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Opposition To Gambling Underscored In Scripture

Gambling issues are to be on the ballot in many states this November, including Arkansas where we have four (4) amendments to our Constitution that would permit casino gambling, lotteries, bingo, etc. in addition to the dog and horse racing along with the pari-mutuel betting that we already have.

Because of this, we thought it wise to run this article so that those who have never seen the Christian and Bible viewpoint relative to gambling might have this information before going into the polls to vote.

What is ironic in Arkansas is that nearly all of the advertising (millions & millions of dollars) placed by the gambling interests all talk about the amount of Arkansas money that is leaving the State to go to the surrounding states, and therefore, they say we need to keep Arkansas money in Arkansas. However, they never inform the voters that the owners of the horse racing track (Oaklawn) in Hot Springs lives in Missouri, and the owners of the dog racing track in West Memphis live in New England, both of which take the money

out of the state of Arkansas.

Much more could be written concerning the economic, moral and social problems that always accompany gambling, but this article looks at it from a Biblical perspective.

* * *

The letter appeared in a Mississippi newspaper under the heading, "Bible doesn't say gambling is a sin."

A man named Roger wrote of searching his Bible and concordance and finding nothing in the Scripture to say gambling is a sin. However, there were several references to the casting of lots. Why, even the disciples used that method to choose a successor to Judas.

That being so, how could one oppose gambling on moral grounds?

Easy, Joe Trull insists. Look again at the principles set forth in the Bible.

"Perhaps many Christians don't take gambling seriously because they cannot find a direct commandment against gambling and they read in the Bible that some leaders seemed to 'gamble' to determine God's will," notes Trull, professor of

Christian ethics at New Orleans Seminary.

Of course, there are plenty of economic and social reasons to oppose gambling, Trull points out — it diverts money from other legitimate businesses; it creates problem gamblers and the social costs that accompany those addictions; it negatively impacts young people; and its reality just does not live up to its promise.

However, Baptists must begin in their opposition to gambling with an examination of God's Word on the issue, Trull suggests. They must come to an understanding that the Christian way is incompatible with gambling, he says.

"Whatever else we do, Baptist people must possess a clear biblical and theological understanding of this moral issue.

"Let me say at the outset, without stuttering or stammering, that the Bible is not silent about gambling.

"While no direct command jumps out of the Bible to guide us, the moral ideals of the Scriptures clearly oppose the practice of gambling."

Trull cites several key biblical principles that should guide

Christians in their moral understanding of gambling:

- Gambling questions the sovereign rule of God over our lives. "Can anyone deny that gambling majors on greed, the fast buck, and materialism?" Trull asks.

- Gambling violates the central moral imperative of the Bible — the law of love. "Love entreats; gambling mistreats. Love strengthens; gambling weakens. Love builds up; gambling tears down. Love never fails; gambling ever fails."

- Gambling encourages covetousness and stealing. "In one sense, gambling is robbery by mutual consent. A group of people agree to play a game of chance in which one person takes what others have wagered without any exchange of goods or services. Is that not stealing?..."

- Gambling violates the biblical principles of the stewardship of possessions. Christians are called to be good stewards of all God has given them in this world and to use their resources for God's glory and human good, Trull reminds.

(See **GAMBLING** on page 24)

Guest Editorial

A Prayer For the Innocents

By William H. Perkins, Jr., Editor
Mississippi Baptist Record

When I first heard on the afternoon of Sept. 26 that the U.S. Senate failed to override President Clinton's veto of the bill that would have banned partial birth abortions, I turned in my Bible to Matt. 19:13-14.

Then I wept.

I wept for the thousands of perfectly-formed, full-term babies, who have been destroyed and are yet to be destroyed by this ghastly procedure.

A partial birth abortion is accomplished by forcibly wrenching a baby from its mother's womb, completely delivering the baby except for about an inch of the top of its head, and then killing it by piercing the skull and sucking out its brains.

As long as that tiny portion of the baby's head remains

in the birth canal, the procedure is a legal abortion and not a live birth.

That technicality means the procedure is available *throughout the full nine months of pregnancy*.

So what's the difference between partial birth abortion and first-degree murder? About one inch.

I wept for the childless couples without number who yearn for just one chance at parenthood, who would gladly adopt so many of these infants without hesitation.

Adoption served for ages as the best way to deal with "inconvenient" pregnancies, but our society has shunned this viable system in favor of the quicker, less embarrassing method of simply discarding the baby.

THE BAPTIST CHALLENGE

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43rd Annual Bible Conference Little Rock, Arkansas October 28-30

The 43rd Annual Bible Conference will be held October 28-30 at the Central Baptist Church, Little Rock, Arkansas beginning Monday evening October 28 and closing with the Wednesday evening service October 30. Meals will be provided for all of our guests.

This will be a special Conference this year with much special music. Fernando Caballero, pastor of El Messias (Messiah) Baptist Church, Bayamón, Puerto Rico will be with us for the first time along with preachers from all across the country.

For those interested in motel rates, these are the rates that have been quoted us. Motels are about 5 miles from the church.

Budgetel, (501) 225-7007, \$39.50 sgl; \$44.50 dbl.

La Quinta Inn, (501) 224-0900, \$65.00 single.

Motel 6, (501) 225-7366, \$31.99 single, \$37.99 double.

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Directions to the church: Take Exit #9 which is Hwy 10 or Cantrell Road, west off of I-430. Go west to the Harvest Food Store (on left). Turn left on Taylor Loop Road. Go about 2 miles and the church is on the left. 15601 Taylor Loop Road.

Thank God for the Christians in the crisis pregnancy movement who are working to turn around that situation.

I wept for the mothers and fathers and grandparents of those dead babies who will carry a lifetime of emotional and spiritual scars, which undoubtedly will affect their relationships with God and the people they love.


Brenda Pratt Shaefer, a substitute nurse contracted to work at a clinic that performed partial birth abortions, lasted one day at her new job.

She witnessed three partial birth abortions in that one day, describing how a young single mother, facing this crisis in her life all alone, cried out to God as she held her dead son and

pleaded with God and her child to forgive her.

I wept for the lack of conscience in our culture that excuses this infanticide as "necessary" and "unavoidable," even though the most eminent obstetricians and gynecologists in the country have publicly condemned this procedure as wholly unnecessary and potentially dangerous to the mother (see "*The Wall Street Journal*," p. A-22, Sept. 19, 1996).

Most of my tears, however, came as I prayed for the souls of those babies and asked my Savior to forgive us for allowing this modern-day Slaughter of the Innocents.

I know how He feels about the little ones. 

What Is The Meaning of Ecclesia?

We want to go patiently into what the New Testament means by the word *ekklesia* or church. We maintain that in all and every place where it is found in the New Testament, whether used of Israel in the wilderness or of the church of

the First-born in heaven or the citizens of Ephesus or of a New Testament church, it always and every where refers to an organized assembly. Its two fundamental and essential ideas are organization and assembly. We think we have good and sufficient reasons for maintaining that position. Our readers will have to be the jury to render a verdict as to whether our contention will hold. Here are our reasons for saying so. (If you want to go more fully into this matter send for a catalog from the Challenge Press).

1. Our first reason for contending that the word *ekklesia* never means anything but an organized and an assembling church is that the Lord Jesus uses the word *ekklesia* 20 times in Revelation and every time He uses it, He refers to a local organized and assembling church. Seven times He uses it in the singular in naming the seven

churches of Asia. Thirteen times He uses it in the plural referring to these seven churches and their successors. Whenever He spoke of a larger group than a local church He always used it in the plural.

2. B. H. Carroll for many years a Professor in Baylor University and later founder of the Southwestern Theological Seminary, in a newspaper controversy with W. J. McGlothlin as to the meaning of the word *ekklesia*, says: "The proposed new sense (of the word *ekklesia*) destroys the essential ideas of the old word, namely, organization and assembly, and would leave Christ without an institution, an official business body on this earth. Our Lord Himself uses the word 23 times — once in Matthew 16; twice in Matthew 18; and 20 times in Revelation. These 23 instance settle the meaning of the word."

3. Back in the days when

T. T. Eaton was the editor of the **Western Recorder**, in discussing with the "invisibleists" the meaning of the word *ekklesia* in Matthew 16:18 he gives these seven reasons for saying the church Jesus built was a local church.

(1) That is the meaning of the word "Ecclesia."

(2) That is Christ's universal usage of the word.

(3) That is the only meaning that would have been understood by the Apostles.

(4) That is the only kind of church recognized in the New Testament.

(5) That is the only kind of church to which the promise has been fulfilled.

(6) That is the only kind of church adapted to human nature.

(7) That is the only kind that is suited to preach a pure gospel.

4. Prof. H. E. Dana of Southwestern Baptist Seminary in Fort Worth in his book, "Christ's Ekklesia", page 23 says: "There were in the classical use of this term four elements pertinent to its New Testament meaning: (1) The assembly was local; (2) It was autonomous; (3) It pre-supposed definite qualifications; (4) It was conducted on democratic principles."

5. Rotheram in his translation of the Scriptures says in his appendix on page 268, in giving his reasons why he uniformly translates the word *ekklesia* by the word assembly, says: "It is well known that the Greek word for "Church" is *ekklesia*, and that *ekklesia* strictly and fully means "called-out assembly." The very fact that Mr. Rotheram uniformly translates the word *ekklesia* "assembly" throughout the New Testament is the very strongest proof possible that he thought the word *ekklesia* meant only an "organized and assembling"

body.

6. Ramsey in St. Paul the Traveler says on page 124: "The term (*ekklesia*) originally implied the assembled constituted self-governing body like a free city."

7. Harnack in his History of Dogma says the Catholic or universal idea of the church sprang up in the third century. Eusebius, Tertullian, Clement of Alexandria, Hiero, Cornelius, and Cyrian all speak of "Holy Churches:" and never of the catholic or universal church.

On page 83 of Vol. III Harnack says: "No one thought of the desperate idea of the invisible church: this would probably have brought about a lapse from pure Christianity far more rapidly than the idea of the Holy Catholic Church." Do not forget that, Scofield's idea of the invisible church is a lapse from pure Christianity. It is neither biblical nor scriptural but is a desperate idea born in the brain of a heretic and swallowed by Scofield in our day to decoy Baptists into the camp of the enemies of the only true churches, built and preserved by the Lord Jesus Himself.

8. Prof. Royal of Wake Forest University, when asked if he knew of any passage in classical Greek, where the word *ekklesia* was ever used of un-assembled or un-assembling persons, said: "I do not know of any such passage in classic Greek."

9. Joseph Cross in his book, "Coals From the Altar" says this: "We hear much of the invisible church as contra-distinguished from the church visible. Of an invisible church in this world I know nothing: the Word of God says nothing: nor can anything of the kind exist, except in the brain of a heretic. The church is a body: but what sort of a body is that which can neither be seen nor identified?"

