

# the Baptist CHALLENGE

a voice of independent Baptists

ISSN 8756-9612

VOL. XXXVI, No. 10

October 1996

WHOLE NO. 422

## *How Should A Christian Vote In The Upcoming Elections?*

By Jerry D. Locke, Pastor  
Lake Worth Baptist Church, Fort Worth, TX

Does God care whether Christians vote or not? Does it make any difference to Him?

Christians should vote. In God's estimation His people are the salt and light of the world wherever they live. If Christians who are Americans are to exert any influence in our nation we must do so through all available means and one of them is the voting process.

And like in any other activity, it is likely Christians will vote differently from people who do not know and love God. We are *"in the world, but not of the world."*

My intent is not to tell you for *whom* you should vote, but rather help you know *how* you should vote.

### **1. Vote Seriously And Soberly**

It is a **Privilege** to vote in a free election! If you ask the average American, "Are you registered to vote," ninety-five percent will say, "Yes." The fact is, only sixty percent of Americans are reg-

istered to vote. It is likely only fifty percent of registered voters will vote in the upcoming presidential election. That means only a third of those who could vote will exercise their right to vote.

A tremendous **Price** was paid so we could vote. The fifty-six courageous men who signed the Declaration of Independence gave birth to a new nation and the freedom to vote, but suffered great loss. Five were captured by the British and tortured before they died. Twelve had their homes, from Rhode Island to Charleston, sacked, looted, occupied by the enemy, or burned. Two lost their sons in the army. One had two sons captured. Nine of the fifty-six died in the war, from its hardships or from its bullets. John Quincy Adams said, "Posterity — you will never know how much it has cost my generation to preserve your freedom. I hope you will make good use of it." In 1776 Thomas Payne said, "What we obtain too cheaply, we esteem too lightly; it is dearness only that gives ev-

erything its value. Heaven knows how to put a price upon its goods, and it would be strange indeed if so celestial an article as freedom should not be highly rated."

What a **Power** you use when you vote. Someone might ask, "Just one vote? How can just one vote be important?" That is exactly how elections are won or lost. In 1948, Lyndon B. Johnson was elected to the U.S. Senate by 87 votes out of 988,295 votes cast in 6,000 precincts. That figures out to 1/69th of a vote per precinct! In 1960, John F. Kennedy defeated Richard M. Nixon by 113,000 votes. That was about one half vote per precinct, nationwide! Everett Hale said, "I am only one, but I am one. I cannot do everything, but I can do something. What I can do, I should do and, with the help of God, I will do."

What a **Prayer** should be on our lips as Christians vote! We should be offering prayers of thanksgiving for this country. We should be offering prayers of confession of how

we have failed God. We should be offering prayers seeking guidance and healing.

And indeed, what a **Punishment** faces a people who refuse to vote, or who put the wrong man in public office, or who do not uphold and follow those who lead us in righteous ways. *"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me"* (Ex. 20:5). Someone has sadly noted, "Every country gets the kind of government it deserves."

### **2. Vote Sensibly And Studiously**

Don't check your brain before you go into the voting booth. Before you go to that booth read, listen, call, contact issue groups to check positions of the people for whom you are considering.

Cast your vote based on **Principles not Parties**. Voting

(See **VOTE** on page 24)

## The Messiahship of Sun Myung Moon -- Part 3

By Demas Brubacher

[This article is Part 3 and the last of an article written by Dr. Demas Brubacher in 1986. The first two articles appeared previously in The Baptist Challenge.]

### C. Third Adam

The third Messiah must come to fulfill and finish the work that Jesus failed to complete as the second Messiah. As a man He must come from the bottom of human misery, from a poor nation, and lift up humanity to a position of being direct children of God. He must put together the Kingdom of heaven here on earth (p. 141). He will be the son of Man in the flesh, coming as the third Adam. He will take a bride and fulfill the role of True Parents. True ancestry

from God will be established on earth. It is not surprising then, that on July 1, 1982, Moon married 2,075 couples at Madison Square Gardens in New York, and on October 16, 1982, he married 5,800 couples in Seoul, Korea. While not self-acclaimed as this third Messiah, he sure is acting like it! In this new Christianity, Christians must fulfill both the wishes of the Messiah and the wishes of God. They must elevate themselves to the position of Messiah and literally save the world by bringing unity between God and humanity on earth.

Spiritually we are identified with God through the new birth — when we give our heart and soul to Him. However, we also need the rebirth of the body. When Messiah

returns we will be given the power to be reborn in the body. "Each person needs this physical rebirth before going to the spirit world" (pg. 150). This is accomplished by joining together in love and marriage first in the spirit rebirth, and secondly as True Parents in matrimony that is sanctioned by God. The result is happy homes, happy societies, happy countries, and a happy world that is united with God love and harmony.

Moon spends considerable time in his writings relating his own qualifications for being the Messiah. He no doubt believes that he is God's messiah for this age. He says, "I know that God sent me here to America. The future of the entire world hinges on America. Somebody must come to America and stop God from leaving. America must be God's champion. I committed my fortune, my family, and my entire life to America" (pgs. 97-98). Through his marriages, families, and unification movements, he intends to bring salvation, love, and peace and harmony to the world — usher in the Kingdom of heaven on earth! While Hell is the sinful actions of men on earth, Heaven is the "world of the heart where all my trust and unite with one another in love" (pg. 110).

### IV. The Misrepresentation of God's Messiah

*"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"* (Isa. 8:20).

**GOD** — He is the creator of the world. He is not that creation but it is separate from it. God is not the author of sin and He is not worried or grieved over the events on earth. He is totally sovereign

and does not need humankind for joy or fulfillment. He is complete within Himself. He sent the Messiah to vindicate His holiness. His justice demanded that sin be judged and paid for. While judgment was demanded, mercy rejoiced over it and salvation was also accomplished for God's elect. The great decrees of God were ordained from before creation and were not last minute adjustments dictated by a God who was frustrated by a fallen archangel and a sinful pair of humans on earth.

**JESUS** — He is very God and a full member of the trinity of the Godhead. He is eternal, co-equal, co-essence, and having all the attributes of God the Father. He has always been the eternal Son of God and did not become such.

Jesus came to this earth, born of the virgin Mary, sinless because of the sinless holy seed planted in the womb of Mary by the Holy Spirit. He was totally God and Man on earth

As the incarnate Son of God He was totally successful in the mission He had on earth. He did all He came to do and died saying, "It is finished." He lived a perfect life; kept the entire law of Moses in every point; died a vicarious death on the cross; paid for our sins by the shedding of His precious blood; was buried guaranteeing total forgiveness and forgetting of sin; and arose triumphant over sin, death, Hell, and the grave in His resurrection. By this action, He who became sin for us and bore the curse of our sins, granted unto us eternal justification, sanctification, and glorification. He is alive, seated at the right hand of the Father in heaven. He grants eternal

(See **MOON** on page 24)

## THE BAPTIST CHALLENGE

(USPS 547-400)

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

Periodicals Postage Paid at Little Rock, Arkansas

Published Monthly Subscription: Free By Request

POSTMASTER: Send address changes to  
The Baptist Challenge, P. O. Box 25848, Little Rock, Arkansas 72221-5848

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

### SUBSCRIPTION POLICY

Since **The Baptist Challenge** has no subscription cost, it is being printed as a mission project of the Central Baptist Church of Little Rock, Arkansas. Contributions are appreciated from those who would like to help defray the cost of its publishing. We request that each reader furnish us with a change of address when moving in order to save us the cost of \$.50 charged us by the Post Office. If we receive a Change of Address form from the Post Office, your name will automatically be dropped from our mailing list.

## Is Bodily Healing In The Atonement?

The late Nick Michalinos  
Austin Avenue Baptist  
Church  
Pasadena, Texas

Bro. Nick Michalinos passed away August 2, 1996 following a heart attack. The funeral was conducted by Bro. Leland Lanier with, according to reports, between 1,300 and 1,500 present. Following his death I received the following article with this note attached:

"Bro. Nick put his last correction on this article Friday, August 2, and that very evening he went home to be with the Lord. I will miss him ... because he was not only my father but my beloved pastor as well. See you soon, DADDY!"

**QUESTION:** Do you believe that bodily healing was provided for us in the death of Christ on the cross?

**ANSWER:** I do not believe the Bible teaches that healing of the body was included in the redemptive work of Christ on the cross. However, through the gospel which reveals the truth that "Christ died for our sins ... was buried ... and was raised again the third day" (1 Cor. 15:3, 4), we are assured that every true believer is promised in the future complete freedom from all diseases and bodily affliction in the ultimate sense, just as he will in a future day be free

from physical death, but none of these things are promised to us in this life, only in the "life to come" (Mk. 10:30).

In this life as children and heirs of God, we have only "the earnest (down payment) of our inheritance" (Eph. 1:14), while "in the life to come" we will receive the fullness of our inheritance as the children of God (1 Pet. 1:4; Rom. 8:17, 21). It will be at that time we are promised there will be no more "tears ... death ... sorrow ... pain; for the former things are passed away" (Rev. 21:4).

In this life, without exception, whether great or small, God's people still experience sicknesses of all kinds. The young preacher Timothy had to take a little wine as medication for his "stomach's sake and thine often infirmities" (1 Tim. 5:23). A dear "brother and companion in labor, and fellow soldier" with the Apostle Paul, "was sick nigh (near) death," and this almost fatal sickness was brought about "because for the work of Christ" (Phil. 2:27, 30). Paul had to leave another brother named Trophimus in a place called Miletum because he was too ill to travel with him (2 Tim. 4:20). Paul himself fell victim to a devastating body ailment he had to live with (2 Cor. 12:7). There are others, of course, as each of us can testify as we make contact with our fellowman and witness sicknesses and diseases on every hand. Even those misguided preachers who claim 1 Peter 2:24 as a sure promise for bodily healing, find themselves on sick beds and under the surgeon's scalpel to their embarrassment. Naming them will not benefit anyone, so we will refrain.

With these truths in mind, we want to look at 1 Peter 2:24 where we read, "by whose stripes ye were healed." The Greek word here for "stripes"

means a "wound" or "bruise." The wounding or bruising mentioned here is "not referring to Christ's scourging, but is figurative of the bruise or stroke of Divine justice administered vicariously on Him on the cross" (W. E. Vine). There is no mention of bodily illness or bodily healing in the context of 1 Peter 2:24.

These same words are found in the Old Testament in Isaiah 53:5 where descriptive language is once again used to picture our Savior hanging on the cross suffering the "bruising" at the hand of the Father (Isa. 53:10). It is written that "Christ died for our sins" (1 Cor. 15:3), but nowhere do we read Christ died for our sicknesses.

Does God heal today? Surely He does, but promised healing of the body is not found in the redemptive merits of Calvary compared with salvation from the penalty of sin as found at the cross. It is error to teach that it is. The "healing" (1 Pet. 3:24; Isa. 53:5) provided by Christ's death on the cross for the penitent believer is of a spiritual nature within man and is not pertaining to the body. The "healing" is actually life-giving because the lost are said to be "dead in trespasses and sins" (Eph. 2:1; Jn. 5:24; 6:53; 2 Cor. 5:14) and cut-off from the life of God (Eph. 2:18).

The Holy Spirit uses Isaiah to describe Judah and Jerusalem in their woeful backslidden condition before the Lord as "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores" (Isa. 1:5, 6). There is nothing pertaining to the physical body here, for it was God's way of figuratively de-

scribing the condition of a sin-laden, sin-sick kingdom. If this drastic sick condition was remedied by their repentance, then the word "healing" would be appropriate to use, just as the word "healed" is used in 1 Peter 2:24 to show that a spiritually sin-sick soul has been healed and made healthy because of the death ("stripes" — "bruising") of Christ on the cross and faith in Him as Savior.

