference in 1993. But Texas Southern Baptists featured her "stirring preaching" at its Evangelism Conference last January. Graham has praised his daughter's preaching abilities and seems to condone this. — CC □

Kansas Legislators React To Prayer

They won't invite Pastor Joe to the Kansas State Legislature again! They invited Pastor Joe Wright of Wichita's Central Christian Church to deliver the invocation — and he told God on them!

No sooner had their guest chaplain concluded his prayer than three Democrats in the state legislature were on their feet at microphones protesting, "He can't talk like that about us!" Rep. Delbert Gross considered the invocation gross, calling it "divisive," "sanctimonious" and "overbearing."

What did Pastor Joe say in Topeka that incited the righteous wrath of three Democrats from Hays and Kansas City?

"Heavenly Father, we come before you today to ask Your forgiveness and to seek Your direction and guidance. We know Your Word says, 'Woe to those who call evil good,' but that is exactly what we have done. We have lost our spiritual equilibrium and inverted our values.

"We confess that we have ridiculed the absolute truth of Your Word in the name of moral pluralism. We have worshiped other gods and called it 'multiculturalism.' We have endorsed perversion and called it 'an alternate lifestyle.' We have exploited the poor and called it 'a lottery.' We have neglected the needy and called it 'self-preservation.' We have rewarded laziness and called it 'welfare.' In the name of 'choice,' we have killed our unborn.

(See **PRAYER** on page 20)

Great Bible Words

By I. W. Rogers

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Jonah and the Whale

Come, little children, hearken to me,
I've a story to tell you as true as can be.
It is in the same Book as is Daniel and Ruth,
And though it sounds fishy, it still is the truth.

There's a part of this story that is very sad,
For 'tis of a city which went to the bad;
The Lord saw the people and their wicked ways,
And said I can't stand it but forty more days.

So He said "Prophet Jonah, you go there and cry
And proclaim to this people, and tell them that I
Will rain down destruction on that wicked town
In forty more days, if they don't humble down!"

When he heard the Lord's voice old Jonah said, "No,
I'm a hardshell Baptist, and I don't think I'll go
The Ninevite people mean nothing to me,
I'm against foreign missions, so I'll just let them be."

So he journeyed to Joppa, and there in great haste,
Took passage to Tarshish without time to waste.
The Lord saw it all from His heaven on high,
And He said, "Prophet Jonah, you'll do it or die."

So He set the winds blowing and it really got rough,
On captain and crew for they weren't so tough;
Then Jonah confessed it was caused by his sin,
And the crew threw him out and the whale took him in.

'Twas a thing to behold, 'Twas a sight to be seen;
Prophet Jonah riding off in his submarine!
In a bed of green sea-weed, the whale stopped to rest,
As he tried all in vain, his last meal to digest;
For he had indigestion, was sore and dismayed,
And rumbled inside while the old prophet prayed.

The whale felt the need of fresh air mighty quick,
For that filthy old sinner was making him sick;
So he came to the surface, not far from land,
And vomited Jonah right out on the sand.

Jonah thanked God for His mercy and grace,
As he looked on the whale and made a sour face.
Three days and three nights, was the Prophet inside
The belly of the whale which he occupied.

So after he rested and dried in the sun,
Prophet Jonah, for Nineveh, started to run,
And when He arrived—it was bout a week late,
He started to preach as he entered the gate.

The whole population repented and prayed,
And the hand of God's judgment and vengeance was stayed.
Now, children remember, this is no idle tale—
If you disobey Father, just remember the whale!

Children Everywhere

By Edith Moser

[The following was an article written from the mission field in southern Mexico nearly 800 miles southeast of Mexico City. It appeared in the July 1966 issue of The Baptist Challenge.]

* * *

Children — children — children everywhere. So many children, and yet so few of them may ever hear the story of Jesus and how He loved us enough to come and die for our sins that we might be saved from the consequences of them and go to heaven to live eternally with Him.

Everywhere you look, there are many children and many of them have deformities of one kind or another. One little girl has a club foot, another has an albino streak and is deaf and dumb and frightened of everyone who comes near her. Others have other things wrong with them physically but all of them, along with their mothers and fathers and grandmothers and grandfathers and aunts and uncles, need to hear the gospel of the Lord Jesus Christ.

You would not believe the depth of the poverty that these people live in. Most of them live in bamboo-like cane huts with thatched roofs. They do not cook on a stove such as you and I have but just on charcoal fires with a piece of tin or something laid over it to support the pots, etc. They do not have chimneys and when the weather is bad enough that they have to cook inside the house, the

smoke just fills the hut and goes out through the thatched roof. Many of the roofs are blackened all the way through from the smoke of the cooking fires.