(See **ECCLESIA** on page 22)

Back In Print *Ecclesia*

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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(See postage rates on page 8)

New Testament Church Cooperation

By the late W. Lee Rector

[Dr. Rector formerly taught at both Baylor University and Oklahoma Baptist University, and was founder and pastor of the First Orthodox Baptist Church of Ardmore, Oklahoma when he passed away in 1945.]

Cooperation of Baptist churches in missions and benevolence is definitely a New Testament doctrine. All true Baptists believe that these are taught, and that these constitute an obligation for every local Baptist church in the land. We believe that there need be no division of opinion concerning these responsibilities.

When we seek the New Testament plan of church cooperation in missions and benevolences, we come face to face with three changeless realities; to wit:

1. Local New Testament churches alone have the authority to "bind and loose," or to carry on for the Lord in His missionary and benevolent work.

2. Local New Testament churches alone are divinely appointed guardians of "the faith once delivered unto the saints."

3. And local New Testament churches alone are commissioned to evangelize in the world.

Local Churches Alone Have Authority To Act For The Lord

Local New Testament churches alone have the authority "to bind and loose," or to carry on for the Lord in His missionary and benevolent

work.

To the local church alone was authority given by the Lord to act for Him (Mt. 6:19; 18:18). The Lord thus makes the local church His authoritative spokesman. When it speaks, under the leadership of the Holy spirit, heaven is bound. This sovereignty makes it an independent body, hence it can't take orders from human agencies or institutions. Local churches are divine and sovereign, and no human agency has any authority to supplant them.

The Bible is as silent as the grave on any authority having ever been given to any other body to carry on for the Lord. If boards and committees have authority to evangelize, and to teach, as they claim, then they have authority to baptize. Since boards and committees admit that the Commission does not authorize them to baptize, then they should admit that it does not authorize them to evangelize and to teach. To assume that boards and committees are authorized by the Commission to evangelize and to teach constitutes a perversion of the truth and a betrayal of the Lord, who issued His Commission.

Local Churches Alone Are Guardians of the Faith

Since the faith is essential in the Lord's missionary work, and its safety is not secure in the hands of any human agency, the Lord made local New Testament churches the repository of the faith.

Local New Testament churches alone have been made

the guardians of "the faith once delivered to the saints."

The Bible reveals the Holy Spirit as the keeper and the Lord of the local church. "I will pray the Father and he shall give you another comforter, and he shall abide with you forever," says the Lord (Jn. 14:16). The Holy Spirit took charge of His church (Acts 2:1-4). He supplied it with the Word of God, which is the Faith (2 Tim. 3:16-17). He guides the church (Jn. 16:13); and instructs it, and supervises its labors (Rev. 2:8; 2:13, etc.). Finally, the saints of the local church are enjoined to keep the faith (Rev. 3:11). Here the Lord says, "Hold that fast which thou hast"; and again He says, "Content earnestly for the faith which was once delivered unto the saints" (Jude 3); and still again He says, "Stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). Thus, we see that God's house is the guardian of the faith. Human agencies are never made the repository and the guardians of the truth.

In the Lord's plan of missions, the proclamation and preservation of faith are basic and paramount. God moved to preserve the Faith by making His local churches, authoritative agents, the guardians of the truth.

Alone having divine authority to act for the Lord, the failure of local churches, to "hold fast" the faith, would constitute a colossal betrayal of the Lord and a tragic wrecking of His will in His house. Churches of Christ must "stand fast in the faith" — In the faith is the gospel, and the gospel alone can save. So let our churches stand guard.

Local Churches Alone Are Commissioned to Witness

Local New Testament churches alone are commis-

sioned to evangelize in the world. That the Lord made local Baptist churches responsible, and local churches alone, for witnessing for Him in the world is clearly revealed in the scriptures. Matthew 28:19 places the responsibility of evangelizing upon the local body. Acts 1:8 makes the local body responsible to the Lord, the head of the church, in its witnessing. It must work for and report to Christ.

The Lord gave the churches the Holy Spirit to stand in His stead to order and to run them in His absence. John 14:16-17, 14:26, 15:26, 16:7-13 disclose the Holy Spirit in the role of supervising the work of the Lord through His local churches. In this role, the Holy Spirit comforts, and teaches, and testifies of the Lord Jesus, and preaches, and guides into all truth. The Lord explicitly enjoins His churches to "hear what the Spirit saith to the churches" (Rev. 2:7, 11, 167, 29; 3:6, 13, 22). Thus all local churches are made responsible to the will and the way of the Holy Spirit in their missionary and benevolent work. They must look to Him for a program, and not to men.

Paul as a missionary was not chosen by cooperative churches in associated deliberations. Cooperation given him was individually initiated in the several churches involved without any conjunction in an associated capacity. Nowhere do the scriptures even hint of a "cooperation in missions" born of churches in an assembled collective relationship, or organization.

Some say that the Lord gave His churches option in the method of doing His work. How foolish! By command, He bade His churches, "hear what the Spirit says to the churches." By

(See RECTOR on page 14)

A Critic of Higher-Critics

By an Unknown Author

[I do not know the author of this article nor the title. I happen to find it filed on my computer without a title or author. How long ago the type may have been set, I don't know. -- Editor]

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 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 cannot be the work of one man, or one age. But what is there in the book which Moses could not have accomplished — Moses guided by God? Evolution is yet un-

proven, 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. Mosaica*). The critic conceives a theory, which is surmise and guess-work, 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

(See **CRITIC** on page 6)

CRITIC...

(Continued from page 5)

Ur, five centuries earlier than the Mosaic age, there was great literary activity. Hammurabi overthrew 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.

Hammurabi'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 Hammurabi 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 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 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 Omission

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 Egyptian prince, the champion of downtrodden 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 himself" Phil. 2:7 R.V.), building upon 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 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. 

America Was A Christian Nation

By Haven Bradford Gow

Much of the opposition to efforts by religious persons and groups to influence legislation regarding school prayer, abortion, homosexuality and pornography is rooted in a misguided interpretation of the First Amendment that demands a strict and total separation of Church and State. But it is clear from the statements of this nation's early government leaders that America indeed was founded on Judeo-Christian moral and religious values, and that the First Amendment was intended to preserve, protect and promote religion and religious liberty.

For example:

Abigail Adams: "A patriot

without religion in my estimation is as great a paradox as an honest man without the fear of God ... The Scriptures tell us righteousness exalteth a nation."

John Adams: "We have no government armed with power capable of contending with human passions unbridled by morality and religion ... Our Constitution was made only for a moral and religious people."

John Adams: "It is religion and morality alone which can establish the principles upon which freedom can securely stand."

John Quincy Adams: "The first and almost the only Book deserving of universal attention

is the Bible."

Samuel Adams: "Impress the minds of men with the importance of educating their little boys and girls ... in the study and practice of the exalted virtues of the Christian system."

John Jay (the first Chief Justice of the U.S. Supreme Court): "Providence has given to our people the choice of their rulers, and it is the duty as well as the privilege and interest of our Christian nation to select and prefer Christians for their rulers."

James Madison: "We have staked the future of all our political institutions upon the capacity of mankind for self-government; upon the capacity of each and all of us to govern ourselves, to control ourselves, to sustain ourselves according to the Ten Commandments of God."

George Washington: "It is impossible to rightly govern ... without God and the Bible."

Governor Morris: "Religion is the only solid basis of good morals; therefore education should teach the precepts of religion, and the duties of man towards God."


Abraham Lincoln: "The only assurance of our nation's safety is to lay our foundation in morality and religion."

Daniel Webster: "Whatever makes men good Christians, makes them good citizens."

Noah Webster: "The moral principles and precepts contained in the Scriptures ought to form the basis of all our civil institutions and laws ... All the miseries and evil which men suffer from vice, crime, ambition, injustice, oppression, slavery, and wars proceed from their despising or neglecting the precepts contained in the Bible."

Clearly, the Founding Fathers intended the First Amendment not to insulate society or the state from the influence of religion but, rather, to preserve

and protect religion and religious freedom from transgressions by the state; they understood that a society's public morality depends upon a religious foundation, and that the wholesome influence of religion on private and public morality is essential to the survival of a free and civilized society; consequently, they wanted government to champion and defend religion and religious freedom.


The First Amendment scholar **O. Carroll Arnold** rightly observes: "One would never dream of asserting that the government is neutral toward freedom of speech or the press, and it is (or at least should be) equally non-neutral toward religion and religious freedom." 

Pastor Has Special Need

To those who may not have heard yet, we wanted to share with you that Pastor and Mrs. Alan Chace's son, Brant, went to be with the Lord as a result of a drowning accident. This tragedy has left this family devastated and completely depending on the Lord to provide their needs at this time. Please pray for them and continually hold them up before the Lord.

They will also be incurring a great financial burden with the funeral expense and we ask that you consider helping them in this way if at all possible. They are precious friends to us and to many of you.

A memorial for Brant was held at Pensacola Bible College where he attended school and the funeral service was October 17 at the Penrose Baptist Church, Penrose, CO. The Chases address is: P. O. Box 246, Penrose, CO 81240.

For additional information call: Pastor Chuck Bigler, (719) 380-7812 or Pastor Brian Withrow, (719) 784-4197. 

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Are You As Committed To Family Values As The Radical Feminists and Homosexuals Are To Leftist Agendas?

Nearly every group of radical left-wingers in America is being encouraged to switch its long distance phone service to carriers who give a percentage of their phone bills to causes such as the National Gay and Lesbian Task Force, Planned Parenthood of America and the Lambda Legal Defense and Education Fund.

They are pooling their financial resources to promote their anti-family, anti-God causes. Well-known left-wing personalities such as Gloria Steinem, Ben Cohen (Ben and Jerry's), Pamela J. Maraldo) Planned Parenthood of America), and others are lending their names to solicitation letters for such companies as "Working Assets," a long distance company committed to the homosexual agenda.

Those of us who believe the nation desperately needs to return to traditional family values now have the same opportunity to unite for our cause through Lifeline.

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How To Get Missionaries To The Field Sooner

By Dr. Don Sisk

Every church supporting missionaries uses some plan of missionary support. Basically there are three plans.

1. Emotional Giving. The only time some churches give to missions is when their emotions are stirred. A missionary will come and show his slides, and the people will be emotionally stirred to give a missionary offering. Or a missionary could have a hole in his shoe or his car could break down in the parking lot, and they would be emotionally moved to help that missionary. This is what we call the "Emotional Giving" method.

2. Budget Giving. The most popular means of supporting missionaries is by "Budget Giving." Through this method, a church designates a certain percentage of its budget for missions. I suppose the most popular amount is ten percent. I am not sure how most churches arrive at this amount other than they think this is perhaps the tithe of their total giving. Most churches that give through the Budget Giving method never exceed ten percent of their total budget. There are exceptional churches that give up to fifty percent of their total budget; however, they are rare exceptions.

3. Faith-Promise Giving. In the past 30 years, many churches in the independent Baptist movement have begun to use what is commonly called "Faith-Promise Giving" for missions. This plan was popularized by Dr. Oswald Smith who, for many years, was pastor of the Peoples Church in Toronto, Canada. This church gave millions of dollars to worldwide evangelization and sent literally

hundreds of missionaries to the mission fields.