David cried out to the Lord, "heal my soul; for I have sinned against thee" (Psm. 41:4). Here is an earnest plea for a soul needing healing. We have no difficulty understanding this. Hosea the prophet writes concerning Ephraim and the house of Judah regarding their whoredoms and pride, "When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb: yet could he not heal you, nor cure you of your wound" (Hos. 5:13). Here "sickness" and "wound" are descriptive of a heart attitude problem that needed to be cured and healed. The point we make here with these scripture references is that words found in the bible like "sickness" "wounds," "bruises," "healing," "cures," etc., do not always relate to the physical

(See **QUIZ** on page 5)

**TELEPHONE**  
(214) 755-7777

**E-MAIL ADDRESS:**  
mlmoser1@juno.com

# Discoveries Indicate Ancient, Worldwide Flood

By Stephen Caesar

One of the most popular myths of our day is that the flood of Noah, as described in the Book of Genesis, never occurred. It is commonly dismissed as an ancient legend based on a large but local flood that took place in ancient Babylonia. However, in the past century scientific discoveries have proved that a worldwide flood did indeed occur in ancient times. One major proof of the Genesis Flood is the fact that fossils, which are everywhere, are formed only when a dead animal is rapidly covered with water. Animal carcasses cannot become fossilized unless a sudden, massive rush of water deposits a layer of mud and silt over them. In their book **Fossils**, three secular geologists, F.H.T. Rhodes, H.S. Zimm, and P.R. Shaffer, pointed out:

"To become fossilized, a plant or animal must ... be buried quickly to prevent decay and must be undisturbed throughout the long process.<sup>1</sup>

Similarly, Robert Bakker, Ph.D., in his book **The Dinosaur Heresies**, points out that "Big bones, such as those of the dinosaurs, required big floods of mud to over them ..."<sup>2</sup> The same goes for small creatures as well. Regarding huge beds of fossilized herring discovered in California, the January 9, 1959 issue of **Science** magazine commented: "The numbers of fossils may be so great as to suggest abnormal conditions, possibly a catastrophe of some sort."<sup>3</sup>

Fossil evidence of a catastrophic flood is found everywhere. In his book **Men and**

**Dinosaurs**, Edwin Colbert describes "a most remarkable dinosaurian graveyard in which there were literally scores of skeletons, one on top of another and interlaced with one another. It would appear that some local catastrophe had overtaken these dinosaurs, so that they all died together and were buried together."<sup>4</sup>

This "local catastrophe" has left traces all over the world, and is always a gigantic *movement of water*. Scientist L. B. Halstead, in his book **The Search for the Past** writes:

"Storms that lash the coast, causing rivers to overflow and flood lowlands, are times when animals are caught up, swept to their depths and buried by sands and musts. ... There is another major environment in which animals may be preserved and that is in caves. Although caves develop in upland areas, if the seas flow over the areas faster than the rate of erosion, the cave systems may be buried. The remains within them may be preserved...."<sup>5</sup>

Likewise, **National Geographic** noted that many scientists now admit that the mass extinctions which left behind these large numbers of fossils were caused by "environmental changes wrought by rapid tectonic, oceanic, and climatic fluctuations."<sup>6</sup> This is in startling agreement with Genesis 7:11, which states: "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." The article went on to report that

by studying fossilized conodonts (extinct marine creatures), Willi Ziegler and Charles Sandberg of the US Geological Survey have found unmistakable evidence of the Flood:

"Ziegler and Sandberg's conodont analysis indicates great swings of sea level around the time of the extinction. They see shallow-water conodonts suddenly appearing in deep-sea rocks. They argue that storms, and perhaps tsunamis, ravaged the planet, washing near-shore life out to sea. In Nevada, which was then deepwater terrain, Sandberg has found huge boulders of coastal rocks that were apparently ripped seaward."<sup>7</sup>

These scientists, who don't believe the Bible to be the infallible Word of God, have had to admit, based on the geological evidence, that a massively destructive, planet-wide flood truly occurred a great many centuries ago. There is no longer any need for them, and for all Bible-rejecters, to cling to that myth that the Genesis Flood story is just an ancient fable. If they won't believe the Bible, let them believe the scientific evidence.

For more evidence of Scripture, write to Bible Proof Ministries, 5 Depot St., Merrimack, NH 03054. □

<sup>1</sup>Henry Morris, **The King of Creation**, C.L.P. Publishers, San Diego, 1980, p. 151.

<sup>2</sup>Robert T. Bakker, **The Dinosaur Heresies**, William Morrow Inc., New York, 1986,

p. 45.

<sup>3</sup>Morris, **Scientific Creationism**, Gen. Ed., Master Books, El Cajon, CA, 1974, pp. 97-98.

<sup>4</sup>Edwin Colbert, **Men and Dinosaurs**, E.P. Dutton, New York, 1968, p. 141.

<sup>5</sup>L.B. Halstead, **The Search for the Past**, Doubleday & Co., Garden City, NY, 1982, p. 41.

<sup>6</sup>**National Geographic**, June 1989, p. 667.

<sup>7</sup>**Ibid.**, p. 684.

---

## A Politically Incorrect Answer

By Gene Seay

Last week a man and his wife that we know well, came down from Anchorage on business. They rang us up and invited us out to dinner at the Chinese restaurant. Of course we accepted.

During dinner the topic of tele-marketing came up. It seems that one can hardly ever sit down to supper but that the phone rings and someone on the line wants to sell us a magazine subscription, or something else that we do not want, or wants us to donate to some supposed charity that is probably just a scam.

At suppertime I am like a dog with a bone. I become dangerous if a stranger disturbs me while I am eating. I am always happy for friends to call me at any time, suppertime or otherwise, but I get annoyed when I have to

(See SEAY on page 5)

## Difference Between Clinton and Dole

**Parade Magazine**, September 8, 1996 had the following article:

**Question:** *In your opinion, what would be the major difference between a second Clinton term and a Dole Administration?*

**Answer:** The single difference would be how they fill vacancies on the U.S. Supreme Court. Right now, the court is in delicate balance, with three conservative justices (Chief Justice William Rehnquist, 71, Antonin Scalia, 60, and Clarence Thomas, 48); four holding the middle ground

(See **COURT** on page 22)

### QUIZ . . .

(Continued from page 3)

body but can be spiritual and moral in nature.

Such is the case with regard to the verse under consideration (1 Pet. 2:24). You will not find physical healing in this verse nor in the context. The healing here has to do with the fact that on the basis of the substitutionary work of Christ, dead spirits are made alive (Eph. 2:1), the guilty are forgiven (Acts 13:38), hearts of stone become hearts of flesh (Ezk. 36:26), corrupt hearts are purified (Acts 15:9), and there is peace between God and the believer (Col. 1:20). What a precious healing brought about by the Great Physician.

One verse that is often misused to teach that the death of Christ provides bodily healing for saints is found in Matthew 8:17 where the con-

text tells of Christ casting out demons and healing the sick, and then the words, "Himself took our infirmities, and bare our sicknesses." He "took" and "bare" the griefs and sickness of His people by healing all that came to Him during His personal ministry on earth, but did not do so on the cross. "He bare our sins in his own body on the tree" (1 Pet. 2:24), He "died for our sins" (1 Cor. 15:3), "the Lord hath laid on him the iniquity (not sickness) of us all" (Isa. 53:6). □

### SEAY . . .

(Continued from page 4)

sit and try to explain to some stranger on the other end of the line why I will not buy or contribute. They feel safe, knowing that I cannot reach them, and argue on as though I must have or contribute to whatever it is they are trying to sell, while all the time my supper is getting cold.

Our friend, the husband of the couple, told us of an incident that recently happened at their home. True to form the phone rang while he was eating supper and he answered it. A woman on the other end of the line identified herself as belonging to a woman's organization. She said that she was taking a poll on the subject of domestic violence, and wondered if his wife was at home. He was not a little annoyed and without hesitation he answer, "Yes, she is at home, but she is not allowed to use the phone."

He said that there was a deathly silence on the other end of the line. The poor woman was probably in shock. He listened for a few seconds, and when the woman did not answer he hung up the phone and got back to eating his supper. He said that he half expected the police to

come to his door, but they never did. Of course we all had a big laugh. Served the old biddy right.

Indeed there is a problem of domestic violence in our society, and it has to be dealt with when it happens, but there are too many feminists out there that think they can form a vigilante group and take it upon themselves to ride shotgun on society and stick their noses into everyone's business.

A man that writes a column for a well-known magazine said that the problem with this country is just plain silliness. I agree. The insistence on all this "politically correct" language is one example. My mother was crippled, and she referred to herself as such, and she never took offense if someone used that term. If one today refers to someone that is crippled as a cripple he is liable to be drawn and quartered. One must use the term "disabled," but for goodness sake do not use the term "disabled person." One must use the term "person that is disabled." One must not say that he is sympathetic with some unfortunate person, because "they do not want sympathy." No one is ever incapacitated in either body or mind. He or she is "physically or mentally challenged." One can hardly carry on a conversation any more for fear of saying something that is "politically incorrect." The matter of political correctness is a lot of silly people making a ridiculous play on words.

I know that there are a lot of people, even among those that call themselves Christians, that will disagree with me, and even castigate me for what I have said, but I will stand by it. "Even so, come Lord Jesus," and rescue us from all this silliness. □

## Your Invitation To Attend the 43rd Annual Bible Conference

### October 28-30

Central Baptist church  
15601 Taylor Loop  
Little Rock, AR 72221

Phone:  
1 (800) 594-4876

# The Truth About Halloween

By Robert McCurry

Excited children masquerading as witches, ghosts, goblins, demons, and other grotesque characters skipping through the neighborhood knocking on doors chanting "trick or treat" while holding out a sack in which one is to drop a piece of candy or other goodies ... the party at school, or church, or Sunday School where they bob for apples, tell fortunes, or go through "haunted houses" ... decorations of jack-o-lanterns, witches on brooms, and black cats with arched backs ... It's "Halloween" — one of the strangest days of the year.

Are Halloween activities really just the simple, innocent holiday fun most people believe them to be? Where did this holiday originate? Why is this holiday celebrated?

History provides the answers. Though it was the Roman Catholic Church who designated the October 31st date as Allhallow's Eve or "eve of the holy one's day," in prelude to their November 1st All Saints' Day, it was earlier pagan peoples who gave the annual holiday the sinister meaning and traditions it still holds.

"The American celebration rests upon Scottish and Irish folk customs which can be traced in direct line from pre-Christian times. Although Halloween has become a night of rollicking fun, superstitious spells, and eerie games which people take only half seriously, its beginnings were quite otherwise. The earliest Halloween celebrations were held by the Druids in honor of Samhain, Lord of the dead, whose festival fell on Novem-

ber, 1."<sup>1</sup>

"It was a Druidic belief that on the eve of this festival, Saman (Samhain), Lord of the death, called together the wicked souls (spirits) that within the past 12 months had been condemned to inhabit the bodies of animals."<sup>2</sup>

"The Druids, an order of priests in ancient Gaul and Britain, believed that on Halloween, ghosts, spirits, fairies, witches, and elves came out to harm people. They thought the cat was sacred and believed that cats had once been human beings but were changed as a punishment for evil deeds. From these Druidic beliefs come the present-day use of witches, ghosts, and cats in Halloween festivities."<sup>3</sup>

Halloween "was the night for the universal walking about of all sorts of spirits, fairies, and ghosts, all of whom had liberty on that night."<sup>4</sup>

The pagans believed that on one night of the year the souls of the dead returned to their original homes. "There was a prevailing belief among all nations that at death the souls of good men were taken possession of by good spirits and carried to paradise, but the souls of wicked men were left to wander in the space between the earth and moon, or consigned to the unseen world. These wandering spirits were in the habit of haunting the living ... But there were means by which these ghosts might be exorcised."<sup>5</sup>

To exorcise these ghosts, that is, to free yourself from their supposed evil sway, you would have to set our food — give the demons a treat — and provide shelter for them

during the night. If they were satisfied with your treat, it was believed they would leave you in peace. If food and shelter were not provided, or if they were not satisfied, these spirits, it was believed, would "trick" you by casting an evil spell on you and causing havoc.

## Trick or Treat

"The modern custom of "Trick-or-Treat" began in Ireland hundreds of years ago. A group of farmers went from house to house begging food for the village Halloween festivities in the name of their ancient gods. Good luck was promised to generous donors, and threats were made against those who would not give."<sup>6</sup>

Thus these ancient pagan traditions continue today as youngsters, masquerading as ghosts, skeletons and demons go "trick-or-treating" — begging in a sense for food while promising to refrain from evil deeds.

## October 31

"It was the Celts who chose the date of October 31 as their New Year's Eve and who originally intended it as a celebration of everything wicked, evil and dead. Also during their celebration they would gather around a community bonfire and offer as sacrifices their animals, their crops, and sometimes themselves. And wearing costumes made from the heads and skins of other animals, they would also tell one another's fortunes for the coming year."<sup>7</sup>

"The celebration remained much the same after the Romans conquered the Celts around 43 A.D. The Romans did, however, add a ceremony honoring their goddess of fruit and trees and thus the asso-

ciation with apples and the custom of bobbing for them."<sup>8</sup>

## Jack-o'-lantern

The apparently harmless lighted pumpkin face or "jack-o'-lantern is an ancient symbol of a damned soul. "jack-o'-lanterns were named for a man called Jack, who could not enter heaven or hell. As a result, he was doomed to wander in darkness with his lantern until Judgment Day."<sup>9</sup>

"Fearful of spooks . . . folks began hollowing out turnips and pumpkins and placing lighted candles inside to scare evil spirits from the house."<sup>10</sup>

## Halloween "Christianized"

Since Halloween is unmistakably pagan in its origin and practice, how did the professing church come to accept and keep such a day?