How would you like a diet of beans and tortillas and rice which is what many of them have to eat most of the time. Sometimes they kill an armadillo or some other animal or catch a fish and have some meat to go with this food and occasionally they have chicken (very skinny because of lack of food to give them) or some other barnyard animal. The chickens, pigs, etc. live right in the house with the people in most instances. In fact at the place where we organized the last church, Pejelagartero, I ate lunch with my feet right over a setting hen. She resented my putting my feet so near her but there was no other place to put them.

So — YOU would like to do something to help these children to hear the gospel and to be saved and have a home in heaven. Then GIVE and GIVE and GIVE until it hurts and then you will have more left than they ever had. But unless we here in the United States who are so blessed with so many things support someone to go and tell them of Jesus, they may never hear and the Lord will hold us responsible.

Ladies and children, let's do something about it. Want to? □

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PENT...

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not be the work of one man, or one age. But what is there in the book which Moses could not accomplish — Moses guided by God? Evolution is yet unproven, but another theory is proven, which the critics ignore — the theory of inspiration, that the Bible is the Word of God. “Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled” (Mt. 5:18). The patchwork theory of J.E.P.D. is insufficient to account for the great religious revival manifested throughout the subsequent history of the Israelitish nation; it requires the great Lawgiver.

The objection that the Pentateuch is far too advanced to be a product of the Mosaic age is not borne out by facts. Professor Sayce maintains that it is a “Baseless assumption due to the critics’ ignorance” (Lex. Mosaiica). The critic conceives a theory, which is surmise and guesswork, but to which all Scripture must be made to conform. The Scripture which refuses so to do is to be considered as folklore and fictitious. Inspiration never enters into the critic’s scheme: he has thrown overboard all divine interposition.

First, the objection was that writing was unknown in Palestine in these early Mosaic ages; then over 300 tablets were found at el-Amarna, letters from chieftains in Palestine, imploring help from Pharaoh against Khabiri invaders, probably the Hebrews. These tablets date from the Mosaic age: so the objection vanished.

Then the critics occupied a second line of trenches — that only the few educated

people were able to write. But the tablets dug up at Taanach, on the Plain of Esdraelon, Palestine, are letters of correspondence between local sheiks of that period, and yet in the learned cuneiform script. In fact, so far back as when Abraham was in Ur, five centuries earlier than the Mosaic age, there was great literary activity. Khammurabi had overthrown the Elamite sovereignty, freed Babylonia and spread abroad her language, the cuneiform, among the Canaanites, so that it became the language of both diplomats and traders long before the arrival of Joshua in Palestine. So this second line of trenches was taken.

Khammurabi’s Laws

The next tenet was that the Laws of the Pentateuch were too wise for the Mosaic age. Unfortunately for the theory, when the laws on the Code of King Khammurabi were deciphered, similar and even identical laws with those of Moses, and even Abraham, were found. And this Code antedated Moses by 500 years. Professor Sayce pertinently inquires, “What becomes of Dr. Driver’s theory, that the law is later than the prophets?”

The last line of trenches seems to have been the ritual: that it was far too elaborate for the age of Moses, and must be relegated to the days of the Exiles. But at Serabit, near the turquoise mines of Sinai, there is found a temple with high-places, ablutions, and incense-burnings, like those of the Hebrews and of the same period. And this is not all, for at Ras Shamra in Syria are found tablets also of the Mosaic period, containing the identical sacrifices and feasts which Israel observed.

How, then, could this ritual have been invented by Exilic priests, about, 580 B.C. when it was in vogue at Serabit and Ras Shamra, eight centuries earlier? Let us once more quote Professor Sayce, “The rout of the higher critics is complete.”

Critics hold that the Pentateuch dates from about the days of King Josiah to the Exile. Throughout this period the term “Lord of Hosts” is extensively used First Samuel to Malachi, but never in the Pentateuch. Why? Because it had not then been formulated, the Pentateuch being of the earlier age of Moses.

Significant Omissions

The age of the Second Temple was one of musical festival, timbrels, harps, and choirs, but the priestly code knows nothing of them. Why? Because the law belongs to a previous age.

Jerusalem is never mentioned in the Pentateuch; it first occurs in Joshua 10:1. But if the nucleus of the Pentateuch was written in 621 B.C. when Jerusalem was the national metropolis (Peake), why this omission? Because Jerusalem was not the capitol till after the Pentateuch was written.

The Book of Deuteronomy is particularly questioned. But its opening words declare, “These be the words which Moses spake” (Dt. 1:1), “according unto all that the Lord has given him in commandment unto them” (Dt. 1:3), “beyond Jordan in the land of Moab” (Dt. 1:5). Our Savior repelled the Tempter by quotations from this book (Mt. 4:1-10).