In this method of giving, every member of the church is asked to make a commitment once a year to give an amount to missions every week above his regular tithe and offerings. Envelopes are provided for all of those who make commitments, or in most cases, on the regular offering envelopes there is a place to designate a mission offering. Once the person has made a commitment, he gives that amount on a weekly basis.

Many years ago I was asked to explain Faith-Promise Giving to the leaders of a certain church. During the presentation I stated that Faith-Promise Giving was by far the best plan for supporting missionaries. A man in the group lifted his hand and asked, "Brother Sisk, do you mean we have been doing it the wrong way all these years?" I then explained that I do not believe there is a wrong way to support missionaries. Emotional Giving is not wrong; in fact, I often state, "If someone wants to get emotional right now and give me \$10,000, then two of us will be very emotional."

However, if this were the only way people gave, the missionary could not remain on the field. He would have no regular support.

Budget Giving is better than Emotional Giving for this reason: It provides a systematic plan of giving, and the missionary can receive the amount from the church on a regular basis. However, Budget Giving does limit the amount a church would give to worldwide evangeliza-

tion. Therefore, I believe that the best and most scriptural way for giving to worldwide evangelization is the Faith-Promise Giving plan.

There are several advantages to Faith-Promise Giving.

1. Personal Involvement In Missions. Faith-Promise Giving enables one to get personally involved in missions. When an individual gives, whether it be \$5 or \$500 a week, that amount goes directly into the mission treasury. From that treasury all the missionaries receive their monthly support. In this way, each individual giver has a part in all of the missionaries supported by his local church.

Each must pray and get the mind of God, then trust Him for the amount which he has committed. This increases the faith of the believer.

2. Increased Giving. Most Christians do not give above their tithe; thus, when they begin to give a Faith-Promise offering, the total income of the church immediately increases. Contrary to the popular belief of many pastors, most people do not take part of their regular tithe and offerings and give that portion to missions, but, as emphasized in the presentation of Faith-Promise Giving, they give above and beyond their regular tithes and offerings. This not only enables the church to give much more to missions but to have additional funds for its local needs.

In nearly every church where the Faith-Promise plan for giving is instituted, the general fund increases. In my own experience, I have only known of one pastor who told me that his general fund giving decreased when they began Faith-Promise Giving. And I fear, in that instance, Faith-Promise Giving may have been presented wrongly.

3. Missionaries On the Field Sooner. Another advan-

tage is churches will have much more for missions; therefore, missionaries will be able to get to the mission field sooner.

The Biblical basis for Faith-Promise Giving is found in 2 Corinthians 8 and 9. Two entire chapters are given to this subject, and it is very evident. There was an offering being taken among churches to be sent to a cause outside the local church. When we think of a cause outside the local church, usually the word "missions" comes to mind. I believe these two chapters give us the principles involved in supporting worldwide evangelization.

I can think of numerous churches that were only nominally involved in missions that are now totally involved since they instituted Faith-Promise Giving. For example, I just finished a missions conference in a good church. For years ago this church gave approximately \$30,000 to missions. At that time they gave out of their budget. Four years ago they began Faith-Promise Giving. Now their commitment for the new year is \$163,000.

Not only have their offerings increased but, according to the testimony of the pastor, their personal involvement in missions has greatly increased. The interest of the people in worldwide evangelization is obvious from the time you step into the building.

One of the things necessary to maintain a good Faith-Promise program is an annual missionary conference. Many of the churches that are involved

(See **MISSIONS** on page 10)

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MISSIONS...

(Continued from page 9)

in Faith-Promise Giving not only have their annual conference, but they have a one-day mission emphasis Sunday midway in the mission year. This is an encouragement for the people who are giving and also a chance for those who have joined the church to get involved.

Many churches that average approximately 200 in Sunday school are now giving as much as \$100,000 a year to missions. This would be impossible except for Faith-Promise Giving.

Perhaps the greatest enemy to missions which we face in our

generation is the attitude that we are doing fairly well. Many would say, "Oh, we have a good missions program in our church." However, the question we must ask ourselves is, "Are we really challenging the people to get totally involved in the work of missions that is so dear to the heart of God?" Jesus said, "Go ye into all the world, and preach the gospel to every creature." We cannot be satisfied with just doing well when we could do so much better.


Most mission organizations have directors and representatives [and pastors] who would happily come to your church, conduct a missionary confer-

ence and help start the program of Faith-Promise Giving. This would be a great blessing not only to the missionaries who would receive the support but to the people who participate and to the local church.

Philippians 4 presents a great promise to a local church. It was written to the church at Philippi, thanking them for the offering they had sent. Then there is this statement: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Evidently the church at Philippi had given so sacrificially that their giving had created a need on their part. The promise to them is, since

they had given, they could rest assured that *God would supply their need.*

Every individual Christian and every local church should desire to be recipients of such a great promise. When we are involved in doing what God wants us to do and when we are involved in giving what God wants us to give, He has promised to supply all our needs.

May God bless each of you as you ponder in your heart the Great Commission and then consider seriously what your part is and what the part of your church is in worldwide evangelization. — The Sword of the Lord. 

Her Alzheimer's Struggle Ended With A Look of Glory

By Harriett Jones

We urge our readers to continue to remember us in your prayers, for as most of you know, the Editor's wife has Alzheimer's disease also.

My mother and I had just returned from one of several visits to her doctor. We sat at the kitchen table to talk.

Her shoulders were bent, her face clouded with uncertainty as I told her the doctor had said she could no longer live alone. She did not want to leave her home, having lived there most of her 76 years.

Yet there was a look of relief in her eyes about having someone to care for her. The burden had become too heavy. She was willing to come home with me for awhile.

With the family history of Alzheimer's disease, I knew something of what the future would hold. I did not know in the midst of many tears and much sorrow there would be moments of indescribable glory.

We placed her in a Baptist

Retirement Home, knowing excellent, loving care would be provided. At first, Mother thought she was back in her college dormitory and would declare from time to time she had learned everything she needed to know and was ready to go home. Whenever I prepared to leave after a visit, she would say, "I'll go home with you."

Before she forgot how to write and read, we would receive letters written in her beautiful school-teacher's hand. Then, she forgot the names of her children. The grandchildren, who lovingly called her "Markie," became "that nice boy" or "that little girl." Even the memory of her late husband was lost to her.

For several years after entering the retirement home, she played the piano for Sunday School and sang the old songs in her sweet soprano voice. When those gifts were taken from her memory, she still responded in some way to music.

One day, noticing several pages had been torn from her

Bible, I took it home with me for safekeeping. As I turned the pages, searching for passages of Scripture which she had underlined, I came across a verse in the 21st chapter of John. On one occasion when Jesus was speaking to Peter, He said, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Puzzled, I wondered why Mother had underlined that verse. Then I knew, and my heart filled with sadness.

But as I looked at the top of that page, written in a trembling hand, were, "Trust in Jesus." My heart was lifted by this message of faith which she had left for me. Her longing for home remained, but her trust in Jesus would sustain her.

For 15 years, the cruelty of Alzheimer's gradually took away the person she had been. In her last years, she lay locked


in a fetal position, unable to move or speak.

I had prayed that, when the time came, she would not die alone. God answered my prayers, enabling us to be at her side for two days and two nights before the end came.

On the last night of her earthly life, my sister and I and our husbands sat by her bedside, singing the songs she loved so well. The kind nurses assured us our singing was welcomed and we would disturb no one.

At midnight, quietly and peacefully, she drew her last breath. I said to my sister, "Look at her face." At the age of 91, her skin was smooth and clear, but now there was a glow, a luminous, pearl-like glow, a look of glory!

Standing there in awe of this beauty, in those moments we knew she was seeing the One whom she had trusted all those long years.

At last, she was truly home. — Florida Baptist Witness. 

Book Review

["**Journey Into Truth — How A Jew Was Converted And Became A Baptist Preacher**" by Lewis Henry Salin. Available from Challenge Press, P. O. Box 25848, Little Rock, AR 72221 for \$11.50 plus postage & handling.]

This brief sketch contained in the following pages of the conversion and denominational status of a truly good and useful man will be read with interest. The author's experience will be found to contain many points in common with that of the Apostle Paul, while the arguments and considerations which settled his convictions as to the church of Christ — its character, polity, ordinances, and mission — indicate the conclusions to which any plain, unbiased reader of the New Testament, who might be ignorant of its

teachings, would come after a fair and candid investigation.

Brother Salin is a bold, independent thinker, and the exercises of his mind, as delineated in the following pages, will be helpful to others, especially those who for the first time may be especially those seeking to know the truth as it is in Jesus.

The author is no adventurer. For twenty years he has resided in the county of Owen, Kentucky near the spot where he was baptized and admitted to the ministry. In February, 1857, the Mt. Pleasant Church called on the Long Ridge Church for his ordination. He was accordingly ordained on the third Saturday in March following. With the exception of a year and a half, he has been pastor of that church from that day to this — twenty years.

On the day of his ordination he was informed that the Greenup's Fork Church had

called for his services. He accepted, and is still their beloved and honored pastor. He is a devoted and successful pastor, and a useful evangelist as well. In addition to his pastoral labors, he has held meetings with more than fifty churches and with some of them as often as three times, and added to the fellowship of the churches about fifteen hundred converts.

He is now in the full vigor of manhood. May he be spared yet many years to turn sinners from darkness into the light of God's dear Son.

A.C. CAPERTON
Editor, **Western Recorder**
Louisville, KY
October 19, 1877

When Preachers Abuse Their Calling


Preachers abuse their calling (assuming they are Holy Spirit called — not all preachers are called by the Lord) when they conform to this world (Rom. 12:2). Thus doing, they hide their lamp under a bushel and their messages become blaringly empty, and their pews embarrassingly vacant. Conforming to this world, they cannot condemn sin, and as a consequence, worldliness conquers their churches and souls go along unfed.

Preachers abuse their calling by side-tracking their job. Some are beguiled into heading up humanitarian organizations and into giving themselves over to charity and to other labors of serving the flesh. By divine appointment, the preacher's primary business is spiritual, requiring him to study, to pray, and to preach. 'Tis the business of the lay group to care for human bodies, and 'tis the business of preachers to care for human souls. As evidence of

God's frown upon preachers who sidetrack their calling, the churches pastored by such men all but die on their hands.

Preachers abuse their calling when they preach to please their flock. Imagine the hurt that must be in the Lord's heart when He sees a preacher put his ear to the ground to catch the ground-swell of sentiment among his members before he prepares his message. The preacher's business is to build sentiment by and for the Lord and not to reflect the sentiment of his flock. When preachers preach to please their flocks, they become time servers and demonstrate themselves to be nothing more than spineless, backboneless, nonentities, given to periodic brain spasms, therein demonstrating themselves to be genuine examples of brainless wonders.

Preachers abuse their calling when they dance to the ditties of the "Big Boys." To jump when headquarters speaks, and to hop when "smelling salts petticoats" nod, condemn preachers and show them up as "weak sisters."