Again, history provides the answer.

Ever since the time of Constantine — who made Catholicism the state religion — the Roman emperors realized how essential it was to have a unified empire, where as many as possible would be of one mind. The civil and religious leaders saw how important it was for the sake of unity to allow only one religion within the Roman domain.

A stringent state policy was implemented to force all non-Christians to accept the state religion. The condition for "conversion," of course, made it easy for the pagan population of Rome and elsewhere to "accept" "Christianity." Since "acceptance" of "Christianity" was made simple, refusal was made difficult. This plan resulted in large numbers of the heathen popu-

(See **WEEN** on page 22)

# Scotfield's Untrue "Church"

By S. E. Anderson

The New Scofield Reference Bible speaks of a "true" church as distinguished from visible and local churches. It also insists that the Holy Spirit "formed" the church on the Day of Pentecost, fifty days after Christ's resurrection, but

**I. Christ Built His Church**, as He said. "I will build my church" (Mt. 16:18).

A church is an assembly, or congregation, of baptized believers who work and meet *together* in order to worship and obey the Father, Son, and Holy Spirit. She can exist without her own separate edifice, or building.

The church which Christ built was not built in a day. It was a process rather than

an event. It consisted of individuals who were saved, baptized, and taught to obey Christ who called them to Himself. She was a group of believers called out from the world and united with Christ as leader.

The church, as the body of Christ, would do the same kind of work that Christ did — teaching, preaching, and healing (Mt. 4:23).

The twelve disciples, with Christ as their Head, Leader, and Shepherd (*poimen*, pastor, Jn. 10:11, 14), did real church work in Judea, Galilee, and Samaria. They preached the gospel, baptized converts and taught them, and healed the sick. They cast out demons, comforted the sorrowing, and ministered to people's needs, even as true and real churches

do now.

The membership list of the first church Christ built is emphasized by being recorded four times: Matthew 10:2-4; Mark. 3:14-19; Luke 6:13-16; Acts 1:13. The Twelve were the foundation of the first church (1 Cor. 12:28; Eph. 2:20), placed in the church by Christ, the chief cornerstone (Jn. 15:16).

"I will build" (*oikodomeso*) is future tense. Christ is still building His churches. Acts 9:31 tells of churches in Judea, Galilee, and Samaria which were still being built, or edified (*oikodomoumene*). The same word for "building" is used of the church at Corinth (1 Cor. 14:3, 5, 12, 26). The Corinthian church needed *continuous* building, as all churches do. The church at Ephesus likewise was continually being built (Eph. 4:12, 16, 29). Those churches had started long before, but their building continued.

Parents say, "We are going to build Johnny's health." A pastor says of his new charge, "I am going to build a mission-giving church." A lawyer says, "I will build a good case." All those mean that they will continue to build *what they had previously started*. So with Christ in Matthew 16:18.

The four Gospels reveal that Christian believers, before Pentecost, had the soul-saving gospel; converts were baptized and had the Lord's Supper; they were instructed in church truths, obeying Christ, being ordained by Him, and were organized enough for their needs. They had programs for evangelism, missions, teaching, healing, and counseling; they had divine power to heal the sick and to raise the dead; they had the Holy Spirit; they had prayer

and business meetings; they were "*added unto*," and they had Christ as their Head. The first New Testament church was very much alive.

An amateur taxidermist saw an owl in a barber shop. "Look at that owl," he said; "its eyes are off color; its neck is too short; its feet are crooked; whoever stuffed ..." Then the owl turned its head and winked at the barber!

Even so today, many are parroting Scotfield's mistake by saying, "The church could not begin until Pentecost." It did and it started well.

*No verse* says the church began at Pentecost. No verse says the Holy Spirit "formed" her. Was Scotfield evasive, or naive, or what, in substituting "formed" for "built"? Christ said that He Himself would build the church. Why not believe *Him*? Who would trust a physician, druggist, or banker who juggled words to support a pet theory? (I have used Scotfield Bibles nearly fifty years and plan to continue. Most of the notes are good, but not all.)

When Christ said, "I will build my church," He did not say it had not then been started.

**II. Christ was the Head of His church**, as He said.

He told His disciples, "One is your Master, even Christ, and all ye are brethren ... for one is your Master, even Christ" (Mt. 23:8, 10). So, already in the Gospels, He was "head over all things to the church" (Eph. 1:22), and He was already "head of the body, the church" (Col. 1:18).

Surely the church could be as real a church with Christ the Head physically present, as with Him absent and the

(See **CHURCH** on page 8)

## The First Baptist

By S. E. Anderson

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

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

\$4.95 Plus Postage  
(See Postage Rates on page 12)

**CHURCH . . .**

(Continued from page 7)

Holy Spirit invisibly present.

The word, "shepherd," means pastor, and Christ was the only perfect pastor any church ever had. Why refuse the best example of *church* our world has ever known? Why ignore the church in the four Gospels as our model? Why not believe *what Christ said and did*?

**III. Christ was in the New Testament, as He said.**

"This is my blood of the new testament," He said, In Matthew 26:28.

The four Gospels are *not* in the Old Testament as Scofield intimated in his notes on Exodus 19:1 and Acts 2:1. Not one verse says that Pentecost began a new era or dispensation, or any change in church activities. In fact the Greek New Testament does not mention "church" in Acts until 5:11.

Scofield has far too many dubious "pivotal" passages —

Matthew 11:28; 13:3; 16:20,21; Acts 2:1 — all in questionable places. Far better are these: "The *beginning* of the gospel of Jesus Christ, the Son of God" (Mk. 1:1). "For all the prophets and the law prophesied until John" (Mt. 11:13). "The law and the prophets were until John" (Lk. 16:16). "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). "That word (gospel) ... after the baptism which John preached" (Acts 10:37). "When John had first preached, before his (Christ's) coming ..." (Acts 13:24).

Notice that John the Baptist *did* preach the New Testament, saving gospel (Lk. 1:69, 77; 3:18). The "kingdom" John preached was the same from Matthew 3:2 to Acts 28:31. Of the multitudes who received that spiritual kingdom, nearly all were Jews; yet John's gospel included Gentiles also (Jn. 1:29).

John the Baptist was filled with the Holy Spirit (Lk. 1:15); he saw multitudes converted and baptized (Mt. 3:5, 6); he

was 100% *Christian* (Jn. 1:15; 3:30); he was fully endorsed by Christ (Lk. 7:24-30) and by the apostles (Acts 1:21); he was as much a Christian as Stephen. All that makes him the first Christian martyr. He was *in* the New Testament dispensation. So was Christ in the days of His flesh whatever some dispensationalists may say.

Those who argue endlessly that the Christian era did not begin until Pentecost thereby rob us of precious Christian church truth in four of the most important books in the Bible. What a loss — a needless tragedy.

**IV. Christ saved sinners in the four Gospels, as He said.**

Scofield's note on page 987 suggests that the four Gospels had only a group of "Jewish disciples" but that the Epistles have the "regenerate" — as though no one was regenerated in the Gospels, with the Savior there!!

One dispensationalist wrote, "If the church was started prior to the cross, it has no Savior." Incredible! Christ came to save people from their sins (Mt. 1:21). He *did* save multitudes (Lk. 7:47-50; 19:9, 10; 23:43; Jn. 3:16, 17; 4:1, 2; 12:47; 1 Tim. 1:15).

Nearly every man buys his first car, and his first house, "on time" or with a contract for future payments. The first New Testament converts, manifested by their immersion, trusted in Christ's future death and resurrection for the full payment of their salvation. Proof texts are abundant.

Some dispensationalists speak of "The rapture of the church," meaning all those saved since Pentecost. What about those saved — and

who died — before Pentecost? And does any verse mention "church" in connection with the Second Coming of Christ? All *believers*, including all those in the kingdom, will be caught up with Christ, even though they have failed to join a real church.

**V. Christ Endorsed John the Baptist, as He said.**

John was the greatest (Mt. 11:11-14; Lk. 7:24-30; 20:4-6).

John baptized Christ, witnessed by the Father and Holy Spirit (Mt. 3:13-17). What greater honor could any Christian have?

John prepared people, as the Twelve, for Christ (Jn. 1:35-45; Acts 1:21).

Scofield erred on page 1009 in saying it is the "Messiah's earthly kingdom" that the Baptist came to announce (Mt. 3:2; 11:11). Not so; he proclaimed a spiritual kingdom — the same kingdom mentioned twenty-six times after the resurrection of Christ. Why should one repent for a kingdom 2000 years away? Jesus said about the poor in spirit, "Theirs *is* the kingdom of heaven" (Mt. 5:3). He also told us to seek the kingdom *now* (Mt. 6:33). He said the kingdom had already come (Mt. 12:28), and that it should be preached in all the world (Mt. 24:14). Paul preached it everywhere (Acts 19:8; 28:31).

Christ refused an earthly kingdom offered to Him by "a great multitude" of about 5,000 men (Jn. 6:1-15). He said His kingdom was "not of this world" (Jn. 18:36). From the first, He came to die for sins and to rise again. That act of redemption He portrayed and promised in His baptism (Mt. 3:13-17); 1 Cor.

(See **CHURCH** on page 9)

## The First Church

By S. E. Anderson

"A careful study of this book would put iron into the blood of Baptists, and a prayerful reading of it would win friends and influence people for the Baptist position" — Dr. Faris D. Whitesell, 30 years professor at Northern Baptist Theological Seminary.

A thorough review of the New Testament church — Its origin, nature, and purpose. Order from:

**Challenge Press**

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

**\$4.95 Plus Postage & Handling**

(See postage rates on page 12)

**CHURCH . . .**

(Continued from page 8)

15:1-4; 1 Pet.3:21). He never shifted from a kingdom to a cross, as Scofield indicated (pg. 1021).

The kingdom preached from Matthew 3:2 to Acts 28:31 was the spiritual realm with Christ as King. Every saved person, obeying Christ, is in that kingdom. The repentant thief on the cross entered it then and there. The Ethiopian entered it the moment he believed, before his baptism.

That kingdom is similar to the so-called "true, invisible, universal" church of Scofield. If he had stayed with his definition of "church" on page 1021 (*assembly ... gathering of people*), if he had let the church *be* the church, if he had defined the kingdom correctly — then less confusion would follow. Christ did not say, "I will build two churches."

Every saved person is in the kingdom, before and without joining a church — which he ought to join. The smaller church(es) and the larger kingdom are like concentric circles, with Christ at the center of each. The New Testament age has only one kingdom but many churches (tools of the kingdom).

Since the churches are "built upon the foundation of the apostles and prophets" (1 Cor. 12:28; Eph. 2:20; 3:5), then John the Baptist as a prophet (Lk. 7:28; 20:6) was part of the foundation of the churches).

It seems that the antipathy of European theologians toward Baptists has resulted in downgrading John the Baptist. Whatever the cause, it is time we learned and followed Christ's high respect for the first Christian.

**VI. Christ Baptizes Believers In the Holy Spirit, as He said.**

"For John truly baptized *in* water; but ye shall be baptized *in* the Holy Spirit not many days from now," said Jesus in Acts 1:5.

The King James translators were anti-immersionists which explains their use of "with water" and "with the Holy Spirit" instead of *in* as in the Greek.

Six places identify Christ as our baptizer *in* the Spirit (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16). In *no* verse is it said that the Holy Spirit baptizes anyone.

In ten places Scofield said the Holy Spirit baptizes each believer into "the body of Christ" (pages 157, 987, 1016, 1162, 1163, 1174, 1244, 1272, 1275, 1324). In each case, Scofieldians are confused by the King James version of 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body ..." A better version is "For indeed *we were all brought into one body by baptism*, in the one spirit, whether we are Jews or Greeks ..."

The latter version fits the facts well. It was by immersion that 3,000 converts were "added unto" the church in Acts 2:41-47. The same baptism initiated the Corinthian Christians into their church (Acts 18:8). A convert cannot rightly join a church before, or without, baptism. Baptism, with its required evidences of conversion, is the last thing one needs to do in order to become a member of a church.

In New Testament times, before the sprinkling heresy began, baptism was the pivotal step whereby converts left their old lives and entered the new fellowship of churches. *Then* it was not disputed, de-

nied, or delayed; it was obeyed promptly after conversion (Acts 2:41; 8:12, 38; 9:18; 10:48; 16:15, 33; 18:8). An unbaptized convert was disobedient; baptism was and is the *first* obligation of a new believer.