In an age of writing, like the Mosaic, a learned man like Moses, educated as an Egyp-

tian prince, the champion of down-trodden serfs, the leader and lawgiver of a mighty nation, would be sure to leave some written record. Where is it? The Pentateuch says that he wrote it at God’s command (Ex. 24:4; Num. 33:2; Dt. 31:9). The chronicler refers to the Book of the Law given by Moses (2 Chr. 34:14). Biblical writers, and Christ Himself, say that Moses wrote the Pentateuch. Doubtless he collected tablets, records of earlier times embodying the serviceable, and adding the history of his own times, and his own revelations. Jewish scholars, priests, and kings, all quote Moses as the author. Are critics more likely to be correct than they?

Evidence of Archaeology

Every archaeological discovery harmonizes with the Mosaic authorship and historical accuracy. How could priests, 800 years later, and away in Babylon, have correctly compiled the early history of the nation? Today, when the roll of the torah (Law) is read in the Jewish synagogue, all spring to their feet, explaining, “This is the law which Moses set before the children of Israel (Dt. 4:44) by the mouth of Jehovah (Num. 12:8), through the hand of Moses” (Ex. 34:29). Moses was the instrument; Jehovah the Giver. Are they all mistaken?

Surely the climax of the critical claim is that even Christ is not infallible, save when He speaks of God’s Fatherhood, love and redemption; certainly not when He refers to science, history, and Biblical authorship. With avidity the critics seize upon St. Paul’s phrase, He “emptied

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LOBBY...

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letter of the law,' Chandler said.

Bowers told Schrenko that teaching alternative theories must have a secular purpose, and any effort to promote creationism, an implicitly biblical view, is "fraught with constitutional pitfalls."

With the controversy raised this year by Georgia legislators and in Hall County, where the school board wants creationist textbooks, university scientists are joining the debate to express the expectations for incoming students.

Marc Lipsitch, a microbiology researcher who wrote the Emory letter, said that some professors there wanted an even stronger statement emphasizing the damage that "third-rate science" could do to Atlanta's aspirations to be a truly international city. □

PENT...

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himself" (Phil. 2:7), building upon it their Kenotic Theory, that Knowledge was included in the "emptying." St. Paul refers to His "form," the "fashion" of a bond-servant, the laying aside of His majesty and glory, but never His knowledge. His teaching is from God. "My teaching is not mine, but his that sent me" (Jn. 7:16). "The word which ye hear is not mine, but the Father's who sent me" (Jn. 14:24).

Our Lord's Testimony

The Messiah of whom "Moses in the law, and the prophets, did write" (Jn. 1:45) is denied even the wisdom which the critics claim. They assure us that the Pentateuch was not written by Moses, but was "the result of a long historical process, the last stage of which begins with the

labors of Ezra, in the fifth century B.C." (Peak's Commentary, p. 121). We may be allowed to choose, and we prefer to trust the One who "knew all men ... and knew what was in man" (Jn. 2:24-25). And here is His testimony: Jesus knew nothing of J.E.P.R.D. and Co. (how like jeopardy it reads, or P.R.J.D.E. prejudice!), but He does know Moses, and from his very books, Exodus, Leviticus, and Deuteronomy, He quotes his words.

And again, listen to these solemn injunctions, "Did not Moses give you the law?" (Jn. 7:19); "For if ye believe Moses, ye would believe me: for he wrote of me" (Jn. 5:46); "All things must needs be fulfilled, which are written in the law of Moses ... concerning me" (Lk. 24:44).

Now listen to these concessions from the recently-published Peak's Supplement — "The rich material (of the Codes) has upset some of the epoch-making theories of Wellhausen" (p. 3). Again, "There is evidence that the Israelites in Egypt were acquainted with writing, and it is beyond dispute that alphabetical writing was in widespread use in Palestine in the days of Moses, and much earlier" (p. 4). Let us not throw overboard the pilot Moses and roam through the seas of the past with unknown pilots, or without any; Moses is still on the bridge.

O grant us light that we may see
Where error lurks in human lore,
And turn our doubting minds to
Thee,
And love Thy simple Word the
more.

Email Address:**mlmoser1@juno.com****COLYAR...**

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for righteousness to every one that believeth.

The people were now ready to hear what the Lord would say to them by Moses: "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not" (Ex. 20:20). How faithful this servant of God to his holy charge! "And the people stood afar off, and Moses drew near unto the thick darkness where God was. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold. *An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee*" (Ex. 20:21-24).

An altar of earth points straight to the Cross of Calvary. Sacrifices of burnt-offerings and of peace-offerings point to none other than the Christ of the cross of Calvary, who died for our sins and stands in resurrection glory and power as the Mediator between God and man, as it is written of Him: "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (1 Tim. 2:3-6). Thus the prophet Moses was a mighty expounder of the Law of the

Lord unto the sons of men, to the end they might see their need of a Savior.

2. The force of the Law of the Lord was thus demonstrated at Sinai. There must be one, a man, who speaks with all authority for God to men, and who intercedes with God for men. Moses was the Prophet-Priest who mediated between God and Israel at Sinai. In this role he is a pre-figuration of the Man Christ Jesus.