May God give us courage in the pulpit, backbones like that attributed to Alexander A. Stephens — 'Twas said of him, "Stephens weighed 100 pounds and 98 pounds of that was backbone." 

Journey Into Truth How A Jew Was Converted and Became A Baptist Preacher

By Lewis Henry Salin

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

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

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

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Clinton Received 43.5 Million From Homosexual Lobby.

"In 1992, the Homosexual Lobby Gave Bill Clinton \$3.5 Million" is the title of a full-page advertisement which appeared in the September 10 and 13 issue of *The Washington Times*. The ad says in part: "Here's what they got for their money: Appointed over 100 open homosexuals to administrative positions; First President to push for allowing open homosexuals in the U.S. military; First President to create the position of White House liaison to homosexuals with salary paid by the American taxpayer; First President to appoint an open lesbian as federal judge; First President to celebrate 'Gay Pride' using federal (taxpayer) funds (Department of Transportation, 1993) etc." This is only a portion of the full-page ad which appeared in the *Washington Times*.

"Gay Power" Exults In Clinton's Chicago.

"He included me!" ... "He was talking about me!" These were some of the exclamations of joy from homosexual members of California's delegation, as the shuttle bus took them from the United Center back to the Hilton Hotel on Michigan Avenue after the convention had ended. They were talking about President Clinton's acceptance speech, in which he spoke of opportunity for all Americans "straight or gay" — as best anyone can remember, the first time a major party presidential

nominee has directly referred to homosexuals in a convention address. At Chicago, the homosexual community was not only out of the closet but all over the house — almost universally supportive of the President this fall. "There are over 150 gay and lesbian delegates here — about twice as many as the 82 who were in New York [at the last Democratic conclave] in '92," said Eric Bauman of Van Nuys, Calif., a leader of the Stonewall Democratic Club gay organization. "This platform speaks very clearly to civil rights treatment for people with AIDS, making a commitment to finding a cure for AIDS and funding to help with housing for people living with AIDS. And no President in our 220-year history has spoken so forcefully in opposition to discrimination against gay people. Bill Clinton's executive order ended sexual orientation as a question in security clearances and, in a second term, I can see him fighting to end discrimination against gays in employment everywhere. Right now, in 41 states, you can fire someone because he's gay." — Human Events

Elizabeth Dole Named Christian Woman of the Year.

Elizabeth Dole has been named the 1996 Christian Woman of the Year by an Irving, Texas-based evangelical organization. The president of the American Red Cross and wife of Republican presidential nominee Bob Dole received the honor on September 17 in Dallas. "The purpose of the organization is to

honor Christian women of excellence, women of faith and women esteemed among evangelical Christians across the nation," said Lucretia Hobbs, director of operations of Christian Woman of the Year Inc. "We choose one outstanding Christian woman annually who exemplifies godly character and leadership."

"Living Bible" To be Revised.

The so-called *Living Bible*, which is a very loosely handled paraphrase, has sold 40 million copies. It has been highly touted and promoted by many prominent evangelicals.

Now a new edition, a revised *Living Bible*, has been produced by a committee of 90 ecumenical "scholars." It will be sold as *The New Living Translation*. A reviewer for *The Christian News*, reports it to be "gender inclusive" and "doctrinally wrong." Usually when a "new" Bible appears, it is for one of two purposes. The number one purpose is typically financial. The number two purpose is to satisfy someone's bias. In this case, both purposes very well might be involved. It doesn't seem logical that you would come up with a good "translation" by revising a "paraphrase." When a group of "ecumenical scholars" get together, you'd best not hold your breath that they will come up with something good. We recommend you give them, their crowd and their "translation" a wide berth. In other words, steer clear; and like a watchman, urge others to do the same. — The Sword of the Lord.

Conservative Virginia Baptists Separate From Liberals.

An organization of conservative Baptists has separated from the moderate (liberal) Baptist General Association of Virginia, saying the two groups' views about the Bible aren't compatible. The split creates for the first time two Southern Baptist-affiliated groups in the same state, said Herb Hollinger, spokesman for the Nashville, Tenn.-based Southern Baptist Convention. Delegates from the Southern Baptist Conservatives of Virginia voted unanimously to form their own convention. The new state group, has 115 churches and about 50,000 members. — AP

Pastor Wins Suit Over Work On Sunday.

Western Kentucky University has been ordered to pay \$5,000 in damages plus back pay to a bivocational minister who was fired from the university's staff when he refused to work on Sundays. The Kentucky Commission on Human Rights ruled in favor of Alfred Cook, a former plumber for the university who also serves as pastor of two rural Baptist congregations. The commission further ordered the university to reinstate Cook's employment. Cook claimed he was fired from the maintenance crew after his schedule was changed to include Sunday work, which he refused to do.

Kuwaiti Official Affirms Religious Freedom.

With a Kuwaiti Christian's flight to the

United States and a Kuwaiti government statement supporting religious freedom, human rights advocates are easing back from a battle with the Middle Eastern nation — at least for now. A coalition led by more than 90 members of the U.S. Senate and House has worked to convince Kuwait's ruling family that the country's constitution must be enforced despite a Muslim court's ruling for the execution of Robert Hussein, who converted to Christianity. A coalition representative said that many on Capitol Hill appreciate Kuwait's public statement that Kuwaiti citizens will be protected in their right to practice whatever religion they choose. They feel they have accomplished their aim, the representative said. After more than a month of outcry from the West, the Kuwaiti government finally went public in Hussein's case. Justice Ministry Under-Secretary Salah Yousuf Bin Ali was quoted as saying, "Freedom of worship for all individuals had been mandated and guaranteed by the Kuwait constitution." He added that "it is the duty of authorities to provide (Hussein) with protection against any threats."

Pray For Persecuted Christians. SBC leader Richard Land says: "Approximately 100 million Christians have been martyred for their faith in Jesus Christ this century, thus making the 20th century the bloodiest in Christian history. More Christians have been murdered for their faith in this century

than the previous 19 centuries combined. More people have died for their faith in this century than [all] those who have perished in all this century's wars. ... Islamic ... radicals persecute, torture and kill Christians. In Cuba, Laos, North Korea, Red China and Vietnam, remnant Communist regimes vociferously persecute Christians. Some governments viciously ... torture and imprison [them ... or] tacitly 'allow' marauding outlaw mobs to beat and kill Christians and burn their homes and houses of worship. In Sudan, 300,000 Christians have been murdered since 1982." — CC

America's Commander in Chief and Drug Interdiction. "Since President Clinton took office, the staff of the so-called drug czar has fallen from 147 to 25. The budget for drug interdiction has been cut 19% since 1993. Federal drug case loads fell 10.3% from fiscal 1992 to fiscal 1995. Among 12- to 17-year-olds marijuana use has almost doubled since 1992. In 1995, LSD experimentation among high school seniors reached the highest level in twenty years. In the first half of 1995, cocaine-related emergency room cases were up 65% compared to the first half of 1991. Over the same period, admissions involving heroin rose 120%." (Human Events, What In the World, Vol. 20, No. 4)

China's Persecution. "Three house church leaders have been beaten to death by

Chinese police in the last three months in a fierce crackdown launched countrywide by authorities against unregistered Christians. Scores of believers have been arrested. In April alone more than 300 house churches were closed in Shanghai" (Compass Direct, What In the World, Vol. 20, No. 4).

State Departments Failure In Protecting Christians & Missionaries. After nine months of briefing by the State Department, the new ambassador to China never heard about the persecution of house church leaders. Jim Sasser, former U.S. Senator from Tennessee, learned about diplomacy, trade, persecution of Buddhists in Tibet, and even violations of women's rights." On the evening of his departure, he was stumped by a human rights delegation's request to talk about the house church movement. Sasser asked, "What is a house church?" China's house church movement is touted as the largest in the world with estimations between 80 and 100 million Christians (AFA Journal, August, 1996).

Wolf Introduces Resolution Condemning World-wide Persecution. U.S. Representative Frank Wolf has introduced a resolution in the House of Representatives to condemn the growing international problem of persecution of Christians. Similar action is expected to be taken in the Senate. "This is a problem which deserves atten-

tion," Wolf said. "In China, Sudan, Vietnam, Egypt, Pakistan, and many other countries around the world Christians are forced to endure severe persecution just because of their faith. It's time Congress speaks out. In China, which has more documented cases of Christians in jail than any other country in the world, Christians are reportedly experiencing the worst persecution since the pre-Deng period in the 1970's," Wolf said. "In Sudan black Christians from the South are captured and sold as slaves and in many Islamic countries, converting, to Christianity is punishable by death," he added.

President's Clinton Record Concerning Pornography. Convictions against pornographers are down and the \$8 billion industry is thriving since President Clinton took office. Clinton and Attorney General Janet Reno are seldom heard speaking of this as a priority in their agenda. Insight, July 22, 1996

Russian Intent To Tighten Visa Restrictions. Russian security chief Alexander Lebed has pledged to tighten visa restrictions on foreign workers and said he is "categorically against" foreign religious workers on Russian soil. (NIRR, July 22, 1996)

(See WNR on page 14)

FELLOWSHIPS AND CONFERENCES

LITTLE ROCK, AR

October 28-30, 1996, Central Baptist Church, 15601 Taylor Loop Rd., Little Rock, AR 72221, B. Lawrence Jones, Pastor.

HARRISBURG, IL

November 4-6, 1996, Bible Baptist Church, 606 W. Church St., Harrisburg, IL 62946, Art Donley, Pastor

HUMBLE, TX

January 9-10, 1997, Northway Baptist Church, 5939 Bender Rd., Humble, TX 77396, David Stone, Pastor.

WESTCLIFFE, CO

January 21-24, 1997, "Retreat In the Rockies", Wetmore Baptist Church, P. O. Box 84, Wetmore, CO 81253, (719) 784-4197, Brian Withrow Pastor.,

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

WNR...

(Continued from page 13)

"Great Church Fire Hoax." The National Council of Churches should apologize for perpetrating the "great church-fire hoax," according to Diane Knippers, president of the Institute for Religion and Democracy (IRD). In a letter to NCC General Secretary Joan Brown

Campbell, Knippers charged the NCC with creating the church story to raise money for its liberal conservative agenda, even though there is no evidence that black churches burn more frequently than white churches. The NCC has raised \$9 million, of which \$3.5 million will go to fund political advocacy on such issues as racism, economic justice, gender oppression, and homophobia. "The NCC is pushing the church arson story to justify its thesis that America is on the verge of a race war," Knippers told the *Wall Street Journal*.

"Break Down The Walls."