Anti-immersionists minimize baptism, contrary to Scripture. The one word, "baptized," describes the *entire work of Christ* and of John the Baptist in many places — John 1:25-27, 31, 33; 3:22, 23, 26; 4:1, 2; 10:40; Acts 10:37; 13:24. Why? Because *baptism portrays the gospel*, the death, burial, and resurrection of Christ (1 Cor. 15:1-4; Rom. 6:4; Col. 2:12). In the light of the above sixteen clear verses, it is easy to see water baptism in 1 Corinthians 12:13; Galatians 3:27; Romans 6:3, and Ephesians 4:5.

Those who reject immersion place themselves with the Pharisees and lawyers who "rejected the counsel of God against themselves, being not baptized by him" (Lk. 7:30) John's baptism was equated with the counsel of God which means His purpose, or will. Yet some dispensationalists dare to downgrade baptism to a mere optional ritual. No wonder they refuse to recognize it in 1 Corinthians 12:13.

The one body (1 Cor. 12:13) is the one church at Corinth, *for it was a body*. The "body" metaphor is used for the Corinthian church eighteen times from verses 12 to 27. As a body it met regularly "on the first day of the week" (1 Cor. 5:4; 10:16, 17; 11:17, 18, 20, 33; 14:23, 26; 16:1, 2). An imaginary, invisible, universal church *cannot meet*, and never will meet. Therefore, Scofield's "true" church *cannot be a BODY*, any more than bricks scattered all over a city can be a building.

The abuse and misuse of 1 Corinthians 12:13, is too much like the Mormons' use of 15:29 in baptizing for the dead. In each case, confusing doctrine, like an inverted pyramid, is built on one obscure or difficult verse.

1 Corinthians 12:13 cannot refer to Pentecost, for neither Paul nor the Corinthians were there (4:15). Never is it said the Holy Spirit baptizes anyone. It is Christ who built His church. He baptizes believers *in* the Spirit.

Some dispensationalists downgrade Christ (p. 1162) by denying Him as Builder and Baptizer. They wrongly emphasize the Holy Spirit above Christ in Acts, but the names of the Father (with pronouns) in Acts number 275, of Christ 248, and of the Holy Spirit 57. The Holy Spirit inspired it that way.

**VII. Christ Built Real Churches, as He said.**

The only adjective used for a New Testament church in this age is the one Christ used — "I will build *my* church." That makes it a new, true church. The one He led, doing real church work in Palestine, was a true church. So was each of the churches in "all Judea and Galilee and Samaria" (Acts 9:31), many of which could well have been started when Christ's first church won converts in many localities, baptized them and taught them, *all before Pentecost*. Why not? Would a missionary now leave his converts without organizing them for continued work and worship? No, nor would Christ — or Paul.

Scofield imagined an invisible, universal, non-assembling, and hence non-functioning,

(See **CHURCH** on page 10)

## FELLOWSHIPS AND CONFERENCES

### SIoux FALLS, SD

September 30-October 2, 1966, Empire Baptist Temple, 412 S. Hawthorne, Sioux Falls, SD 57104, Ron Tottingham, Pastor.

\* \* \*

### FORT WORTH, TX

October 7-9, 1996, Pastors School, Lake Worth Baptist Church, 4445 Hodgkins Rd., Ft. Worth, TX 76135, Jerry D. Locke, Pastor

\* \* \*

### LITTLE ROCK, AR

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

\* \* \*

### LEXINGTON, KY

October 28-30, 1996, Bryan Station Baptist Church, 3175 Briar Hill Rd., Lexington, KY 40516, Al Gormley, Pastor.

\* \* \*

### HARRISBURG, IL

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

## Is There A Human Chameleon In the White House?

The chameleon is said to have no color of its own. It takes its color from what it may be standing on. It is black or white, according as it may be standing on black or white. It may be a dull drab or red or brown or green or gray in quick successions. It is sadly true there are people who change their moral or religious state as readily as the chameleon its color.

At church they have as much religion as anybody. But it is different when they get home. They are as ready for any kind of company as an actor is to change his clothes. They find it easy to nod their heads approvingly with the majority, as a hen-pecked husband does. Whether or not they are at a theater on Sunday, or in prayer-meeting, it makes no difference to them.

They can adjust themselves to the amen corner or a cabaret. They are temperance men when they happen to be with that crowd. But they can drink with the best of them if the wind happens to be from

(See **LIZARD** on page 22)

### CHURCH . . .

(Continued from page 9)

non-company of believers to be "the true church" (pp. 1162, 1299, 1324). Then, are visible churches not true churches/ (We know that a church may have unsaved members in her — look at Judas, but she can still be a real church. Scofield referred to his "true church" in thirty-eight New Testament passages.)

The emphasis on an imaginary "church" gives comfort to irresponsible, lazy and

useless Christians who refuse to join and support real churches. Their excuse: "we belong to the true church." Such a foggy "church" is poor defense against heresies and cults; it is poor help to underpaid pastors and missionaries; it pays no utility or janitor bills; it builds no churches or parsonages; it supports no hospitals or orphanages. What does it do?

Scofield's "true" church has no meeting place, meeting, pastor, deacon, treasurer, clerk, discipline, baptism, Lord's Supper, choir, commission, responsibility, Sunday School or conference. So, is it true?

Why should anyone disembody the church(es) Christ built? Is that treating Him fairly? Christ loved the church — of visible, imperfect people like us. He wants us to have vigorous churches. But some dispensationalists emphasize an imaginary church, though some of them may belong to real churches.

Real, visible churches are the only organizations Christ left to do *all* His work, in *all* the world, in *all* the centuries. Why, then, weaken His ministry by exalting an imaginary, helpless thing over real churches? When we cheapen the real bodies of Christ, we cheapen the Head of those bodies.

The word "church" is sometimes used in a generic, or institutional sense, meaning all real churches. Christ used the word "church" twenty-three times, of which twenty-two meant local, visible, real churches. In Matthew 16:18 His use of "church" can mean all real churches. In Ephesians and Colossians the singular form stands for all real churches, just as a dozen other singular nouns in those books stand for all separate items so named.

Utterly impossible and meaningless, with Scofield's misuse of "true," are the metaphors for "church," such as, body, building, candlestick, flock, pillar, and house. Each one has to be local, visible, tangible, and real to make sense. As for "bride," one that is visible is preferred by most men! When we all get to heaven all real churches will be one bride — and visible. In the meantime, Christ can be the Head of each church, as He is of each man (1 Cor. 11:3).

Is the church an organism? No, for an organism is a single living thing such as a bug, a bird, or a beast. An organization is a systematized group of organisms; so a church is an organized group of Christians. A dictionary should settle the matter, but the word, "church," has been mangled so badly by heresies that a dictionary offers sixteen different definitions!

Let us show proper respect to vital membership in real gospel churches. That is Christ's plan. We have no obligation to an "invisible" church.

In spite of some foggy dispensational distortions of New Testament church truth, each Christian is duty bound to support his nearby gospel church, trying always to build her up in faith and works. That is the New Testament plan. There is no plan to build an imaginary invisible phantom.

\* \* \*

[For more details on the above, see the author's two books "**The First Baptist**" and "**The First Church**, both available from The Challenge Press.]

## Fox Now In The Henhouse

"Charitable choice" provisions in the welfare reform bill approved by Congress and signed by President Clinton "put the fox in religion's henhouse," said Phil Strickland, director of the Texas Baptist Christian Life Commission.

Those provisions allow churches to receive direct funding for social services, and with government funds, said Strickland, comes government control.

"More than anything in recent years, this raises the possibility that churches who carry out ministries with government money may have Big Brother government peering over their shoulders, regulating what they do," he said.

"Government funds will not and should not be used without strict accountability. Churches who fund ministries with government dollars will quickly find the agents of government gazing closely at what the church is doing, judging whether it meets with government approval. And if it doesn't, the federal dollars will cease.

"What will it feel like when the feds come into the church to audit its charitable activities?" □

## Welfare Plan Includes Church Funds

President Clinton recently signed a bill from Congress "ending welfare as we know it."

The sweeping bill will limit welfare recipients to no more than two years of benefits without working and places a five-year limit on benefits for

adults. It would also continue Medicaid as an entitlement to families on welfare and will prohibit food stamps and other benefits for most legal immigrants who have not become citizens.

The measure will restrict welfare benefits to persons convicted of drug felonies and single mothers who do not cooperate in establishing the paternity of their children.

It contains a provision that, for the first time in history, will give federal dollars to churches and other pervasively sectarian organizations to carry out some of their ministries. It will allow states to contract with or provide vouchers for charitable, religious or private organizations to provide services for the poor.

Although it will prohibit direct grants from being used for sectarian purposes, including proselytization by religious organizations, it would not prohibit such activity when funds are in the form of a voucher.

"It is indisputably unconstitutional to give taxpayer dollars to a pervasively sectarian organization for any purpose, and that's exactly what this provision does," said Brent Walker, attorney for the Baptist Joint Committee.

Walker said the measure overrides state constitutional provisions that would prevent this kind of aid from "flowing to churches. So much for states' rights."

An aide to Sen. Paul Simon, D.-Ill., said the voucher provision will allow religious organizations to discriminate in hiring on the basis of religion with federal dollars. The aide noted, however, that provisions such as the one on vouchers could be removed at a later date through amendments. □

## The Natural Way

Binti Jua certainly has had her share of publicity for the past few weeks.

Binti Jua, you will recall, is the Western Lowland gorilla who rescued a 3-year-old boy Aug. 16 after he fell 18 feet into the primate exhibit at the Brookfield Zoo in Illinois.

With her own infant on her back, Binti cradled the unconscious boy, protected him from the other gorillas, and carried him to a gate where zookeepers could reach him.

The boy, whose parents requested he not be identified by name, was released from the hospital on Aug. 20 and is expected to make a full recovery.

This story indeed ends happily, but it's not the first of its kind.

About eight years ago, a young child in England suffered a similar fall into a zoo's gorilla exhibit. A huge male gorilla, termed a Silverback because of the gray hair on his back that indicates his dominance over the troupe, raced over to the prone child, shooed away other gorillas, and seemed to comfort the child with gentle strokes until zookeepers arrived.

The American public has been fascinated by these events. Much has been made of Binti Jua's actions, captured on videotape.

News reporters, with predictable superficiality, have zeroed in on how "human" Binti acted. How could such a creature of lesser intelligence do something so noble, so uplifting, so...human?

the truth is that what Binti did was not so much human, as it was *natural*.

How troubling that we

humans have become so sophisticated that we fail to recognize Binti's behavior for what it was — natural.

How sad that so many humans have forgotten what the animals among us know by instinct — that the drive to protect and nurture our defenseless little ones is part of the nature God instilled in virtually all His creatures.

How pathetic that the life of a human child means more to a gorilla than to the parents of 1.5 million aborted children each year, and to the culture that has indulged infanticide for over 20 years.

Animals, born without the gift of reason, follow God's natural way without a conscious awareness of doing so.

Humans, blessed with the gift of reason, consciously forsake God's natural way and seem amazed when animals act in a different manner.

What's wrong with this picture? — Mississippi Baptist Record □

### Four Front Doors To New Testament Churches

By S. E. Anderson

In dealing with the four Gospels, repetitions are to be expected. For most readers they will be helpful. The Holy Spirit repeats important facts often. The book supplements our previous books on church truths. "Unto God be glory in the church by Christ Jesus throughout all ages, world without end." Order from:

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

\$4.95 Plus Postage  
(Postage rates on page 12)

**“The Most Pro-Gay President in History.”** Bill Clinton recently appeared on the cover of *The Advocate*, the nation’s oldest gay magazine, and became the first sitting president ever to approve an interview in a homosexual magazine. *The Advocate* admitted Clinton has “stumbled” in his relationship with gays, but stamped him “the most pro-gay president in the history of the United States.” ... Meanwhile, Alyson Publications has produced a sequel to the infamous children’s book **Daddy’s Roommate. Called Daddy’s Wedding**, it is designed for children ages 2 to 6. Illustrations include a homosexual kiss. — CC

\* \* \*

**Gay Couples Win Benefits In Oregon.** For the first time in the United States, a judge has required a public agency to extend to homosexual couples the medical, life and dental insurance benefits that married couples often have. Judge Stephen L. Gallagher of Multnomah

#### Postage Rates For Challenge Press Books

\$1.00-\$20.00	add \$3.35
\$20.01-\$50.00	add \$4.95
\$50.01 & up	add 7%

**For Orders Outside U.S.A.  
Send U.S. Funds  
With Orders**

County Circuit Court ruled on Aug. 8 that Oregon health Sciences University was discriminating by denying benefits to the domestic partners of three gay employees. Gallagher said Oregon had to provide insurance to the partners of all gay state workers who sought coverage. The state of Vermont and about 50 county and city governments, including Boston, San Francisco, Seattle and Portland, Ore., offer such benefits voluntarily or because of legislation.