But the Lord spoke to Moses again. This time from the Holy of Holies, out of the tabernacle of the congregation (Lev. 1:1). The words from Sinai are unto death; the words from above the Mercy Seat are unto life eternal.

In the Book of Leviticus, Moses gave to Israel from God the law as contained in ordinances. These statutes set forth the required sacrifices as well as the manner and seasons in which they were to be offered. They all witness to the depravity of man and the Law's severity, on the one hand; and on the other, to the riches of God's grace abounding over sin unto the blessedness of the believer in Christ Jesus. Worship was given its rightful place, the first place in every life and in the life of a nation as well. Holy living was enjoyed upon God's people. Obedience to God's holy commandments, ordinances, and judgments was demanded, with the promise of rich blessings upon all who complied. In all this, Moses is a mighty expounder of the Law, by which life should be governed.

3. Moses is also an expounder of the law of the blessing and the curse. By the very nature of law — any righteous law — compliance

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One Way Satan Works

Some years ago while in a revival meeting with the Birdwell Lane Baptist church in Big Spring, Texas, I picked up a "new" version of the Parable of the Good Samaritan. This illustrates very well one of Satan's methods of work, so I thought I would include it in this issue of **The Baptist Challenge**.

The parable is written in dialogue as spoken by our black brethren in the south years ago. I hope none of our black brethren will take offense as none is intended but simply to get across the truth as presented in this illustration.

A young colored man felt he had been called to preach. So he applied for admission to the ministry and the examination proceeded.

"Can you read, Sam?" Answer: "No sir."

"Can you write?" Answer: "No sir, I can't write, but my wife she am a pow'ful good writer."

"Well, do you know your Bible?" Answer: "Yes sir, I know my Bible. I know it from lid to lid."

"What part of the Bible do you like best?" Answer: "Well, Sir, I likes de New Testament, de Book of de Parables, sir."

"And what part of the parables?" Answer: "Why I like de parables of de good Samaritan. I likes dat de best of 'em all."

"Well, Sam, tell us the parable of the Good Samaritan."

"I shore will. Once upon a time a young man went down from Jerico to Jerusalem and fell among thieves and de thorns sprung up and choked him, and he went on and didn't

have no money and he met de queen of Shebby and she gave that man a hundred pieces of silver and ten changes of raiment and he got on de Chariot and drove furiously. And while he was driving through the woods, his hair caught on a limb and he hanged dere many days and nights. Yes sir, and de raven brought food for him to eat, and water for him to drink.

"An one night while he was hanging dere, his wife Delila come along and cut off his hair and he fell on stony ground, and he went on and hid himself in a cave and it rained forty days and nights, and he went on and met a man who say 'Come in and have supper wid me,' and he said, 'No, I just married a wife and I can't come.' But he went out in de highways and byways and compelled dat man to come in and have supper wid him.

"When he came to Jerusalem he saw Jezebelle a setting up high in a winder and she saw him and laughed at him and he said, 'Throw her down out of dere,' and he said, 'throw her down some mor' and dey throwed her down seventy times seven and great was the fall thereof.

"And of the fragments dey took up twelve baskets full and now in de day of judgment, I know not whose wife she be."

Now as anyone who knows his Bible knows, this "Parable of the Good Samaritan" is a little "mixed-up," although all of it is scripture. These are different portions of scripture that have been taken from different sections of the Bible (out of context, of course) and put together in

such a way as to make it come out comical.

Satan, on the other hand, does the same way with the Bible, producing all false doctrine, but whereas this "parable" came out comical, the work of Satan comes out deadly, it kills the souls of men.

Always make sure in your reading and study of the Bible that you do not do as this colored man did, and make sure you don't mix your scriptures up in such a way as to make the scripture teach something that God didn't put there. □

PRAYER...

(Continued from page 16)

In the name of 'right to life,' we have killed abortionists. We have neglected to discipline our children and called it 'building self-esteem.'

"We have abused power and called it 'political savvy.' We've coveted our neighbors' possessions and called it 'taxes.' We've polluted the air with profanity and pornography and called it 'freedom of expression.' We've ridiculed the time-honored values of our forefathers and called it 'enlightenment.'

"Search us, O God, and know our hearts today. Try us and show us any wicked way in us. Cleanse us from every sin, and set us free.

"Guide and bless these men and women who have been sent here by the people of Kansas and who have been ordained by You to govern this great state.

"Grant them Your wisdom to rule, and may their decisions direct us to the center of Your will.

"I ask it in the Name of Your Son, the living Savior, Jesus Christ. Amen." □

Pride Rebuked

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride.

Pride of birth: "Is not this the carpenter's Son?"

Pride of wealth: "The Son of Man hath not where to lay His head."

Pride of personal appearance: "He hath no form nor comeliness."

Pride of reputation: "Made himself of no reputation."

Pride of superiority: "I am ... as one that serveth."

Pride of ability: "I can of mine own self do nothing."