That's the theme for Promise Keepers rallies for 1996. PK leaders decry denominational walls (between charismatics, Catholics, evangelicals, etc.). But the Bible erects barriers between truth and error, between God's people and His enemies. God commands separation (2 Cor. 6:14-17). Nehemiah built a wall. W. B. Riley decades ago warned of "the inclusive policy" in his "Divinely Ordered Divisions" pamphlet. Jesus came not to bring peace, but division. He severely denounced false religionists of His day (Mt. 23, etc.). He did not try to unite His followers with them. Romanism and Mormonism are false religions/cults (Eph. 5:11). Satan's counterfeit "revival" of our day is actually a union for the apostasy. —CC

China Warns Against "Religious Infiltration." The Chinese government said that hostile foreign forces are using religion to undermine its socialist system and that widespread construction of temples and churches is creating a heavy economic burden. "Hostile in-

ternational forces resort to ethnic and religious issues to 'Westernize' and 'split' socialist countries and step up religious infiltration," Reuters quoted the official *People's Daily* newspaper as saying. In recent months, China has taken a stricter stand on religion after a period of relative tolerance that has permitted a substantial revival of worship around the country. In January, the government officials charged with overseeing religion in China ordered all places of worship to register with the government and said that a key aim of allowing some measure of religious freedom is to develop "young patriotic religious preachers."

Australian Territory Legalizes Euthanasia. Christian political leaders in Australia are opposing a euthanasia law that took effect in the Northern Territory July 1. Adopted by the territory's parliament in May, the law allows terminally ill patients to receive lethal injections with the consent of three doctors. The law is being challenged in the Northern Territory Supreme Court and is expected to be considered by the Australian Supreme Court.

Incarceration Rate Nearly Doubles Over Past Decade. The nation's prisons and jails held nearly 1.6 million people last year, culminating a 10-year period in which the rate of incarceration nearly doubled, the Bureau of Justice Statistics said. One of every 167 residents was behind bars last year, compared to one of every 320 in 1985.

Navy Names First Muslim Chaplain. With crescents

gleaming on his epaulets to signify his Islamic faith, the first Muslim chaplain in the U.S. Navy was welcomed into the ranks of military chaplains. Lt. j.g. Monje Malak Abd al-Muta' Ali Noel, Jr., received his chaplain's commission at a Pentagon ceremony attended by Secretary of the Navy John Dalton and Navy Chief of Chaplains, Rear Admiral Donald Muchow. His appointment comes three years after the first Muslim chaplain was commissioned in the U. S. Army.

The Oldest Profession.

Three men — a surgeon, an engineer, and a politician — were arguing about whose profession was the oldest. "Mine is," said the doctor. "Remember that Eve was carved out of Adam's rib." "Admittedly," said the engineer, "but remember that the earth was created out of chaos in six days. That obviously was an engineering job." "Yes," said the politician, "but who created the chaos?"

RECTOR...

(Continued from page 4)

command, he bade the first church, "go, and make disciples." And by example, He shows us how His missionary work is done. The church at Jerusalem — not a board or a committee — sends forth Barnabas, a good man, full of faith, and of the Holy Ghost, to preach (Acts 11:22). Remember the Holy Spirit had already entered into the church at Jerusalem to run and order its life (Acts 2:1-4). Next, the Holy Spirit leads the church at Antioch to set apart Barnabas and Saul for witnessing work, and through the church he sends them forth as missionaries of the church. Thus the Holy Spirit through the church

(See RECTOR on page 23)

To Kill Heretics

By Joseph Zacchello

The American people are very tolerant and broad-minded, therefore they are very reluctant to believe that the Roman Catholic church could still hold to its claim to have the right to kill heretics. Although admitting that it was used in the past, they wishfully think that the Roman Catholic church has renounced it and that no Catholic in America today would admit such claim still exists.

According to the teaching of the church of Rome a non-Catholic, if validly baptized is an heretic, in fact, a Protestant child, if baptized is a Roman Catholic till he reaches the use of reason and then he becomes an heretic should he adhere freely and publicly to a doctrine contrary to the dogmas of Roman Catholicism. Which means that all Protestant adults are considered Heretics and do come under the jurisdiction of the Church of Rome.

The Roman Catholic weekly of the diocese of St. Paul, Minnesota in the March 23, 1958, issue says the follow-

ing: "Catholic Infants abound in Homes of Protestants. Recent discussions on the statistics of Catholic Church membership have ignored a large — if not active — segment of those who are indeed part of the Mystical Body of Christ (the Roman Catholic Church).

"This segment includes validly baptized infants born among non-Catholics. It may be shocking to Protestants to learn that we believe their children are — at least for a time — Catholics, but such is the case. The reason is that a valid Baptism is a valid Baptism, no matter who — Catholic, Protestant, Jew or even atheist — performs it. And a baptized person is a (Roman) Catholic until he adheres freely and publicly to heresy ..." (The Wanderer.

In order to convince the American public that the Roman Catholic church of today, in twentieth-century America, still holds to this medieval claim, and would put it into operation if it had the power to do so, we have several official Roman

Catholic statements of recent date. The **TABLET** is the official Roman Catholic newspaper of the diocese of Brooklyn, the largest Catholic diocese in the United States. It carried the following statement in the November 5, 1938 issue, as an answer to a question on the use of capital punishment against heretics by the Roman Catholic church in the Middle Ages. Here is part of the statement:

"Heresy is an awful crime against God and those who start a heresy are more guilty than they who are traitors to the civil government. If the State has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of life and death over the arch-traitor to truth and Divine revelation A perfect society has the right to its existence ... and the power of capital punishment is acknowledged for every perfect society. Now ... the Catholic church is a perfect society, and as such has the right and power to take means to safeguard its existence."

Copies of the complete statement may be had also from the library of the University of Illinois.

Apart from all this, anyone who knows Roman Catholic teaching will recognize and admit immediately that this claim as enunciated above, and the reasons given therefore, are in accord with official Roman Catholic teaching.

The Roman Catholic Encyclopedia says that they (Roman Catholics) still have power to make laws and punish violators: Vol. VIII, 36. It justifies the Inquisition: Vol. VIII, 26:36. It says that they have never renounced the right to use physical force: Vol. XI, 703. It claims the right to coerce their own subjects: Vol. XI; 703; Vol. VII, 323 and it regards 'non-Catholic Christians' as rightfully belonging to

them. It considers such as heretics and schismatics (Vol. V, 686; III, 756; VII, 261; XI, 703).

"No one doubts that they (heretics) not only deserve to be severed from the church by excommunication, but they ought to be taken away from the midst of living by death ..." (Manual of Canon Law, by Cardinal Lepiecier, published in Rome in 1910 and officially endorsed by Saint Pope Pius XI.

We read also in the Syllabus of Pope Pius IX, which must be accepted under oath by all priests, just before ordination:

"The ecclesiastical power has a right to exercise its authority independent of the toleration of the civil government. The Church has the power of employing force and of exercising direct and indirect temporal power. It is necessary even in the present day that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other forms of worship" (N. 20, 24, 77).

The Official monthly of the Vatican published by the Jesuits: *La Civiltà Cattolica* of April 1, 1948, says: "The Roman Catholic Church, convinced of being the only true Church, must demand the right of freedom for herself alone, because such right can only be possessed by truth, never by error."

How will the Roman Catholic Church impose her laws against heretics (Protestants) in this free country, where our Law recognizes all religions as equal? They are going to change the Constitution, as soon as they are able to do so. Here is what they say in an official text book used at present time in Roman Catholic colleges and universities:

"But constitutions can be changed, and non-Catholics sects may decline to such a

(See **RC** on page 24)

The Bible and the Roman Church

By J. C. Macaulay

The studies in this book aroused keen interest and elicited many earnest inquiries, particularly from college students. This suggested that the chapters might be profitable to others if put in permanent form. This book presents the true differences between the Catholic Faith and other Faiths. Order from:

Challenge Press

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

\$3.95 (Plus postage & handling)

(See postage rates on page 8)

Evolution

By Charles H. Spurgeon

(At one of the memorable gatherings under "The Question Oak," a student asked Mr. Spurgeon, "Are we justified in receiving Mr. Darwin's or any other theory of evolution?" The Pastor's answer was:)

"My reply to that inquiry can best take the form of another question — Does Revelation teach us evolution? It never has struck me, and it does not strike me now, that the theory of evolution can, by any process of argument, be reconciled with the inspired record of the Creation. You remember how it is distinctly stated, again and again, that the Lord made each creature 'after his kind.' So we read, 'And God created great whales, and every, living creature that

moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.'

"And again, 'And God said, let the earth bring forth the living creature after his kind, cattle, and creeping things, and the beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good.'

"Besides, brethren, I would remind you that, after all these years in which so many people have been hunting up and down the world for 'the missing link' between animals and men, among all the monkeys that the wise men have examined, they have never discovered one who has rubbed his tail off, and ascended in the scale of creation so far as to take his place as put 'em in the pockets.

We got a bill from the funeral home. It said if we didn't make the last payment to Grandma's funeral bill, up she comes.

About your sister-in-law, she had a baby this morning. I haven't found out if it's a boy or a girl so I don't know if you are an Aunt or an Uncle.

Your cousin John fell in the whiskey vat. Some men tried to pull him out but he fought 'em off and drowned. We cremated him and he burned for three days.

Three of your friends went off the bridge in a pickup. One was driving and the other two was in the back. The driver got out. He rolled the window down and swam to safety. The other two drowned. They couldn't get the tailgate down.

Not much more news this time, not much has happened.

Love,
Dad


the equal of our brothers and sisters of the great family of mankind.

"Mr. Darwin has never been able to find the germs of an Archbishop of Canterbury in the body of a tom cat or a billy goat, and I venture to prophesy that he will never accomplish such a feat as that.

"There are abundant evidences that one creature inclines towards another in certain respects, for all are bound together in a wondrous way which indicates that they are all the product of God's creative will; but what the advocates of evolution appear to forget is, that there is nowhere to be discovered an actual chain of growth from one creature to another — there are breaks here and there, and so many missing links that the chain cannot be made complete.

"There are, naturally enough, many resemblances between them, because they have all been wrought by the one great mastermind of God, yet each one has its own peculiarities. The Books of Scripture are many, yet the Book, the Bible is one; the waves of the sea are many, yet the sea is one; and the creatures that the Lord has made are many, yet the Creation is one.

"Look at the similarity between the animal and the bird in the bat or in the flying squirrel; think of the resemblance between a bird and a fish in the flying fish; yet, nobody, surely, would venture to tell you that a fish ever grew into a bird, or that a bat ever became a butterfly or an eagle. No; they do not get out of their own spheres.

All the evolutionists in the world cannot 'improve' a mouse so that it will develop into a cat, or evolve a golden eagle out of a barn-door fowl. Even where one species very closely resembles another, there is a specialty about each which distinguishes it from all others. 


The Christian Believer And His Will

Every Christian who owns any property, belongings, bonds, stocks, cash or securities of any kind and who wishes to make the cause of Christ the beneficiary of any of these things should make a Will. This is a legal document by which a person controls the disposition of his property after death, otherwise the state will move in and dispose of it according to their prearranged plan.

A Will should be tailored to your own circumstances, and since it requires legal terms, a lawyer should be consulted. It is not necessarily a difficult matter to do.

Like salvation most people plan to make a Will but so many put it off, for certain reasons and excuses — until it is too late. If you die without a Will, the State will see that our Lord's work will not receive a penny.