\* \* \*

**Cross Ruled Unconstitutional.** A federal appeals court has ruled that the 103-foot cross in San Francisco’s city-owned Mount Davidson Park violates the state constitution’s clause forbidding the government from showing a preference for any religion. The 9th U.S. Circuit Court of Appeals, reversing a trial judge’s earlier decision, ruled that the cross violated California’s no-preference clause. This provision of the state Constitution guarantees the “free exercise and enjoyment of religion without discrimination or preference.” In a similar case, the same court also ruled against a cross at a publicly owned war memorial in Eugene, Ore. The court declared that the cross violated the U.S. Constitution’s requirement for the separation of church and state. The Mount Davidson decision overturns a 1992 summary judgment in San Francisco’s favor by U.S. District Judge John Vukasin. He ruled then that the cross,

erected in 1934, had historical and cultural value and did not project active governmental support for Christianity over other faiths. The city plans to appeal the decision to the full 9th U.S. Circuit Court of Appeals.

\* \* \*

**Russian Panel Rejects Ban On Foreign Missionaries.** A committee of the ... lower chamber of the Russian Parliament has rejected a call by the Russian Orthodox Church to ban foreign missionaries. ... Many government and Orthodox officials consider the current law too liberal because it gives preachers of all organizations and sects, both foreign and domestic, freedom to operate in Russia. ... In 1993, a proposed law similar to the Orthodox Church’s call for a ban, was vetoed by President Boris Yeltsin after international protests. Although the committee rejected the ... proposal, it agreed to a compromise requiring foreign religious organizations to register with the government.

\* \* \*

**Spanking Ruling.** Tracey Hildreth, wielding a wooden spoon, paddled his 8-year-old daughter three times hard enough to leave marks, but that isn’t child abuse, the Iowa Supreme Court ruled. It said “marginal” injuries are not child abuse. The girl was being punished for disobeying her father’s order to bathe and wash her hair. — USA Today.

**School Prayer Bill Vetoed By Florida Governor Chiles.** Declaring the Constitution guarantees “freedom from religion,” Florida Gov. Lawton Chiles vetoed a bill to allow limited voluntary prayer at school events. “I had, and still have, feelings that this is something that we should be allowed to do,” the governor said in a three-page veto message acknowledging the political volatility of an issue that generated more than 21,000 calls to his office. He followed recommendations by his long-time friend, General Counsel Dexter Douglass, whose rationale raised its own stir. “Instead of a Christian nation under God, we are officially now mandated to be a country with no formal recognition of God — whether God be Christian, Moslem, Hindu or Unitarian,” Mr. Douglass told the governor in a formal veto recommendation. ... The bill would have allowed student-approved, student-led prayer at junior and senior high school graduations, football games, other sporting events and voluntary assemblies, subject to approval by district school boards.

\* \* \*

**FEC Sues Christian Coalition For Partisan Campaigning.** The Federal Election Commission filed suit against the Christian Coalition July 30 for improperly spending money during the last three federal election campaigns to “influence the election of candidates for federal office.” The FEC, an independent bipartisan

agency of the U.S. government, filed the suit after a unanimous vote by its panel. An FEC spokesman said the Christian conservative group was targeted for failing to report political activities to the FEC and for consulting with Republican officials about the voter guides the group distributes. No corporation can spend money in partisan campaigning without reporting the activity to the FEC, which the coalition apparently did not do. The coalition claims its political activity is educational and non-partisan, and therefore not subject to campaign reporting laws. Christian Coalition executive director Ralph Reed said the organization "has abided by both the letter and spirit of the law. We are absolutely and totally confident that we will be fully vindicated and the courts will affirm that people of faith have every right to be involved as citizens and voters."

\* \* \*

**Christian Coalition: FEC'S Selective Lawsuit.** Cal Thomas says of the Federal Election Commission's lawsuit against the Christian Coalition: "When the Rev. Jesse Jackson ran for president, he openly collected funds for his campaign in black ... churches in what [seemed] a flagrant violation of IRS and FEC rules. No action was taken against him. Liberal clergy/churches/denominations have for years been involved in lobbying for and against legislation while enjoying special [tax] status" (8/24 World). He

says at Foundry Methodist, where the Clintons attend, literature opposing the Republican "Contract with America" was available in the church, and Foundry's facilities have been used by gay-rights and other groups as a platform for political speech and activism. — CC

\* \* \*

**Federal Appeals Court Upholds Religious Liberty Act.**

A third federal appeals court has upheld a 1993 act Congress approved to protect religious liberty. The 7th U.S. Circuit Court of Appeals rejected arguments by Wisconsin officials that Congress overstepped its authority by enacting the Religious Freedom Restoration Act. Wisconsin attacked RFRA after prisoners used the law to challenge state regulations that banned inmates from wearing religious jewelry such as crucifixes. Federal District Judge Barbara Crabb and the federal appeals court sided with the prisoners. Federal appeals courts in the 5th Circuit and the District of Columbia had earlier upheld RFRA's constitutionality, although one of those rulings is being appealed.

\* \* \*

**Televangelist Sentenced For Misuse of Donor Funds.**

Television evangelist Walter V. Grant, Jr. was sentenced to 16 months in prison, fined \$30,000 and ordered to perform 100 hours of community service after pleading guilty to tax

fraud for using contributions from church members to purchase a luxurious home. Grant must also repay \$253,000 he owes in back taxes. Grant and his wife, Brenda, tried to change their guilty pleas at the last minute, but were turned down by U.S. District Judge, Joe Kendall, who told Grant's lawyer, "Did you watch the same videotape I watched? He's all over it, admitting he's guilty. he swore to God under oath that he is guilty. It's almost surreal, like you all are from another planet." Kendall did permit Brenda Grant to withdraw her plea to one count of failure to report her husband's activities. She had been promised she could change her plea if she was sentenced to anything more than probation. Grant was secretly videotaped by the IRS, and allegedly admitted that he used \$100,000 from church members to make the down payment on his \$1.2 million estate, but did not report the money as taxable income. Grant, 50, was pastor of the Eagles Nest Family Church in West Dallas, now the Church of Compassion, and host of a highly popular Sunday telecast. — EP

\* \* \*

**Pregnancy Child Abuse.**

Pregnant women who use drugs can be prosecuted for child abuse, the South Carolina Supreme Court has ruled. The 3-2 ruling is the first of its kind in the nation; high courts in Florida, Kentucky, Nevada and Ohio have issued opposite decisions. Writing for

the majority, Justice Jean Toal said, "South Carolina has long recognized that viable fetuses are persons holding certain legal rights and privileges." The American Civil Liberties Union said it will appeal the South Carolina ruling to the U.S. Supreme Court. — EP

\* \* \*

**Drug Users In the White House.**

*Unlimited Access* author Gary Aldrich's charges that the Clinton White House in 1993 was filled with numerous recent drug users who posed a considerable national security risk were confirmed last week by Secret Service agents. In explosive hearings before the House Government Reform and Oversight Committee, chaired by Rep. William Clinger (R.-Pa.), several agents testified that in early 1993 it was discovered that between 30 and 40 White House officials in the then-incoming Clinton Administration had recently used drugs including cocaine, hallucinogens and crack. Concluding that the recent drug users would pose a serious security risk to the White House, the agents denied them security passes. Clinton aides, however,

(See WNR on page 14)

**Email Address:**

**mlmoser1@juno.com**

WNR . . .

(Continued from page 13)

demanded that they be issued and the Secret Service reluctantly gave in. — Human Events, July 26, 1996.

\* \* \*

**Pregnancy Labeled “Medically Unfit.”** The U.S. Army has run into a problem even more intractable than the Serbs in its bi-gendered Balkan peace-keeping mission. Between 60 and 70 U.S. soldiers have been declared medically unfit for service and shipped to Germany “due to medical profiles associated with becoming pregnant during the deployment (in Bosnia)” according to Army spokesman Col. Rick Scott. Robert Maginnis, a defense policy analyst with the Family Research Council, commented, “The services have acknowledged that at any given time 10% of their women might be pregnant. As a planning factor you have to just count them out. You don’t deploy them and that has a significant impact on readiness. — Human Events, 7/26/96.

\* \* \*

**Promise Keepers Welcomes Female Pastors.** According to the St. Louis Post-Dispatch for July 13, Promise Keepers welcomes female pastors leading male members, says Louis Monroe, a Baptist pastor who is Promise Keepers’ director for the state of Missouri.

\* \* \*

**Same-sex Marriages Approved.** The Unitarian Universalist Association voted June 25 to endorse legalizing same-sex marriages, the first U.S.

denomination to do so. Delegates to the annual meeting voted overwhelmingly to “proclaim the worth of marriage between any two committed persons.” The Boston-based denomination has 205,000 members. Under church rules, each of the church’s 1,040 congregations can decide for itself whether it will endorse such marriages or host homosexual weddings. — Western Recorder

\* \* \*

**Group to Track “Anti-Christian” Activities.** Television preacher D. James Kennedy is starting a new organization to mobilize conservative Christians without supporting specific candidates or political parties. The Center for Reclaiming America, founded by Kennedy’s Coral Ridge Ministries will track “anti-Christian” and “anti-virtue” activities, draft legislation and encourage volunteers to lobby lawmakers. The new group is being started as the Christian Coalition battles a Federal Elections Commission lawsuit accusing it of violating election laws by engaging in partisan politics. The coalition has denied the charges. Organizers of the new center acknowledge that the two groups will have overlapping constituencies and goals but said they believe the organizations will complement one another, not compete. — AP

\* \* \*

**Clapping In Church.** A mail bomber says 1960s “rock music brought him to the point of being the messiah” (8/2 H. Times). AC.DC’s lead guitarist says: “We’re rebellious, yeah. But that’s what rock ‘n’ roll was founded on” (8/22 H. Times). The 9/96 Charisma

says the “Christian rock” band The Newsboys are “translating the gospel into the language of rock ‘n’ roll for an alienated youth culture.” Perhaps much of “Christian” Rock is being used as a tool of Satan to draw youths into the secular rock culture, and/or into the charismatic movement? Charisma had this quote (1/96): “People love music, singing and clapping. I believe that draws them toward the Pentecostal and charismatic churches.” — CC

\* \* \*

**Stanley A Near Charismatic?** The 9/96 Charisma reports on Dr. Charles Stanley’s close brush with divorce and his Pentecostal roots. In a surprise move on March 14, Anna Stanley dismissed her divorce suit. Although they still live apart (for the last three years), they are working toward reconciliation. The article said Stanley’s Atlanta church attracts many charismatics, who also watch his program on stations affiliated with Paul Crouch’s TBN. Stanley is not charismatic, but says: “I have no problem with the Pentecostal movement. . . . People ask me, ‘Do you have charismatic people in your meetings?’ Absolutely! Then they ask, ‘Do you like that?’ Absolutely! It makes for a good mixture. . . .” He thinks it humorous that many charismatics believe he is one of them while some Baptists aren’t too sure what he is. Stanley says “ . . . I just love God. If somebody loves God, who cares what kind of title they have?” — CC

\* \* \*

**Ohio Court Rejects Appeal Effort To Halt Voucher Plan.** An Ohio appeals court

has refused to block implementation of a voucher program that will use tax dollars to help low-income students attend religious and other private schools in Cleveland. The ruling is the second to uphold the \$5.25 million voucher program. In July, Franklin County Judge Lisa Sadler rejected arguments that the program would violate the Constitution’s requirement of church-state separation. Ohio’s pilot voucher program will pay \$2,250 in private school tuition for low-income students. Of the 671 students who had been accepted into the program as of June 13, at least 580 had selected religiously affiliated schools. Of the first 54 private schools registered for the program, only four were not affiliated with a religious organization, according to court documents. Voucher opponents say such programs rob needed funds from public schools and could open the door to indirect government funding of sectarian schools.