Pride of will: "I see not mine own will."

Pride of resentment: "Father, forgive them."

* * *

If people read — that is good.

If people understand — that is better.

If people respond — that is best.

Seay's Sorties

By Betty Jo Seay

A terrible malady has stricken Gene! He has cleaned out his desk! He bought this desk more than thirty years ago and it has slowly filled with a lovely accumulation!

Apparently I, too, have been stricken. Fifty years of snap shots have been passed on to April to sort after I organized our "story in photographs," in a new album Gene gave me.

Could this snowball and extend to other treasures? "Lay not up for yourselves treasures upon earth," is still good advice. □

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get, but Christ Himself tells us that in the Gospels we have, not the Apostles' memory of what He said, but the Holy Ghost's recollection, and the Spirit of God never forgets. In John 16:13-14, Christ said the Holy Ghost would guide the Apostles into "*all truth*," therefore in the New Testament teaching we have the whole sphere of God's truth.

The teachings of the Apostles is more complete than that of Jesus Himself, for He says in John 16:12, "I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the spirit of truth is come, He shall guide you into all truth." While His own teaching had been partial, because of their weakness, the teachings of the Apostles, under the promised Spirit, was to take in the whole sphere of God's truth. So if we accept the authority of Christ we must accept that of the whole Bible, but we must, as already seen, accept Christ's authority.

II. On The Ground of Its Fulfilled Prophecies.

There are two classes of prophecies in the Bible. First the explicit, verbal prophecies, and second those of the types. In the first we have the definite prophecies concerning the Jews, the heathen nations and the Messiah. Taking the prophecies regarding the Messiah as an illustration, look at Isaiah 53, Micah 5:2, and Daniel 9:25-27. Many others might be named, but these will serve as an illustration. Many others might be named, but these will serve as an illustration.

In these prophecies written hundreds of years before the Messiah came, we have the most explicit statements as to

the manner and place of His birth, the manner of His reception by men, how His life would end, His resurrection and His victory succeeding His death. When made, these prophecies were exceedingly improbable, and seemingly impossible of fulfillment, but they were fulfilled to the very minutest detail of manner and place and time. How are we to account for it? Man could not have foreseen these improbable events — they lay hundreds of years ahead — but God could, and it is God who speaks through these men.

But the prophecies of the types are more remarkable still. Everything in the Old Testament — history, institutions, ceremonies — is prophetic. The high priesthood, the ordinary priesthood, the Levites, the prophets, priests and kings, are all prophecies. The Tabernacle, the brazen altar, the laver, the golden candlestick, the table of shewbread, the veil, the altar of incense, the Ark of the Covenant, the very coverings of the Tabernacle, are prophecies. In all these things as we study minutely and soberly in the light of the history of Jesus Christ and the church, we see, wrapped up in the ancient institutions ordained by God to meet an immediate purpose, prophecies of the death, atonement and resurrection of Christ, the Day of Pentecost, and the entire history of the church. We see the profoundest Christian doctrines of the New Testament clearly foreshadowed in these old institutions of the Old Testament. The only way in which we can appreciate this is to get into the book itself and study all about the sacrifices and feasts, etc., till you see the truths of the New Testament shining out in the Old.

If in studying some elementary form of life, I find a

rudimentary organ, useless now, but by the process of development to become of use in that animal's descendent, I say, back of this rudimentary organ is God, who, in the earlier animal, is preparing the life and necessities of the animal that is to come. So going back to these preparations in the Bible for the truth that is to be clearly taught at a later day, there is only one scientific way to account for them, namely, He, who knows and prepares for the end from the beginning is the author of that book.

III. On the Ground of the Unity of That Book.

This is an old argument, but a very satisfactory one. The Bible consists of sixty-six books, written by more than thirty different men, extending in the period of composition over more than 1500 years; written in three languages, all different, in many different countries, and by men on every plane of social life, from the herdsman and fisherman and cheap politician up to the king on his throne; written under all sorts of circumstances; yet in all this wonderful conglomeration we find an absolute unity of thought.

A wonderful thing about it is that this unity does not lie on the surface. On the surface there is oftentimes apparent contradiction, and the unity only comes out after deep and protracted study. More wonderful yet is the organic character of this unity; beginning in the first book and growing till you come to its culmination in the last book of the Bible. We have first the seed, then the plant, then the bud, the blossom, then the ripened fruit.

Suppose a vast building were to be erected, the stones for which were brought from the quarries in Rutland, Ver-

mont, Berea, Ohio, Kasota, Minnesota, and Middletown, Connecticut. Each stone was hewn into final shape in the quarry from which it was brought. These stones were of all varieties of shape and size, cubical, rectangular, cylindrical, etc., but when they were brought together every stone fitted into its place, and when put together there rose before you a temple absolutely perfect in every outline, with its domes, sidewalls, buttresses, arches, transepts — not a gap or flaw anywhere. How would you account for it? You would say, "Back of these individual workers in the quarries was the master-mind of the architect who planned it all, and gave to each individual worker his specifications for the work. So in this marvelous temple of God's truth which we call the Bible, whose stones have been quarried at periods of time and in places so remote from each other; but where every smallest part fits each other part; we are forced to say that back of the human hands that wrought was the Master mind that thought.