A Christian Will is one where your Church is named — and other causes of Fundamental character can be named to receive a portion. It gives expression to your final and crowning desires of your heart.

Those who wish to be loyal to Christ and His Word should be careful to name your church. 

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Letter From Your Dad

Dear Kids:

I'm writing this slow cause I know you can't read fast. We don't live where we did when you left. Your mom read in the paper where the most accidents happened within 20 miles of home, so we moved. I won't be able to send you the address as the last family that lived here took the numbers with them for their next house so they won't have to change their address.

This place has a washing machine. The first day I put 4 shirts in it and pulled the chain and haven't seen 'em since.

It only rained twice this week. 3 days the first time and 4 days the second time.

The coat you wanted me to send you Aunt Sue said it would be a little too heavy to send in the mail with those heavy buttons, so we cut 'em off and

“But Thou O Man Of God”

By the late B. A. Wilson

“But thou O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness”
— 1 Tim. 6:11

I. God’s Man Is God’s Property.

He is God’s by Redemption. “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot” (1 Pet. 1:18-19). “What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God’s” (1 Cor. 6:19-20).

God’s man is not *reverend*. God’s man is not *doctor*, God’s man is not *Cardinal*. Preachers go by titles of *Reverend* and *Doctor*. The word “reverend” is only once in the Bible. “He sent redemption unto his people; he hath commanded his covenant forever; Holy and reverend is his name” (Psm. 111:9). This is in reference to God Himself and not to a preacher. *Doctor* means teacher. As Jesus sat among the doctors and asked them questions they were doctors and teachers, but not God-called preachers.

God’s man is a servant: “Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God” (Rom. 1:1).

God’s man is a bond slave. God’s man is an apostle (one

sent). One may be a teacher and be a poison teacher. Poison teachers teach poison doctrine.

Some preachers are ear ticklers: “For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4).

Some preachers are faith wreckers: “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaius and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme” (1 Tim. 1:19-20).

Some preachers are iniquity workers: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Mt. 7:21-23).

Some preachers are hope blasters: “Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain” (1 Cor. 15:12-14).

Some are preachers of contention: “The one preach Christ

of contention, not sincerely, supposing to add affliction to my bonds” (Phil. 1:16).

Some preachers are wolves: “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock” (Acts 20:29). You can know a wolf when he opens his mouth.

God’s promise to God’s man — “No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord” (Isa. 54:17).

II. The Man of God’s Textbook Is the Bible, The Word of God.

“I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears” (2 Tim. 4:1-3).

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15).

All of God’s men should read books but they should not judge the Bible by books they read, but judge the books they read by the one Book, *the Bible*.

The Bible, the man of God’s textbook, is the only book that tells a lost man his condition before God and tells how God saves the sinner. Furthermore, the man of God’s textbook tells the saved person how to live and witness to the Lord Jesus Christ.

III. The Man of God’s Message.

It is not a message about himself nor his family, neither some saint, nor some deathbed story, but Christ and Him crucified, buried and raised. O Man of God, the gospel is your message, it is always in season.

The banker and the boot black are saved exactly alike. The gospel meets the need of all men. The gospel is “Good News,” O Man of God! If you tell a man to keep the law and he knows he does not keep it, is that good news? No, but if you tell men that Jesus Christ has suffered, the just for the unjust, the godly for the ungodly, the good for the bad, the righteous for the unrighteous, all their punishment in Hell He suffered in their place, that is good news.

The gospel is God’s dynamite, O Man of God. If you want men moved toward God, use God’s dynamite, the gospel of Christ. “For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek” (Rom. 1:16).

What the gospel will do, O Man of God: “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18).

The gospel in a nut shell, O Man of God is: “For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and he rose again the third day according to the scriptures? (1 Cor. 15:3-4).

The curse is upon the man


(See **WILSON** on page 21)

“The First Thanksgiving Proclamation”

By President George Washington

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits, and to humbly implore His protection and favor, and

WHEREAS, both Houses of Congress have by their joint committee requested me to recommend to the people of the United States a day of public Thanksgiving and prayer, to be observed by acknowledging with grateful hearts the many signal favors of Almighty God, especially a form of government for their safety and happiness.

NOW, THEREFORE, I do recommend and assign Thursday, the 26th day of November next to be devoted by the people of these States to the service of that great and glorious Being Who is the beneficent Author of all the good that was, or that will be...that we may be all united in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country previous to their becoming a nation. And also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions...to render our National Government a blessing to all the people by constantly being a government of wise, just and constitutional laws, discreetly and faithfully executed and obeyed...(and) to promote the knowledge and practice of true religion and virtue, and the increase of science among us. Given under my hand at the City of New York the third day of October in the year of our Lord 1789. 

The PC Bible

The Wall Street Journal

We suppose it had to happen. Sooner or later someone was bound to notice that the Word of God isn't politically correct.

Sure enough. Out from Oxford University Press this month is a new translation of the New Testament and Psalms that purports to set things right. This “inclusive” version is intended, the introduction says, to “provide direction and sustenance to those who long for justice.”

The injustices, it seems, are legion. In case you hadn't noticed, let us reconstruct the Scriptures for you, as seen through the eyes of the six American scholars who edited this new volume. We swear on a stack of King James Bibles that we aren't making up the following:

To start with, all those “begats” favor fathers over mothers. Out they go, and whenever the wife of a biblical husband is known, the editors add her name. Out, too, are metaphors about darkness as evil and light as good, which, we are told, are offensive to people of color. Similarly, references to the blind, the deaf and the lame are insensitive to people with disabilities, and so they are changed to “those who are blind,” etc. And isn't the phrase “right hand of God” unfair to those who happen to be left handed? “Mighty” hand is more sensitive.

Language of abuse and servitude is also out. Hence,

“slaves” become “enslaved people;” and parents “guide,” not “discipline,” their children, who in turn are told to “heed,” not “obey,” their parents. References to “circumcision” are vexing, but the editors sadly concede that they can't come up with an adequate gender-free substitute.


But the big challenge comes in how to deal with God him, her, it-self. The editors' solution is to ban pronouns and keep repeating the genderless word “God.” The words “Lord” and “King” are also taboo. “Ruler” or “Sovereign” is substituted), and the patriarchal “Kingdom of God” becomes “Dominion of God.” As for God the “Father,” in this version, it's always “Father-Mother.” Satan — feminists take note — gets similar gender-free treatment.

References to Jesus pose particular problems of their own. The words “he” and “son” are permitted in mentions of Jesus' life on earth. But the pre-existent and post-crucifixion Christ gets no gender. “Master” becomes “Teacher” and the doubly offensive “Son of Man” becomes “the Human One.”

Needless to say, none of this is very poetic. It's also pretty pathetic to watch theologians waste their time worrying that a left-handed, blind, black woman might somehow think the Bible excludes her, when the main message of the text teaches exactly the opposite. Apparently the contemporary equivalent of pondering how many angels can fit on the head of a pin is to calculate the number of gender-offensive words in the Bible. The theological seminaries aren't immune to the cultural and linguistic extremism that flourishes on many university campuses these days. Where words like “freshman” are verboten.

The good news amid all this hooley is that the market for

Bibles is booming.. Also on the way this publishing season are a Bible written at a third-grade reading level for those for whom English is a second language, a senior's Bible, a Bible for women and a Bible for parents.

[I wonder what's wrong with the King James Version for those on the “third-grade reading level and for those for whom English is a second language. The KJV was the main “learn to read” book for the early schools here in the United States, and it was used for *all* levels of learning.] 


Things To Know And Avoid

1. We should know that “neglected truth becomes perverted truth” — Truth must be proclaimed in order to save it.

2. We should know that error unchallenged increases in geometrical progression — To emphasize the “positive” simply plays us into the hands of the Devil.

3. We should know that the saved are soldiers and as such they should acquit themselves like men — Manly men are fighting men.

4. We should know that a wrong method will in the end destroy a right message — Ecclesiastical methods destroy our Baptist message.

5. We should avoid ignoring the tragic consequences which come through neglecting God's truth, through yielding to cowardice, through letting evil go unchallenged, and through using ecclesiastical methods in our Baptist life. 

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Gehenna

By H. Boyce Taylor

The final abode of the wicked is Gehenna. Several things are taught in the New Testament about it.

First, *it is a prepared place*. "Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels" (Mt. 25:41). "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10). Prepared for the most depraved and dangerous prisoners — the devil and his messengers.

Second, *for a fitted people*. "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction" (Rom. 9:32). Gehenna is a specially prepared place for vessels of wrath specially fitted for perdition. The word translated destruction in Romans 9:22 is translated perdition in 1 Timothy 6:9, 2 Peter 3:7, and Revelation 17:8-11. It never means annihilation. "And they shall go forth, and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh" (Isa. 66:24). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). These teach that a part of the preparation of the lost for Hell is in their resurrected bodies. These bodies if any thing like the bodies of the saints will be flesh and

bones (Lk. 24:39). They will also be indestructible if like the saints (1 Cor. 15:53). They shall be such as to bring shame to the wicked and awake everlasting contempt and abhorring to all beholders (Isa. 66:24).

Thirdly, *Gehenna is a place where the damned are tormented by fire and brimstone by day and night forever and ever*. "And the smoke of their torment ascended up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

Fourth, *this fire will be unquenchable*. "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched" (Mk. 9:43-48). Think of it! Imperishable bodies of flesh in unquenchable fire.

Fifth, *an undying conscience*. "But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented" (Lk. 16:25). Always an accusing conscience — a worm that dieth not. A gnawing, burning conscience on the inside and unquenchable fire on the outside. No wonder God says they have

no rest day nor night forever and forever (Rev. 14:11).

Sixthly, *the wicked live in Gehenna as long as God lives*. The strongest expression in the Bible for that which never ends is "forever and ever." That expression is found twelve times in Revelation. Eight times it is used of God "who liveth forever and ever," etc. Once (22:5) it is used of the righteous. Three times it is used of the conscious suffering of the wicked (14:11; 19:3; 20:10). As long as God lives, that long will the wicked suffer.


Seventh, but some man says, I do not see any justice in that. Well, note *that the righteous in Heaven shout over God's justice in His judgments* (Rev. 19:16). They see it whether you do or not. Again, a man in one minute kills his fellowman. He goes to the prison for a life sentence. Suppose he lives 50 years. His offense was committed in one minute; he is punished over 26 million minutes for one minute's sin. That, too, for only one offense. Multiply that by an innumerable number of offenses, not against depraved man, but against Holy God, and you see that even from the viewpoint of earthly courts the wicked ought to suffer eternally (Rev. 22:11), and you will know in part the way of eternal punishment. Down here it is given to us to know only in part (1 Cor. 13:9).

Eighthly, *who goes to Gehenna?* "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). The unbeliever as well as the great sinners. How shall you escape the damnation of Gehenna, if you reject Jesus Christ, man's only Savior (Acts 4:12; Heb. 9:22)? "Believe on the

Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

There is life for a look at the crucified,

There is life at this moment for thee.

Eternal, nonforfeitable, unending non-losable life is offered thee just now, O sinner, if you but receive Christ (Jn. 1:12; 6:37; 10:27-29). 