\* \* \*

**Boy Sues Parents Over Discipline.** A 12-year-old boy has taken Britain to court, saying it failed to protect him from beatings by his parents. Europe’s human rights court agreed Monday to hear the case. Child-rights advocates hailed the decision as a victory for children, while others worried that the court was meddling in Britain’s domestic affairs — and the domestic affairs of Britons. The case stems from an incident three years ago when the boy’s step-father beat him with a cane after the boy tried to stab another child with a kitchen knife. A British court acquitted the man of assault char-

(See WNR on page 15)

## Faith and Feeling

By H. Frank Fort

Paul speaks of men "having the understanding darkened being alienated from the life of God, through the ignorance that is in them because of the blindness of their heart; as being past feeling (Eph. 4:18-19). He does not mean of course that they were incapable of emotional reaction characteristic of natural life, but, "past feeling" with references to the "life of God," which lack of responsibility is attributed to the understanding being darkened and the heart blinded. A man may and if normal will, feel uncomfortable under Bible preaching, when that preaching reveals his lack of conformity to the will of Him who said "Judgment also will I lay to the line, and righteousness to the plummet" (Isa 28:17). But to repeatedly hear, and then refuse to act, will tend to crystallize the emotions until they, as Isaiah said, "Hear ye indeed and understand not, and see ye indeed but perceive not" (Isa. 6:9) and the result as described by Christ "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed" (Mt. 13:15) and while as Ezekiel says, "They sit before thee as my people — thou are unto them as a lovely song of one that hath a pleasant voice, and can ply well on an instrument; for they hear thy words, but they do them not" (Ezk. 33:31-32). That is, the people who hear and do not respond, not to the "words," but to the "music," and this is descriptive of the vast majority of religious people. No concern as to *what* is said by the preacher but abnormal concern as to the

*manner* in which he says it. "A lovely song," a pleasant voice," will render acceptable the most blasphemous message, and the emotional reaction to the "music" is imagined to be "spirituality."

Certainly God's word justifies emotional response to scriptural blessings. But those things to which the men of God, of the Bible, emotionally responded, would leave the average church member unmoved.

Let us note a few examples; it is said of Peter that he "wept bitterly" (Lk. 23:61). Peter had lied, and cursed, and denied the Lord, and he, upon remembering the word of the Lord, "wept bitterly." This was emotional reaction to the consciousness of sin against the glorious Savior. Yet today, people very emotional about other matters, will sit, and yawn, and go to sleep, or with an air of boredom, remain unmoved at the preaching of God's word, though they have cursed and lied, and denied the Lord on every hand. This same crowd would weep and howl at some long winded lie, devoid of all truth, as long as responsibility is not entailed, and imagine they were very spiritual.

Another instance is found in Acts 20:21. Paul said, "I ceased not to warn every one night and day with tears." Here is emotion. But why? Because of the danger to the "flock" due to "grievous wolves," false teachers. What do we find today? If a preacher dares to even suggest that there might be such a thing today, ten thousand cries go up — "bigot," "intolerant," "narrow-minded," "crack pot," and if one should expose his emotions by weeping over such a thing, well, he

(See FORT on page 16)

WNR . . .

(Continued from page 14)

ges, saying the punishment appeared to be moderate "in the manner, the instrument and the quantity of it." But the boy, backed by his birth father, lodged a complaint against the government with the human rights court. The boy's mother defended her actions Sunday, saying smacking her son was the only way to keep him in line. The boy is "totally out of control" and has "run riot" since the age of 2, she told the British news agency Press Association. "I think half of the problems with today's youngsters is they are not properly disciplined. They know they can get away with things," she said. Because the case involves a juvenile, her name and the name of her son weren't disclosed. A decision by the European Court of Human Rights would be binding, and a finding in favor of the boy could force Britain to change its laws about punishing children. The court was set up in 1950 by the Council of Europe to hear civil rights complaints by citizens of the council's member nations. A decision against Britain could also affect others among the 39 council nations, since they too would be open to lawsuits brought by victims of corporal punishment.

\* \* \*

### Martyrdom Worldwide.

"With the end of the 'Cold War' and the disintegration of the Soviet Union, many have thought that persecution, or to be specific, martyrdom is a thing of the past. ... Although it has dropped from its yearly rate of 330,000 at the height of the Soviet empire, it is still

averaging 150,000 killings yearly. ... The country of Sudan ... has perhaps the worst record of persecution in the world. The government's professed goal of total Islamicization of the country has led to a state of civil war between the mostly 'Christian' and animistic southern regions and the Muslim north. Government atrocities are numerous, and include aerial bombardment, massacres, slavery, and even reports of crucifixions. ... The continuing persecution of Chinese believers is well documented. Churches have been bulldozed with believers inside. Pastors have been arrested, humiliated and executed. 'Christians' have been threatened and imprisoned." In Latin America, missionaries have been attacked as "soft-targets" by the various structures of sin-drug lords and terrorists in particular. It was with much relief that the "Christian" world was able to report the release of Ray Rising, a Wycliffe missionary kidnapped in Colombia. "Other Christian workers have been kidnapped, and mission agencies have had to adopt a very difficult policy — refusing to pay ransom. Agency executives agree that giving in to these demands would only cause a rash of kidnappings." In Africa because of their stand for Christian principles of freedom and democracy, and because of their untiring work in the name of Christ," many Christians have been martyred in political and ethnic conflicts. — Reality-Check, 8/19/96 via INTERNET:owner-ctu@news.acru.net. □

E-MAIL ADDRESS:

mlmoser1@juno.com

## Jesus and Alexander

Jesus and Alexander died at thirty-three.

One lived and died for self; one died for you and me.

The Greek died on a throne; the Jew died on a cross;

One's life a triumph seemed; the other but a loss.

One led vast armies forth; the other walked alone;

One shed a whole world's blood; the other gave His own.

One won the world in life and lost it all in death;

The other lost His life to win the whole world's faith.

\* \* \*

Jesus and Alexander died at thirty-three.

One died in Babylon; and one on Calvary.

One gained all for self; and one Himself He gave,

One conquered every throne; the other every grave.

The one made himself God; the God made Himself less;

The one lived but to blast; the other but to bless.

When died the Greek, forever fell his throne of swords

But Jesus died to live forever Lord of Lords.

\* \* \*

Jesus and Alexander died at thirty-three.

The Greek made all men slaves; the Jew made all men free.

One built a throne on blood; the other built on love.

The one was born of earth; the other from above.

One won all this earth, to lose all earth and heaven;

The other gave up all, that all to Him be given.

The Greek forever died; the Jew forever lives.

He loses all who gets, and wins all things who gives. □

### FORT . . .

(Continued from page 15)

would be completely outside the pale of emotional respectability.

But it wasn't all weeping. John wrote, "I rejoiced greatly that I found of thy children walking in the truth" (2 Jn. 4) and in (3 Jn. 4) he wrote "I have no greater joy than to hear that my children walk in the truth." Now here is an example of Christian emotion "rejoicing that Christians were walking in the truth." How seldom does one see anything like that today? Paul said, "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). Here are extreme opposites on the gamut of human emotions. They are related, by scriptural authorization to sympathy for the state of others. In each of the instances cited, a reason is given for the emotion. Solicitous concern for the truth, tearful apprehension of effort, or sympathetic affinity with the state of others. These are normal emotions. But there is today on emotionalism, that is being accepted as spirituality, when in reality it is but a neurotic outburst, and would not be considered anything else, but for its affection under religious stimulus.

Paul wrote "If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another" (Gal. 6:3-4). He had written in the preceding chapter (Gal. 5:22) that one of the "fruits of the Spirit," and therefore a mark of spirituality was "joy," but he did not write there was

anywhere else that "joy" as an indication of spirituality was evidenced apart from "walking in the truth." "Let a man prove his own work, and then shall he have rejoicing in himself alone."

Many religious people have never experienced religious feeling apart from the emotions of others. They weep because they see others weep, they shout because others shout, they wave their hands because others do and stop when others stop. Mass psychology has supplanted individual consciousness of well being, by reason of well doing.

The word of God does not justify the supposition that emotions under religious influence, is necessarily indicative of spirituality. As a matter of fact a normal person, emotes in a manner commensurate with the importance of the testimony to which he thus reacts. I do not mean to infer that it is a sin to be emotionally unstable, but I do affirm that emotionalism is not the proper standard of measurement for spirituality. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, are not wise" (2 Cor. 10:12). Men may react differently to the truth, but the truth is not, thereby, changed. The promises of truth are possessed only in accordance with the truth. Peter, a child of God, "wept bitterly," but Esau also wept. John the apostle "rejoiced greatly" but the murderous destroyers of Christ's witnesses "rejoiced." Therefore the evident emotions may originate in far different motives. There are many things parading under the guise of "a great city" that under the diagnosis of God's word ought

to be called "spiritually Sodom and Egypt" (Rev. 11:8).

We ought not to test our spirituality by our emotions, but test our emotions by the word of God. Emotions founded on flimsy foundations are easily provoked, and just as easily changed. Much enthusiasm can be elicited from, an otherwise dry house, by the mention of such words as "union" and "interdenominations." Why? Because most people do not have convictions on religious matters, they "limp between opinions," and rejoice in the insipidity of religious vacuity. You can tie the tails of a couple of tom cats together and throw them over a clothesline, you have union, but unity is not thereby achieved, and as for "interdenominations" it has all the characteristics of a "Mother Hubbard," yet beneath its ample folds, will be found the same old "wolf," with fangs bared. Sucker bait for "babies," "swept about by every wind or doctrine."

The truth faithfully preached will always have its enemies, but it will also have its friends. But whether received or rejected every preacher of righteousness is charged "to preach the word." The truth alone, reveals the will of man. It will establish the man in his entirety who submits to its impositions. For the God who created man, gave to that man a message, obedience to which will enable him to "set his affection" (Col. 3:2) "fix his heart" (Psm. 108:1), establish his goings" (Psm. 40:2), and "build himself up" (Jude 20) for thus has God given us "the spirit of a sound mind" (2 Tim. 1:8), "holding fast the form of sound works" (2 Tim. 1:13). □

## High Price For Baptist Independence

By M. L. Moser

Independent Baptist churches have a price to pay for their independence:

They are made the objects of many and gross misrepresentations.

They are often charged with assuming an I-am-better-than-thou attitude.

Many Baptist preachers counsel their out-going members not to join an independent Baptist church. The claim is made, often openly, and very often by inference, that an independent church cannot be a Baptist church. Many derogatory suggestions and insinuations are directed against independent churches.

In the denominational catalogue of independent Baptist church sins two of the worst are: to use the Bible, instead of the modernistic Sunday School Literature in the Sunday School, and to practice direct missions, instead of supporting the whole Cooperative Program.

Concerning direct missions, I have before me an article from the editorial page of **The Western Recorder** from an issue several years ago. Though not of recent date, it does reflect pretty well the general attitude of the denominational leaders:

The article in question follows:

### A Dangerous Policy

"We notice in the denominational press an increase in the number of news items, stating 'Our Church adopts a missionary.' What it means is that the church has decided to

break fellowship with the denomination and maintain its own missionary. It does not sound very kind for one to say so, but to do that type of mission work is to go back to the days of 'Direct or Gospel Missions,' and to assume the right to take care of a missionary, thus forbidding all other churches and their members to have part in his labors. Two serious dangers are inherent in this plan: (1) It mitigates against our denominational fellowship. Somehow we have always felt slighted when any church assumes the right to send out a foreign missionary without letting others of us have part in his labors. (2) It most surely carries the threat of renewed debt for the Foreign Board. Now that money is plentiful, almost any enthusiastic speaker can thrill a large church, or even a smaller one, and get it to vote to adopt a missionary and maintain him. But wait until the next financial depression strikes — and history proves that it is sure to come as time — and that church will, in all probability not be able to pay the missionary's salary. The result will be that the Foreign Board will have a worker on its hands and either have to borrow money to pay him, or bring him home. Thus were the foundations laid for part of the recently paid enormous debt. Thus will another debt be incurred some day if this movement spreads. Brethren, there is but one scriptural way for churches to carry on their general work and that is through a joint plan which we

have in our Cooperative Program. We had better steer clear of the privately supported missionary."

There is just one thing wrong with the above article, and that is all of it.

In the first place it says, that when a church decides to adopt a missionary, as a church, it means that it has decided to break fellowship with the denomination. It is a poor fellowship, I would say, that is broken simply because a local New Testament church exercises its God-given authority. Why should the adoption of a missionary by a church mean a breaking of fellowship with the denomination?

But wait, this editor's statement is all too true, because records of the past show in many cases, that when the church dares to assume the responsibility of carrying out the program that Christ gave to the church, and do not bow down to ecclesiastical over-lordship, fellowship is broken all right, but it is broken by the crowd of denominational ram-rods, whose attitude toward the local church is, "We will whip you into line, or we will cut you off, root and branch."