IV. On the Ground of the Immeasurable Superiority of the Teachings of the Bible To Those of Any Other and All Other Books.

It is quite fashionable in some quarters to compare the teachings of the Bible with the teachings of Zoroaster, Buddha, and Confucius, and Epicurus, and Socrates, and Marcus Aurelius Antoninus, and a number of other heathen writers. The difference between the teachings of the Bible and those of these men is found in three points.

First, the Bible has nothing in it but truth, while the others have truth mixed with error. It

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is true Socrates taught how a philosopher ought to die; he also taught how a woman of the town ought to conduct her business. Jewels there are in the teachings of these men, but (as Joseph Cook once said) "They are jewels picked out of the mud."

Second: The Bible contains *all truth*. There is not a truth to be found anywhere on moral or spiritual subjects that you can not find, in substance, within the covers of that old book. I've often, when speaking upon this subject, asked any one to bring me a single truth on moral or spiritual subjects, which, upon reflection, I could not find within the covers of this book, and no one has yet been able to do it. I've taken pains to compare some of the better teachings of infidels with those of the Bible. They indeed have jewels of thought, but they are, whether they knew it or not, stolen jewels, and stolen from the very book they ridicule.

The third point of superiority is this: the Bible contains more truth than all other books together. Get together all literature of ancient and modern times all the beautiful thoughts you can; put away all the rubbish, put all these truths you have culled from the literature of all ages into one book, and as the result, even then you will not have a book that will take the place of this one book.

This is not a large book. I hold in my hand a copy that I can carry in my vest pocket, and yet in this one little book there is more of truth than in all the books which man has produced in all the ages of history. How will you account for it? There is only one rational way. This book is not man's book, but God's book.

V. On the Ground of the History of the Book, Its Victory Over Attack.

This book has always been hated. No sooner was it given to the world than it met with the hatred of mankind, and they tried to stamp it out. Celsus by the brilliancy of his genius, Porphyry by the depth of his philosophy, but they failed. Lucian directed against it the shafts of his ridicule, Diocletian the power of the Roman Empire, but they failed. Edicts backed by all the power of the Empire were issued that every Bible should be burned, and that everyone who had a Bible should be put to death. For nineteen centuries every engine of destruction that human science, philosophy, wit, reasoning or brutality could bring to bear against a book has been brought to bear against that book to stamp it out of the world, but it has a mightier hold on the world today than ever before. If that were man's book it would have been annihilated and forgotten hundreds of years ago, but because there is in it "The hiding of God's power" though at times all the great men of the world have been against it, and only an obscure remnant for it, still it has fulfilled wonderfully the words of Christ, though not in the sense of the original prophecy: "Heaven and earth shall pass away, but my word shall not pass away."

VI. On the Ground of the Character of Those Who Accept and of Those Who Reject the Book.

Two things speak for the divinity of the Bible — the character of those who accept it, and equally, the character of those who reject it. I do not mean by this that every man who professes to believe the

book is better than every man that does not, but show us a man living an unselfish devoted life, one that without reservation has surrendered himself to the will of God, and I will show you a man who believes the Bible to be God's Word. On the other hand show me a man who rejects the divine authority of the book, and I will show you a man living a life of greed, or lust, or spiritual pride or self will.

Suppose you have a book purporting to be by a certain author, and the people best acquainted with that author say it is his, and the people least acquainted with him say it is not. Which will you believe? Now, the people best acquainted with God say the Bible is His book; those who are least acquainted with God say it is not. Which will you believe?

Furthermore, as men grow better they are more likely to accept the Bible, and as they grow worse they are more likely to reject it. We've all known men who were sinful and unbelieving, who by forsaking their sin lost their unbelief. Did any of us ever know a man who was sinful and unbelieving, who by forsaking his sin lost his faith? The nearer men live to God the more confident they are that the Bible is God's Word; the farther they get away from Him the more confident they are that it is not.

Where is the stronghold of the Bible? In the pure unselfish, happy home. Where is the stronghold of infidelity? The gambling hall, the drinking saloon and the brothel. If a man should walk into a saloon and lay a Bible down upon the bar and order a drink, we should think there was a strange incongruity in his action, but if he should lay any infidel writing upon the bar, and order a drink, we should

not feel that there was any incongruity.

VII. On the Ground of the Influence of the Book.

There is more power in that little book to save men, and purify, gladden and beautify their lives than in all other literature put together — more power to lift men up to God. A stream never rises higher than its source, and a book that has the power to lift men up to God that no other book has, must have come down from God in a way that no other book has.