Eight Kinds of Baptists

I. Bat Baptists. The bat draws in his wings and becomes an animal when with animals, then when it is with birds or other bats it spreads its wings and flies and is a bird. We have Baptists that can associate with the worldly crowd or the church-going crowd with equal ease — whichever crowd they happen to be with. God said, "Beware of a man when all men speak well of him."

II. Buzzard Baptists. The buzzard never comes down, only when there is a death of some animal. There are Baptists who never go to church except for funerals.

III. Crayfish Baptists. When you touch a crayfish he starts going backward. There are a lot of Baptists that will go to church as long as they can just sit and "take" or absorb all the good things, but when it comes time to work or when trouble comes, then they start backing up or cray-fishing.

IV. Bear Baptists. All summer all Mr. Bear does is eat. He stuffs himself until he is slick and fat and then at the first sign of winter he dens up somewhere and is not seen until spring. Some Baptists, after enjoying all the good summer revivals, den up at the first sign

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Predestination: A Bible Study

By Dr. John M. Drickamer

[The following article appeared in the November 6, 1995 issue of *Christian News*, an independent Lutheran publication. With only a few changes, it could have been written by a Baptist.]

Ignorance: Most Christians in America know little or nothing about the true, Biblical doctrine of predestination. Most who have heard of it hardly understand it at all. Even Lutheran pastors seldom preach or teach about it. That is a shame, for the Bible says a great deal about it for the comfort of believers.

Predestination: The only kind of predestination about which the Bible speaks is God's gracious choice or election of some to salvation. God's judgments are unsearchable and His ways are past finding out (Rom. 11:33). The Bible teaches that the election (choice) to salvation is on God's part while the rejection to damnation is on man's part. All the blessings which God gives us in time He planned to give us from eternity, for He is eternal.

Foreknowledge: God knows and chooses us before the world, that is, from eternity, in Christ — He does not merely know in advance who will believe. It is personal, not factual, knowledge.

Jer. 1:5: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee.

Amos 3:2: You only have I known of all the families. See Deut. 7:6-7.

Acts 2:23: Him being delivered by the determinate counsel and foreknowledge of God.

Rom. 8:29: For whom He did foreknow, He also did predestinate.

Rom. 11:2: God hath not cast away His people which He foreknew.

1 Cor. 8:3: If any man love God, the same is known of Him.

Gal. 4:9: Ye have known God, or rather are known of God.

2 Tim. 2:19: The Lord knoweth them that are His.

1 Pet. 1:2: Elect according to the foreknowledge of God the Father.

1 Pet. 1:20: Foreordained before the foundation of the world.

["To know before" is used in other contexts: Acts 26:5; 2 Pet. 3:17.]

Predestination: God chose (elected) us and predetermined our salvation for Christ's sake — and planned for it to be made ours by the work of the Holy Spirit bringing us to faith in Christ through the Gospel (baptism) after we have been brought to repentance through the Law.

[Editor's comments: Baptists would omit the word baptism which appears after the word "Gospel" as Baptists do not believe that baptism has anything to do with salvation but is an act of obedience after one is already saved.]

John 6:29: This is the work of God, that ye believe on Him Whom He hath sent....37: All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out....44: No man can come to Me, except the Father Which hath sent Me draw him65: Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.

John 13:18: I speak not of you all: I know whom I have chosen.

John 15:16: Ye have not chosen Me, but I have chosen you.

John 15:19: But because ye are not of the world, but I have chosen you out of the world.

Acts 4:28: Whatsoever Thy hand and Thy counsel determined before.

Rom. 8:29-30: For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

Rom. 9:11: That the purpose of God according to election might stand, not of works, but of Him that calleth.

Rom. 9:23-24: Vessels of mercy, which He had afore prepared unto glory.

Rom. 11:5-7: Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.

1 Cor. 2:7: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

Eph. 1:3-14: Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predesti-

nated us unto the adoption of children by Jesus Christ unto Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved according to His good pleasure which He hath purposed in Himself:.... being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will: In Whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation in Whom also, after that ye believed, ye were sealed with that Holy Spirit of promise.

2 Thess. 2:13-14: But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.

2 Tim. 1:9: Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

2 Tim. 2:10: Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

See Matt. 20:16; 22:14; Matt. 24:24; Mark 13:20-22

Rejection: People resist the Holy Spirit, reject the Law and the Gospel, and refuse to repent and believe.

Hos. 13:9: O Israel, thou has destroyed thyself; but in Me is thine help.

Matt. 22:37: And ye would not!

Matt. 25:34, 41: The kingdom prepared for you from the

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foundation of the world; everlasting fire prepared for the devil and his angels.

Acts 7:51: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

Acts 13:46: But seeing ye put it from you, and judge yourselves unworthy of everlasting life.

Note: God wants everyone saved: 1 Tim. 2:4; 2 Pet. 3:9!

Preservation: God keeps His elect in the faith unto everlasting life.

John 10:27-29: My sheep hear my voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand.


Phil. 1:6: Being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of Jesus Christ.

2 Tim. 1:12: I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

2 Tim. 4:18: And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom.

1 Pet. 1:4-5: To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Assurance: The above passages about election and preservation show that believers in Christ are to be comforted with the assurance of their election by God, for they would not

have become believers without God's choice and action. Especially those who are facing doubts are to be so comforted. But those who want to take comfort in carnal security — the idea that they can "get away with murder" or any other sin because of justification and/or predestination — are to be warned most severely against falling away as in 1 Cor. 10:1-13. 

WILSON...

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who preaches another gospel, "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:7-8).

IV. The Man of God's Work Is That of a Shepherd or An Overseer.

"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20:28-29).

The flock is God's not yours. You are a servant, O Man of God, to feed God's flock. O Man of God, you are a feeder. Put God's feed low and simple where God's lambs can get some of the feed. God does not say to feed my giraffes, but feed my lambs, or people. O Man of God, you are not to preach over the heads of the people, but in language simple and plain.


O Man of God, you are to be an example to the flock in doctrine, in morals, in conduct, in giving. The Man of God must be an honest man. O Man of

God, you are not to be a greedy money grabber. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10).

O Man of God be a patient man.

V. The Man of God's Reward.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (1 Thess. 2:19-20).

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). 

KINDS...

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of frost and are not seen again until spring. Or maybe they do come out for Christmas and Easter.

V. Skunk Baptists. The skunk only stirs up a stink. Enough said.

VI. Frog Baptists. A frog spends his time croaking. There are Baptists that could be a blessing to others — could win souls — but all they ever do is croak.

VII. Peckerwood Baptists. Always knocking someone or something.

VIII. Donkey Baptists. A donkey does a lot of braying, but is allergic to work. About the time you think you have him going good he balks and no amount of coaxing or talking will

get him to move. Some Baptists make a lot of noise, but when asked to do something they balk and you could set the bench afire and they would only move out of reach of the fire and let the bench burn down. 

The Right Prescription

Some 300 years ago, a statesman responsible for some world affairs couldn't sleep. His wakeful servant saw the lighted candle in his master's bedroom. Knocking softly, he entered and found the man pacing the floor. When the disturbed servant asked what he could do, the statesman shook his head.


"It is the terrific problems of the world that keep me awake. You can do nothing about them.?"

Humbly the servant asked, "Who watched over the world before you came into it?"

"Why, God, of course."

"And, sir, will God watch over the world after you have gone from it?"

"Certainly," the statesman answered.

"Then, sir, why don't you let Him watch over it just long enough for you to get some sleep?" 

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Orthodoxy and Modernism Contrasted

Lots of people do not know it but there is a very wide margin of difference between orthodoxy and modernism. The difference is so wide that we have concluded to present the following study with the hope that it may help our readers in some way or some how.

Contrasts Between Orthodoxy and Modernism

Orthodoxy is a spiritual reality while modernism is a fleshly reality.

Orthodoxy is heavenly theism while modernism is spiritual cannibalism.

Orthodoxy is whole Bible truth accepted while modernism is part Bible truth rejected.

Orthodoxy is divine truth applied to life while modernism is a fleshly interpretation of the Bible applied to life.

Orthodoxy is the heart running true while modernism is the intellect running wild.

Orthodoxy preaches the whole Bible to the whole world while modernism proclaims a part of the New Testament to the whole world.

Orthodoxy believes in the verbal inspiration of the Scriptures while modernism believes in thought-inspiration of the Scriptures.

Orthodoxy emphasizes the divine aspect of the gospel while modernism emphasizes the human aspect of the gospel.

Orthodoxy preaches salvation by the way of the cross while modernism preaches salvation by the way of culture.

Orthodoxy laments the depravity of man while modernism gloats over the goodness of man.

Orthodoxy condemns the world while modernism caters to the world.

Orthodoxy proclaims blood redemption while modernism ignores the blood atonement.

Orthodoxy challenges sinners to get right with God while modernism challenges sinners to live right before man.

Orthodoxy preaches birning in the kingdom while modernism preaches building up the kingdom.

Orthodoxy magnifies the Lord in kingdom work while modernism praises the leaders in kingdom work.

Orthodoxy glories in the cross of Christ while modernism glories in the conquests of Christians.

Orthodoxy exalts the spiritual while modernism exalts the social.

Orthodoxy clings to the old, old things while modernism caters to new things.

Orthodoxy believes in grace for salvation while modernism believes in works for salvation.

Orthodoxy glories in the Deity of Christ while modernism glories in the humanity of Christ.

Orthodoxy is humble while modernism is uppish.

Orthodoxy is theocratic while modernism is plutocratic.

Orthodoxy proclaims the depravity of the human heart while modernism magnifies the goodness of the human heart.

Orthodoxy preaches the blood gospel while modernism takes the blood out of the gospel.

Orthodoxy assumes that man is by nature bad while modernism assumes that man is by nature good.

Orthodoxy preaches the inerrancy of the Word while Modernism proclaims error to be in the Word.

Orthodoxy preaches justice

and mercy while modernism preaches mercy.

Orthodoxy denies evolution while modernism smiles upon evolution.

Orthodoxy points hearts to Calvary while modernism points hearts to culture.

Orthodoxy is pro-God while modernism is pro-good.

Orthodoxy is pro-life while modernism is pro-choice.

Orthodoxy is pro-Capital Punishment while modernism is anti-Capital Punishment.

To sum up, orthodoxy is pro-God, pro-Bible, pro-church, pro-cross, pro-blood, pro-self-denial, and pro-sacrifice, while modernism is pro-leader, pro-institution, pro-culture, pro-compromise, pro-conciliation, pro-broadmindedness, pro-human praise, pro-flesh, and pro-world.

Heavenly Admonition

The Holy Spirit, speaking through Paul, appeals to young Timothy to stand four-square by the gospel. He admonishes him to avoid profane and vain babblings; to avoid opposition of science falsely so-called; to preach the Word; and to be faithful in the ministry of the Lord.