This article speaks of the danger of going back to "Direct, or Gospel Missions," and of a church assuming the right to take care of a missionary. I challenge any person on earth to show any other plan taught in the Bible. This article says that there is but one scriptural plan for churches to carry on their work, and that is The Cooperative Program. I plead for just one chapter and verse to prove such a statement. There is no such thing as The Cooperative Program in the New Testament. There is no such thing in the New Testament as denominational authority to send out missionar-

ies. There is no commission or authority given to man-made organizations. The commission was given to a church — not to a denominational agency.

Since when did it become dangerous to do the things commanded by our Lord Jesus Christ? There is no New Testament instance of any other kind of mission work, save that of a New Testament church. There is no New Testament instance where any board, denomination, or convention ever sent out any missionary. Is it possible that the denominational leaders never read the 13th chapter of Acts where the church at Antioch, under the leadership of the Holy Spirit, sent forth Paul and Barnabas on their missionary journey?

The fact is the claims made in this article are so rotten that they make one sick. It is just another evidence, however, of the modern trend toward denominational control of the churches. It points toward Romanism. God help us to oppose it.

Brethren, there is but one New Testament plan for the work of our God, and is through the *church*. If God's plan is not to work through the local church, then somebody was sadly muddled when the commission was given.

How can denominational leaders brazenly disregard the God-given authority of the local church?

This article is very closely akin to rebellion against Divinely given, New Testament church authority, and God's Word says, "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity, and idolatry" (1 Sam. 15:23).

If the job is ever done to the glory of God, it will be done through the agency which Christ set up to do it — that is the local churches.

## A World Without Christians

By Pedro C. Moreno

The recent government shut down has America wondering whether those 800,000 federal employees are “non-essential.” What if it had been the 50 million Christians (born again Christians) that had been “shut down” from America’s public life? Would they too be considered “non-essential”?

In spite of recent gains made by conservative forces in Congress and some signs of Christian activism in public life, it is apparent that the Christian presence in the public arena is still scant and largely unnoticed.

To illustrate this point, let us just imagine for a moment that God had decided to “shut down” all Christians, supernaturally and silently, out of the United States, tomorrow. What would happen to the country? Would public life be affected? Would the world notice? Would it even care?

Most likely the Executive and Judiciary would continue their normal operations, as well as Congress, with a few absentees. The media might broadcast their regular “prime-time” news unaware of what had just happened. By and large, academia, science, the entertainment industry, public schools, and the arts would be unaffected. It would be business as usual.

By Sunday, perhaps people would start noticing that many churches (not all) did not open. Clergy and substantial numbers of parishioners would be missing. However, while the absence of Christians would create a void in family circles and churches, it would certainly not bring

the day-to-day operations of most sectors of public life to a screeching halt.

On the other hand, what would have happened if this sudden disappearance of Christians had taken place during America’s founding era? Would this have affected the operations of government, education, science, business, universities, and academia? Certainly the disappearance would have been detrimental to most segments of public life, and in some instances would have caused them to crumble. Society could not have but noticed the difference.

Why is Christian influence so lacking in today’s society? The increasing secularization of society and its systematic exclusion of Christians and Christian ideas only partially account for the lack of Christian presence in public life.

The main responsibility for this lack of influence rests on the shoulders of Christians themselves. Apathy, passivity, and indifference have crept into their mentality and churches.

Take for example the subtle yet deadly retreat of Christianity at Harvard University, our nation’s oldest institution of higher education.

Harvard University was founded in 1638 by Reverend John Harvard, just 18 years after the arrival of the Pilgrims in New England. Among its “Rules and Precepts”, it was established that “Every one shall consider the main end of his life and studies to know God and Jesus Christ which is eternal life.” Harvard’s first presidents reasoned that there could be no true knowledge or wisdom without Jesus Christ. Harvard’s original coat-of-arms depicted three books and the word “Veritas”

(Truth), together with the words “*Christo et Ecclesiae*” (For Christ and the Church). One of the books was closed signifying that only God can know everything.

As time went on Christians at Harvard became lukewarm about their convictions. “*Christo*” and “*Ecclesiae*” was effaced from its motto. The third book was opened, placing humans on the same level as God. “*Veritas*” remained untouched, but this Truth was without Christ. In so doing, Harvard opened wide its arms to embrace anti-Christian theories and perspectives. Knowledge was emphasized over truth, or as 2 Timothy 3:7 puts it: “always learning and never able to come to the knowledge of the truth.”

Modern America has seen an already weakened Christianity further assailed by ideas which place “higher value” on the spirit, consider politics to be dirty, and the arts unnecessary. Add to this the perception that Jesus Christ would return in a matter of years if not months and we have even a theological excuse for non-participation.

So we come back to the question: what if this were a world without Christians?

Clinton’s America is vastly different from Washington’s America. Technological advances, sociological shifts, transference in religious affiliation, the proliferation of humanism, and other factors have greatly reconfigured American life. Even so, what if Christians had not privatized their religion to the extent that they have? What would Clinton’s America be like if Christians chose to leave their state of separation?

Christians need to live in such a way that if America

were ever to wake up and discover that all Christians have been “shut down”, it would immediately know that something was seriously wrong. Society would not be able to function without them. Something fundamental and valuable — something that only God’s people can provide — would be missing. — Pedro C. Moreno, an attorney, is the International Coordinator for The Rutherford Institute. □

## Another Appreciated Letter

Anniston, Alabama:

I want to take a moment to tell you how much I appreciate **The Baptist Challenge**.

I came out of a so-called independent Baptist system that taught me things like the universal church, invisible bride, and other things that were so unscriptural. About 12 years ago, God by His grace began to show me the truths about what a scriptural church really was and how He had placed the responsibility to carry on His work on the scriptural Baptist church. After I began to see this truth, I really thought I was the only preacher in the world who believed this way, but I determined in my heart, that since God had been so gracious to show me this great truth, I would walk in it and preach it. I did not know that a paper like **The Baptist Challenge** existed.

You can’t imagine the joy I had as I devoured every word of the first copy I put my hands on. (I can still tell you what some of the articles were!) It was like a light from heaven and from that time on I have looked forward to re-

(See **LETTER** on page 22)

## Christians Should Take A Closer Look At Popular "7 Habits"

By Bill Gordon

It may come as a surprise to many Baptists, but the popular personal training programs written and promoted by Stephen R. Covey are also meant to subtly promote his Mormon beliefs.

Ironically, one of the reasons his materials, such as "The 7 Habits of Highly Effective People," are so popular among many Christian leaders is because they give a prominent place to spirituality in personal growth.

Yet, "7 Habits" contains many of the same principles, anecdotes, and illustrations as found in one of Covey's earlier books, "The Divine Center," a book meant to promote Mormon beliefs and show that any spiritual model other than the Church of Latter-day Saints (LDS), including evangelical Christianity, is a false "map" that limits the personal development of its followers.

Covey, in teaching about "the upward spiral" in "7 Habits," writes, "Renewal is the principle — and the process — that empowers us to move on an upward spiral of growth and change, of continuous improvement."

Not surprisingly, "The Divine Center" reveals he is referring to the Mormon principle of "eternal progression" (pp. 180, 207, 213). He claims that this "constantly expanding upward-spiraling movement in the development of the human soul ... constitutes the road to perfection" (p. 207), and explains that "we eventually can become literally like Heavenly Father; we can become perfect, just as he and our elder

brother Jesus Christ are perfect" (p. 77).

We have within us "the eternal seed of godhood," writes Covey (p. 206). Following the correct map found in the LDS Church "liberates man" and "released his divine potentialities" (p. 246).

Covey's belief that people have a limitless potential is derived from the Mormon doctrine that people are gods in embryo (pp. 164-66). He writes, "Since we truly are sons and daughters of God the Eternal Father, we possess in embryo his nature and potential" (p. 166).

Covey contends that since we are "literally the Father's children" that we "can literally become perfect even as he is perfect" (p. 81).

He also claims, "Jesus was the first begotten in the spirit and the Only begotten in the flesh. He shows each of us that we can do it because he did it" (p. 78).

According to Covey, we should not get discouraged about the possibility of becoming perfect like God because we are of the same species as Jesus and God the Eternal Father (p. 79).

Warning his readers against privately interpreting scripture, Covey advocates that they "look to the present prophet and (LDS) Church leaders and official Church policies for the manifestation of the Lord's will and interpretations" (p. 199).

He also writes, "The inspired words of living prophets may be of greater worth to us than the words of the dead prophets. Their words also can be scripture" (p. 199).

Those who oppose the LDS prophet are opposing the Lord and are guided by an evil spirit, Covey writes (p. 225), arguing that the LDS Church is "literally God's church and

the President of the Church is truly God's prophet" (p. 224). Covey contends that "God will never allow his prophet to lead the Church astray" (p. 224).

Covey's beliefs about salvation are also uniquely Mormon. He warns his readers against seeking "any kind of 'special' relationship" with Jesus Christ (pp. 67-68), because the "Christ-only approach is inappropriate for Latter-day Saints and for this book" (p. 83).

Claiming that eternal life is only for those who obey the gospel principles (p. 294), Covey argues that the grace of Christ is not efficacious "except through out obedience to gospel standards of righteousness" (p. 158).

Covey labels the evangeli-

cal doctrine of salvation by grace alone a "false concept" and an "apostate doctrine" (p. 68), and even claims that one of Satan's lies to the world is that all God wants us to do is receive Christ Jesus through faith (p. 271).

This analysis of Covey's religious beliefs reveal they are Mormon, not Christian.

There is no doubt that churches and religious organizations should seriously reconsider whether it is appropriate to use a personal growth program written by someone who believes and openly promotes false doctrine.

They also need to decide if it is appropriate to promote Covey as an expert on personal growth and development that Christians should follow.

— Baptist Record

## Book By Chester Tulga

Few men had the ability to write as did Dr. Tulga. For half a century, he influenced Baptists through his writings of "The Case Books", and we are pleased to be able to have them back in print.

### Baptists Are More Than Evangelicals

### The Case Against Modernism

### The Case Against Modernism In Foreign Missions

### The Case Against Neo-Orthodoxy

### The Case Against the Social Gospel

### The Case Against the World Council of Churches

### The Case For Separation in These Times

### The Case for the Atonement of Christ

### The Case for the Virgin Birth of Christ

### The Doctrine for Holiness In These Times

### The Ethics of Modernism

### The Doctrine of Right and Wrong in These Times

### Independence of the Local Church

Order From:

Challenge Press

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

**\$3.95** Each Plus Postage & Handling

(Postage Rates on Page 12)

# The Bible and Society

By Chester E. Tulga

Nowhere in the Bible is a bright future predicted for sinful society. Society will come to judgment not only because of divine judgment, but because of the weight of its sins, and the moral deterioration that always follows.

The older post-millennialists looked forward to the conversion of the world by the gospel. Now, disillusioned, they have retired to their tents. Many have rejected the gospel, accepted the dreams of liberalism, and fail to see the fruit of their own folly.

The older advocates of the social gospel spoke of a redeemed society. But Jesus did not live or die for a redeemed society. He died to redeem individuals. Now they face a deteriorating society, while they have substituted for a redeemer, a program of political action. They want to create a utopia for sinful man, but every human utopia has had its family of serpents.

There is a gospel for the worst of sinners, but not for a God-rejecting, self-loving society. (There is no salvation for an individual or a self-loving society). The individual who loves himself more than God is not a Christian. Human society is largely made up of self-idolaters.

The Bible has accurately described the society of our times. Contrary to all self-confessed scholars, the Bible is sound on the character of human nature — psychologists to the contrary. Every sin mentioned in the Bible is still being committed. The Bible has a gospel for sinful men, but no gospel for a God-reject-

ing society.

## I. The State of Modern Society

1. It is a criminal society composed of criminals and their sympathizers. A recent ad in the *United States News* asserts that every 36 minutes someone is murdered in America. In ten years murders increased 62% and violent crimes increased 130%. It asserts that one reason crime increases alarmingly, experts say, is because courts and juries and parole boards are too lenient. There are 4 million serious crimes in this country every year. We also have the criminal syndicates in our big cities, many of them going free. We have a new crop of criminals coming on in the young vandals who destroy millions of dollars every year. We have the underground of the American Bar Association, lawyers who make a career of freeing the guilty. They are the medicine men of criminal society, serving their criminal gods. We have on the fringes of society the naive, the sentimentalist, and fuzzy-minded idealists, who give aid and comfort to the criminal. While this is going on, the liberal preachers continue to preach the gospel of beneficent vagueness. Some conservatives, avoiding moral protest, preach on faith, hope and charity and look for the rapture. Moral protest is too hazardous for many of the orthodox. The prophets wouldn't feet at home in their churches.