I've in mind as I write, a man who was the most complete victim of strong drink I ever knew; a man of marvelous intellectual gifts, but who had been stupefied and brutalized and demonized by the power of sin, and he was an infidel. At last the light of God shone into his darkened heart, and by the power of that book he has been transformed into one of the humblest, sweetest, noblest men I know today. What other book would have done that? What other book has the power to elevate not only individuals but communities and nations that this book has?

VIII. On the Ground of the Inexhaustible Depth of the Book.

Nothing has been added to it in the 1900 years, yet a man like Bunsen, or Neander could not exhaust it by the study of a life time. George Muller read it through more than one hundred times, and said it was fresher every time he read it. Could that be true of any other book?

But more wonderful than this, not only individual men but generations of men for 1900 years have dug into it and

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given to the world thousands of volumes devoted to its exposition, and they have not reached the bottom of the quarry yet. A book that man produces, man can exhaust, but all men together have not been able to get to the bottom of this book. How are you going to account for it? Only in this way — that in this book is hidden the infinite and inexhaustible treasures of the wisdom and knowledge of God.

A brilliant Unitarian writer in trying to disprove the inspiration of the Bible says: "How irreligious to charge an infinite God with having written His whole Word in so small a book." He does not see how his argument can be turned against himself. What a testimony it is to the divinity of this book that such infinite wisdom is stored away in so small a compass.

IX. On the Ground of the Fact That as We Grow in Knowledge and Holiness We Grow Towards the Bible.

Every thoughtful person when he starts out to study the Bible finds many things with which he does not agree, but as he goes on studying and growing in likeness to God, the nearer he gets to God the nearer he gets to the Bible. The nearer he gets to God's standpoint the less and less becomes the disagreement between us and the Bible. What is the inevitable mathematical conclusion: when we get where God is, we and the Bible will meet. In other words the Bible was written from God's standpoint.

Suppose you are traveling through a forest under the conduct of an experienced and highly recommended guide. You come to a place where two roads diverge. The guide says the road to the left is the one

to take, but your own judgment passing upon the facts before it, sees clear evidence that the road to the right is the one to take. You turn and say to the guide, "I know you've had large experience in this forest, and you've come to me highly recommended, but my own judgment tells me clearly that the road to the right is the one we should take, and I must follow my own judgment. I know my reason is not infallible, but it is the best guide I have. But after you've followed the path for some distance you are obliged to stop, turn around and go back and take the path which the guide said was the right one.

After a while you come to another place where two roads diverge. Now the guide says the road to the right is the one to take, but your own judgment clearly says the one to the left is the one to take, and again you follow your own judgment with the same result as before. After you've had this experience forty or fifty times, you found yourself wrong every time, I think you would have sense enough the next time to follow the guide.

That is just my experience with the Bible. I received it at first on the authority of others. Like most all other young men, my confidence became shaken, and I came to the fork of the road more than forty times, and I followed my own reason, and in the outcome find myself wrong and the Bible right every time, and I trust that from this time on I shall have sense enough to follow the teachings of the Bible whatever my own judgment may say.

X. On the Ground of the Direct Testimony of the Holy Spirit.

We began with God and shall end with God. We began

with the testimony of the second person in the Trinity, and shall close with that of the third person of the Trinity. The Holy Spirit sets His seal in the soul of every believer to the divine authority of the Bible. It is possible to get to the place where we need no argument to prove that the Bible is God's Word. "My sheep know my voice" and God's children know His voice, and I know that the voice that speaks to me from the pages of that book is the voice of my Father. You will sometimes meet a pious old lady who tells you that she knows that the Bible is God's Word, and when you ask her for a reason for believing that it is God's Word, she can give you none. She simply says "I know it is God's Word." You say "That is mere superstition." Not at all. She is one of Christ's sheep and recognizes her shepherd's voice. She is one of God's children, and knows the voice of God. She is above argument.

Everyone can have this testimony. John 7:17 tells you how to get it. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Just surrender your will to the will of God, no matter where it carries you, and you will put yourself in such an attitude towards God that when you read the book you will recognize that the voice that speaks to you from it is the voice of the God to whom you have surrendered your will.

Some time ago, when I was speaking to our students upon how to deal with skeptics, there was in the audience a graduate of a British University who had fallen into utter skepticism. At the close of the lecture he came to me and said: "I don't wish to be discourteous, sir, but my experience contradicts everything you

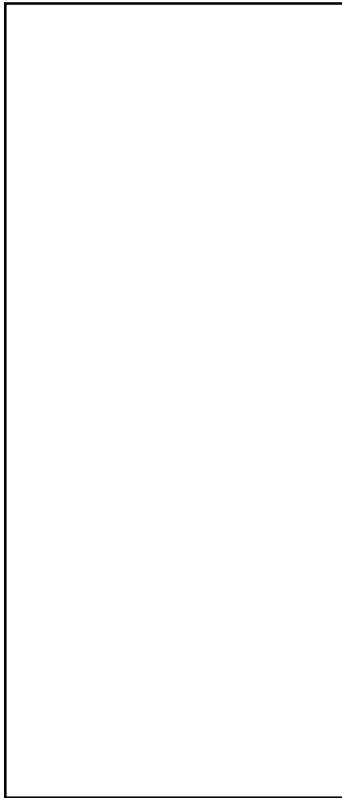
have said." I asked him if he had followed the course of action that I had suggested and not found light. He said that he had.