Why these admonitions? The answer is not hard to find. Science falsely so-called is this-worldly, not heavenly; it is vain intellectualism, not true spirituality; it betrays the gospel message of the Bible; it denies the fall of man; it denies the depravity of the human heart; it denies the necessity of the cross; it denies the fact of blood-cleansing; and it belittles everything that is truly and essentially Christian.

The Baptist Challenge stands on orthodoxy. We believe the Bible is true, we believe its standards are perfect; we believe that Christ actually

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ECCLESIA...

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A body is an organism, occupying space and having a definite locality. A mere aggregation is not a body: there must be organization as well. A heap of heads, hands, feet and other members would not make a body: they must be united in a system, each in its proper place and pervaded by a common life. So a collection of stones, bricks and timber would not be a house: the material must be built up together, in artistic order, adapted to utility. So a mass of roots, trunks and branches would not be a vine or a tree: the several parts must be developed according to the laws of nature from the same seed and nourished by the same sap."

10. Bishop Hort, one of the publishers of the Westcott and Hort Greek Testament, whose scholarship and ability certainly can not be called in question, confesses the "necessity of finding some other than etymological, grammatical or historical grounds" on which to prove the universal church. That means it can not be proved by the word ekklesia nor by the grammatical construction of New Testament Greek nor by the historical use of the word ekklesia in New Testament days. Where does Mr. Hort say then that the idea of a universal church came from? He says the idea of a universal church came from away this side of the New Testament from the theology of uninspired men. Note what he says. He says that the idea of a universal church is not "the proper origin of ekklesia:" that it is not traceable to "current usage:" that the word ekklesia is always limited by Paul himself to a local organization which has a "corresponding unity of its own;" "each is a body of Christ and a sanctuary of God."

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ECCLESIA...

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By each he means each local church. Again he says: Paul uniformly speaks of the individual church "as a body of Christ" (1 Cor. 12:27), "a virgin" (2 Cor. 11:2), "a temple" (1 Cor. 3:16).

In Ephesians 2:2 he refers to the Ephesian church as "a holy temple." In Colossians 3:15 he calls the Colossian church "called in a body" "Christian Ekklesia."

Mr. Hort's testimony that Paul's use of the word ekklesia in Ephesians and Colossians is to the local church at Ephesus and Colosse is especially convincing because Scofield and all the balance of the universal church heretics go to Ephesians and Colossians to substantiate their heretical teachings. Again Mr. Hort argues that in breaking down the wall of partition between Jew and Gentile and alien classes of all sorts, the local church is the chief, if not the only agency through which this change is manifest.

11. Jesse B. Thomas in his book, "Church and Kingdom," calls attention to the fact that in John 2:19-21 Jesus calls His own body a temple. This involved both local and visible tangibility (2 Pet. 1:16; 1 Jn. 1:1). So building Matthew 16:18. All these allusions, according to Mr. Thomas point irresistibly to a concrete organism. In Ephesians 2:21 the local church is spoken of as "all the building" "fitly framed" refers to the local church as a building and "fitly joined and compacted" as a body. The first in 2:21 and the latter in 4:16.

12. Alexander Campbell said in Christian Baptism, pg. 214: "Ekklesia literally signifies an assembly called out from others and is used among the Greeks, particularly the Athenians, for their popular assemblies, summoned by their chief

magistrates and in which none but citizens had a right to sit. By inherent power it may be applied to any body of men called out and assembled in one place. If it ever loses the idea of calling out and assembling, it loses its principal features and its primitive use."


13. David Lipscombe in Gospel Advocate, Oct. 28, 1926: "There is not the shadow of any universal church in the New Testament, nor is there the representation of a tangible church or of one that may be reached and associated with, save the local church." Again in the same article, Mr. Lipscombe says: "Just so, when speaking of things common to all churches, we say the church is the body of Christ, not meaning that all the churches are consolidated to make one body, but that each and every church is the body of Christ in its locality and what is common to all is affirmed of the church as of one body. This style of speech is common. This can be its only meaning. There is no development of the church of Christ in the world save in the local church."

Paul uses this same general language of the church being the body of Christ to the church at Corinth that he does to the Colossians, Ephesians and others: "Ye are the body of Christ and members in particular." The church at Rome, the church at Ephesus, at Colosse, each was just as much "the body of Christ and members in particular" as the church at Corinth. The church at Jerusalem was a complete body of Christ before another church was established. It lost none of its completeness when other churches were planted. And every other church was as complete within itself as was this church at Jerusalem. Each church was in itself a complete body of Christ, without any reference to any other

church or churches in existence.

God has given to us the local church as the only manifestation of His body. It is the only body ordained or recognized by God as acceptable to Him. It is the "pillar and ground of the truth." It is "the body of Christ." The body of which He is the head. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:15-16).

Let us sum up a little.

The word church was used by the Master 23 times and always meant a local church. Mr. Hort of the Westcott-Hort New Testament, admits that Paul never used it of anything but a local church. Scholars testify that ekklesia was never used in classic Greek except of an assembled or assembling body. The two essential ideas in the word ekklesia are assembly and organization. Every illustration of a church in the New Testament, such as temple or house or body, makes the veriest of nonsense, if it is not assembled and organized. The etymology of the word ekklesia makes it of necessity a local church. The grammatical construction of the passages where used can not be twisted to mean anything but a local church. Both Hort and Harnack testify that historically the word ekklesia was never used of anything but a local church, until long after the close of the New Testament. So you are on safe ground, when you say that the church, which as the body of Christ, is always a local Baptist Church. 

RECTOR...

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witnesses through Saul and Barnabas unto the sons of men. That's the New Testament order, and such order must stand — none have the right to do violence to this *order of doing things*. Finally, the Acts of the apostles are replete with missionary endeavors initiated by the Holy Spirit through churches of the living God.

Local churches must follow the New Testament pattern of missionary endeavor if "the faith" is preserved. A failure to do so jeopardizes the faith, the Word of God. *A wrong method will in the end destroy a right message*. Churches, following the New Testament way of doing missionary work, ever refuse to shame the Holy Spirit's leadership in the house of God. They look to Him for, and walk with Him in, the Lord's program. Doing the Lord's work the Holy Spirit's way, they preserve local church sovereignty and independence. If programs are initiated by boards or committees for local churches, then church authority is ignored and church democracy is destroyed.

Baptist democracy is divine theocracy openly and prayerfully arrived at (Acts 1:24). Thus every Baptist church must openly and publicly seek the Lord's way of doing His will by turning to the Holy Spirit, who stands in the churches of God in the stead of the Lord Jesus, the head and the founder. *Accordingly, every missionary program the Lord fosters is born in a local church body, the abiding place of the Holy Spirit.*

There is ample room in the Scriptures for cooperation by New Testament churches, but all such cooperation must be initiated by the Holy Spirit.

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RECTOR...

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within them. The Holy Spirit thus did His work, and marvelously so, during the early days of the Lord's churches, and He can do the same work marvelously today, if given a chance, a bunch of spiritual dumbbells, full embodiment of carnal asininity notwithstanding to the contrary.

Board or committee missions outrage God and wreck His gospel work. A program initiated outside of local churches flouts the wisdom of the Lord, affronts the ministry and office of the Holy Spirit, promotes fleshly ecclesiasticisms, builds man-made machines, blacklists independent pastors and churches, cracks denominational whips over the heads of the faithful, and racketeers upon denominational loyalty.

The New Testament method of church cooperation is through and by local churches out to the world, under the leadership of the Holy Spirit. Thus all churches should keep step with Him as the superintendent of the Lord's missionary and benevolent work in His churches. To say that such a program would not be practical is to indict the wisdom of God, and to discount the work of grace in His churches. 

GAMBLING...

(Continued from page 1)

"Gambling is wrong because it encourages pleasure and profit at the loss and pain of other people. The evening news may tell the story of one winner, but it has no time to recount the thousands of suicides, broken homes, embezzled funds, thefts, frauds, and addictions that are a part of the story of every lottery and casino. Those who suffer most from gambling are the poor."

Gambling also is poor stew-

ardship because gamblers are losers, Trull adds. The odds of flipping "heads" on a coin 20 times in a row (one in 524,288) is better than the odds of winning the Florida lottery (one in 13,983,820), he points out.

● Gambling depreciates the value of honest work. "The honest worker produces goods and services; the gambler, if he or she wins at all, brings home someone else's money," the New Orleans Seminary professor states.


● Gambling destroys Christian influence. "Christian influence should be exerted in positive ways to build up community life in which the young and weak are protected, not exploited. As salt and light, believers are to use moral persuasion and legitimate power to influence public policy for the common good. The Christian who gambles is part of the problem, rather than part of the solution."

● Gambling corrupts the God-ordained purpose of the state. God's purpose is for the state to establish justice, Trull says. Indeed, the apostle Paul described the role of government as "God's servant for your good," the professor adds. "The apostle could not imagine God approving any state which uses a basic human weakness (gambling) as a means for collecting taxes, becomes the sponsor and promoter of a swindle which always pays back less than people have put in, and becomes so entangled with the income received from the victims that it must promote gambling to keep the revenues coming in."

Trull acknowledges a person does not have to be a Christian to find good reason to oppose gambling. The economic and social costs of the practice are staggering enough. But he also notes when the principles and values of the Bible


are added to the mix, Christians should have little trouble determining what their stance on the headline issue should be.

"Seen in the light of biblical principles, gambling is personally selfish, morally irresponsible, and socially destructive," Trull said.

"Yes, the Bible does speak against gambling. Read the Word of God and you will discover precepts, principles, (and) models ... that call every disciple of Christ to a life incompatible with gambling." -- The Baptist Record 

ORTHO...

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saves; we believe the Holy Spirit actually recreates; we believe that the Word of God is changeless and eternal; we believe that salvation is everlasting; and we believe that the soul committing itself to the Lord Jesus Christ need have no fear. We share with Paul his testimony to young Timothy when he says, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We likewise share with him the further testimony of the Holy Spirit when he says, "If God be for us who can be against us?" -- Adapted 

Bible's Influence

A man in Ireland, who came in contact with a Bible colporteur, at first repulsed him. Finally he was persuaded to take a Bible and later he said: "I read a wee bit out of the New Testament every day, and I pray to God every night and morning." When asked if it helped him to read God's Word and to pray, he answered: "Indade it does. When I go to do anything wrong, I just say to myself, 'Pat, you'll be talking to God tonight.' That keeps me from doing it!"

RC...

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point that the political proscription of them may become feasible and expedient. What protection would they have against a Catholic State ... years hence the United States may become overwhelmingly Catholic and may then restrict the freedom of non-Catholic denominations" (State and Church by Mons. John A. Ryan, professor of Moral Theology at the Catholic University America Available at any Roman Catholic book store).

Dear friend, remember that ours is the best country on account of the many freedoms we enjoy. It is a fact that only in those countries where people are at liberty to read and interpret the Bible is there real freedom for everyone. If we continue to study the Holy Scriptures, and if we ask others, especially our Roman Catholic friends, to read the Word of God, it will be the best safeguard against the loss of freedom for Christians. "And ye shall know the truth, and the truth shall make you free" (Jn. 8:32). 