Stepping into another room I had a pledge written out running something as follows: "I believe there is an absolute difference between right and wrong; and I hereby take my stand upon the right, to follow it wherever it carries me. I promise earnestly to endeavor to find out what the truth is, and if I ever find that Jesus Christ is the son of God, I promise to accept Him as my Savior and confess Him before the world."

I handed the paper to the gentleman and asked him if he was willing to sign it. He answered "certainly" and did sign it. I said to him "you don't know there is not a God, and you don't know that God doesn't answer prayer. I know He does, but my knowledge cannot avail for you, but here is a possible clue to knowledge. Now you have promised to search earnestly for the truth, so you will follow this possible clue. I want you to offer a prayer like this: "Oh God, if there be any God, and thou dost answer prayer, show me whether Jesus Christ is Thy son, and if You show me He is, I will accept Him as my Savior and confess Him before the world." This he agreed to do.

I further requested that he would take the Gospel of John and read it every day, reading only a few verses at a time slowly and thoughtfully, every time before he read asking God to give him light. This he also agreed to do, but he finished by saying, "There is nothing in it." I replied "I know that." Then he went on to say it seemed just as if he had been caught up by the Niagara river

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COLYAR . . .

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yields a blessing; non-compliance yields a curse. "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord," is a cardinal duty underlying Israel's peace and prosperity. Henceforth in Israel the desecration of the Lord's sabbaths and the neglect and the defiling of His sanctuary are sure signs of love's growing cold and increasing iniquity. These in turn are certain portents of impending evil from God's hand upon His erring people.

The Law of Blessing

The law of blessing is this: "If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. And ye shall chase your en-

emies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. *For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.* And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you. *And I will walk among you, and will be your God, and ye shall be my people*" (Lev. 26:3-12).

What blessings for an obedient people. How much more could a people ask for than this? Yet, alas! how complete is man's failure. Complete obedience is not in him. This being true, the law of the blessing, with all its glowing promises, is followed directly by another law, the law of the curse.

The Law of the Curse

The Lord said by the prophet Moses: "But if ye will not hearken unto me, and will not do all these commandments: and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break, my covenant: I will do this unto you" — here follows the threat of chastisement for their disobedience, one stroke upon another, increasing with severity with each succeeding stroke of the rod, until His people are broken in pieces. The record is too long to quote in full detail here. Read it in Leviticus 26:16-39. Suffice it to say that the first chastisement seems quite severe enough: "I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and

cause sorrow of heart: and ye shall sow your seed in vain for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall fall when none pursueth you."

For the second stroke of chastening judgments the Lord says: "And if ye will not yet for all this hearken unto me, then I will punish you *seven times more* for your sins." Then the third: "I will bring *seven times more plagues* upon you according to your sins." The fifth is even worse: "Then I will walk contrary unto you also in *fury*; and I, even I, will chastise you *seven times* for your sins. And ye shall eat the flesh of your sons and the flesh of your daughters shall ye eat ... And I will scatter you among the heathen (nations, Gentiles), and will draw out a sword after you: and your land shall be desolate, and your cities waste." How obstinate are men in their sins! How devastating are the Lord's judgments! The curse of the Law is death and destruction.

All of this anticipated the then future history of Israel. All now has been fulfilled, as the world well knows. All Israel according to the flesh is scattered among the nations of the earth. Millions have been put to shameful death through the past centuries of their dispersion. The few years beginning with World War II have utterly destroyed millions more. Yet other millions more are bruised and hurt and sick and hiding for fear, and wanderers in the earth. Yet they are not utterly destroyed. The Lord says He will not utterly destroy them. One glorious day they shall be delivered, as we shall see in our next article, according to Moses the expounder of the Law. □

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and had been carried along and that before long he would be a shouting Methodist.

A short time ago I met this gentleman again and he said to me that he could not understand how he had been so blind, how he had ever listened to the reasoning which he had; that it seemed to him utterly foolish now. I replied that the Bible would explain that to him, that the "natural man receiveth not the things of the spirit of God." But now he had put himself into the right attitude towards God and His truth, everything had been made plain. That man who assured me that he was "a very peculiar man" and that methods that influenced others would not influence him. By putting himself into the right attitude towards God, got to a place where he received the direct testimony of the Holy Ghost that this Bible is God's Word, and any one else can do the same. □