2. It is a lousy society, *Newsweek* says, "Dermatologists say that many of the na-

tions uninhibited young people, with their long hair, communal life-style and free wheel-attitudes toward sex have unwittingly launched a silent epidemic of lice and crabs." It is estimated that 5% of the nation have either lice or crabs or both. This is an unheard of situation. The permissive society is bearing strange fruit. [This was written before the AIDS epidemic — Editor.]

3. It is a tolerant, permissive society, based upon moral confusion. Isaiah 5:20 speaking to his times described our times. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." A modern writer, "The clear-cut distinction between right and wrong has become blurred. Black and white have blended into a dull grey. As expressed by someone, men have discovered the almost rightness of a great deal that is wrong and the almost wrongness of a great deal that is right."

Our permissive society has lost its way, it founders in a sea of contradictions, and generates its own smog. Our society is permissive because it has forsaken and even repudiated Christian morality as set forth in the Bible. Our preachers are lost in the fog, and our liberal theological professors get lost in the forest of confusing wordage. In trying to define ethics, they have destroyed ethics. However, when the professors speak from Cloud Nine, the liberal preachers cry, "Great is Diana of the Ephesians."

The permissive society has its medicine men. The more unintelligible they are, the more profound they feel. They are sowing the seeds of their own destruction. They

have rejected Christianity and sanctified Babel. The confusion of tongues is now a badge of intellectualism.

## II. The Characteristics Of Our Latter Day Society

1. Atheism: The world has more atheists than any time in history. Atheism is not an intellectual position, regardless of empty claims. There is no evidence of the non-existence of God and much evidence of His existence. The Bible correctly states the truth, "The fool hath said in his heart, There is no God" (Psm. 14:1). The atheist with no proof whatever believes that matter is eternal, that the universe originated in nothingness. Only a fool believes this: It is interesting to note that the Bible nowhere says that the atheist is an intellectual. He is a fool, using his prejudices for brains. He is a social liability with the moral convictions of his cousin, the alley cat. Now some atheists are advocating that all moralistic laws based upon religious values be repealed. When that happens, we are leaving for the moon. The atheist is not a harmless fellow but a social liability.

2. Society is composed largely of self-idolaters (2 Tim. 3:2). The liberals talk about love for our fellowman. The greatest enemy of love in society is self-love. Self-love is rampant in American society and it is taking many forms. Years ago the older modernists thought man was divine — including themselves, of course. But their wives doubted and some dumped that gorgeous piece of divinity for something less heavenly.

In our day self-love is taking fantastic forms. Racism

(See TULGA on page 21)

**TULGA . . .**

(Continued from page 20)

is always self-idolatry, whether it is black, white, or purple. A black militant on TV beat his breast and proclaimed that he was somebody. No one would have noted this if he had not announced it. Now, we have black theology, a black Christ. Black racism is rampant. Now we have the Women's Lib, a radical group of self-lovers. They are obsessed with the magnificence of their sex. Their theme song is that old time hit, "I love me, I am wild about myself." Not a single radical group shows the faintest traces of humility.

Then we have racism proclaiming proudly, "Black is beautiful." Lacking mirrors they revel in this self-love orgy. Some others proclaim that their ancestors came over on the Mayflower. They haven't noticed how the line has deteriorated. Pride of ancestry is an empty pride, for all sorts of people have brats in jail. In Europe we have the myth of royal blood. Self-love is the most prevailing form of idolatry. Loving your fellowman is an empty idea as long as men and women love themselves the most. Male egotism and female vanity are common forms of self-love.

Along with this goes some other side effects. Some are heady, not brainy, just heady. There is a difference. Some are boasters, proclaiming how wonderful they are. They should be placed in a discount store and marked down.

Some are high minded. This is an occupational disease common to scholars, real and fancied. They often glory in their degrees forgetting that degrees often resemble a peacock's tail, making a big show but representing very little meat. (Some professors

are even fools, except when they look proudly into a mirror). Self-idolaters are a social liability. They love themselves more than you.

Even preachers succumb to the glories of the peacock's tail and sport their degrees. They get a degree and shout with the black militant, "I am somebody." Our liberals continue to prescribe cures, forgetting that no cure will work without a proper diagnosis.

3. Society today is largely made up of apostate religionists:

(1) Some have departed from the faith (1 Tim. 4:1). This is evident in our day. The apostle means departure from the New Testament faith, not departure from religion, which may not be Christian at all. Many of the great denominations have departed from the faith. When are they apostate? When they have repudiated the deity of the atoning Christ as set forth in the New Testament. A great host of liberal theologians, using the jargon of confusion, have become apostate. Some think the more confused they are, the more intellectual they are. Dizziness is not only of the head but also of the brain.

(2) Many of those who have departed from the faith, have a form of godliness. If the salary is satisfactory, they do not hesitate to steal the robes of heaven to serve the devil. The forms and ceremonies of many churches are meaningless. Apostasy finds the wrappings of orthodoxy useful. They make hypocrisy more plausible. Godliness is disappearing but the forms persist. Many Unitarians, who are atheists, still find the word "church" useful. It makes atheism respectable, so the apostates can still creep in unawares. Liberal theologians, hiding their agnosticism behind

fuzzy words, are in good repute. Liberal preachers listen to them with awe. We also have millions of church members who know little of Christianity. One great denomination confessed that it doesn't know where thousands of their members are. But the great god — statistics — must be honored for the sake of denominational pride. They don't know whether they are in jail or out. If they are in jail they are still Baptist. Selah!

4 American society is largely made up of those who love pleasure more than they love God (2 Tim. 3:4). This means that they are essentially selfish. They are a social liability.

Many are sports mad. We hear of hungry children while we spend millions on sports. We pay policemen low wages and athletes enormous salaries. Universities used to be called a stadium with a few classrooms.

Liquor is a popular form of pleasure. In spite of the drunken drivers, the thousands of alcoholics, the enormous property loss, the liquor traffic is largely unrebuked. How many children are hungry because much of the welfare money goes for liquor? Who knows? The newspapers say nothing. The politicians say nothing. The do-gooders say nothing. Why this silence everywhere? The churches used to thunder but no more. The liquor industry used to fear the church vote, but no more. The churches have little moral influence in American society.

Young people are music mad, not for the great music but for the radio and TV trash, and rock music which is 90% noise and 10% music. They love noisy cars, noisy motorcycles, and screaming tires. The great god noise has many worshipers. Campus

speakers who have big mouths and bray loud are in demand. Brains are going out of style. If you make the right noises, brains are not necessary. Student audiences have a strong taste for garbage, spiced with four letter words for the retarded. Our society likes pleasure more than God and often likes the pleasure found in a hog pen. Some like the raw sewage of sex. Sunday has a new name — Funday. A Southern Baptist church in the vicinity had an all night party for young people. We don't attend that church. Mother's Day is passing out — a growing scarcity of mothers.

5. Paul says that in the latter days, "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Liberal theologians abolished the devil, and stressed the divinity of man. But alas! The divine man grew horns and looked like Hitler (or Castro?). One liberal said, "Man is more devilish than we thought." Modernism and secular humanism, the religion of public education, banished both God and Satan and now Satan has returned to bedevil them. With no heaven or hell the liberal lays in his casket, all dressed up and nowhere to go.

*Decision* (10/71) magazine says, "You may object, 'People don't believe in the devil anymore.' That's where you are wrong. The other day in a certain place 450 clergy were ordained into the 'church of Satan.' There is a tremendous proliferation in the number of wizards and witches and sorcerers and superstitious cults today. Satanic activity is flourishing as never before. An astonishing growth is reported in the United States, Britain, France, Ger-

(See **TULGA** on page 22)

**TULGA . . .**

(Continued from page 21)

many, and even Russia." Satan has returned in spite of the liberals. The old question of Billy Sunday is still unanswered, "If there is no devil, who in the devil, is back of all this devilry?" Since their divine man grew horns, the modernists have no answer. We met an ex-convict. Satan was his hero and he was quite enthused. There are heresies but there are also doctrines of demons. American society has some strange currents. Which way? Who knows? While we travel this road, the liberals are trying to get self loving man to love others. He already has a lover — himself.

**Conclusion**

Our god is ourselves, pleasure, the dollar and now Satan. Agnosticism is the religion of the liberal churches. Humanism is the religion of popular education and John Dewey its Messiah. As long as society rejects God and follows other gods, it is hopeless. We will always zig when we ought to zag. Our society is a lawless society. Lawlessness takes many forms. The growing crime rate is an alarming element.

The youth vandalism is another element. Youth vandals are potential criminals. The spirit of lawlessness is alarming. The contempt for all authority is seen in the homes, the churches, the schools and

universities. Radical students despise authority. Militant groups defend their people right or wrong. Business is honeycombed with people who put the dollar above principle. The labor unions are learning new ways to lose friends.

The American Bar Association, professing a high respectability, has an underworld that smells and smells. Many respectable corporations, unions, and citizens hire lawyers to find a way to evade the law. Lawlessness is on every level. The churches which seldom enforce their laws are a part of it.

"They that plow iniquity, and sow wickedness, reap the same (Job 4:8). □

**LETTER . . .**

(Continued from page 18)

ceiving it every month. Needless to say, I really appreciate it and pray that you will continue to be used to print and preserve great Baptist truths that have been handed down to us from our fathers. I'm confident that as you stay true to the Word of God, He will continue to use you and your ministry.

When I came to Anniston in 1993 and began working with the dear folks here, one of the first things I did was introduce our people to the **Challenge**. It has a great teaching tool. Many times you have had articles that correspond with what I was teaching at church. Our people in turn, have given copies to their friends and it has helped us get the message out here that we are true historical independent Baptists.

I also want to tell you again how much the dear people at Central Baptist mean to my family and me. At a time when we went through

some trying time, you all stood with us and kept us going in the Lord's service.

Things are going real well here at Calvary Bible Baptist Mission as we endeavor to minister to the Black community. My wife's health is fine now. I have been having some trouble with my heart. The doctor's haven't pinpointed the exact problem yet. We really would appreciate your prayers.

In Christ,  
Dave Henderson

**COURT . . .**

(Continued from page 5)

(John Paul Stevens, 76, Sandra Day O'Connor, 66, Anthony Kennedy, 60, and David Souter, 56); and two voting liberal (Ruth Bader Ginsburg, 63, and Stephen Breyer, 58). If Bob Dole becomes President and has the opportunity to fill one or more seats, he no doubt will appoint conservatives who might reverse the Supreme Court's liberal rulings on such social issues as affirmative action and abortion. By contrast, Bill Clinton probably will seek to push the court further to the left. These appointments could have a more profound effect on the future course of the country than any laws passed by Congress and signed by the President. □

**LIZARD . . .**

(Continued from page 10)

the other way. Whether or not they say their prayers on going to bed depends on whether or not they room with a praying man, or one who takes his "night-cap." When they are in company that is chaste, they are as clean as an arctic snowdrift, but when they are with the "elite" crowd, they are as filthy as the sewer.

Whether or not they are profane depends on whether or not they are found at a dog fight or at a Sunday School. They do not swear at Sunday School, but they will at a dog fight, especially if their dog happens to be at the bottom. But how quickly they can put on their prayer meeting face when they see the preacher coming.

They can change the subject to anything wanted if given the countersign or the password that proclaims the man a sinner. They say grace at table and have family prayers if their guests are religious, but they are ready to play poker and drink liquor if their guests are of that breed. As soon as they find which is wanted, sheep or goats, they will furnish the meal. Whether they shout "Hosanna" or "Crucify him," all depends on the day of the week, and the crowd they are with! □

**WEEN . . .**

(Continued from page 6)

lations within the empire to flock into the membership of the church. These people brought with them many pagan practices and celebrations, Halloween merely being one of them.

How could the church deal with this problem? The church realized that to excommunicate these pagans would only reduce the membership of the church. This they were unwilling to do. The church had also learned in past times that it was not possible to force the people into discarding all their heathen practices and adopting Roman ones.

There remained only one other way.

It was reasoned that if a pagan practice of festival

(See **WEEN** on page 23)

**TELEPHONE**  
(214) 755-7777

**E-MAIL ADDRESS:**

**mlmoser1@juno.com**

**WEEN . . .**

(Continued from page 22)

could not be forbidden, let it be "Christianized." Let the recently converted pagans keep certain of their heathen festivals, such as Halloween or All Souls' Day — but label it "Christian." Of course, they were asked not to pray to their ancient pagan gods on this day. They would now use this day to commemorate the death of "saints."

"In the A.D. 800's the (Catholic) church established All Saints' Day on November 1 so that people could continue a festival they had celebrated before becoming Christians. The mass that was said on this day was called All-hollowmas. The evening before became known as All Hallow e'en or Halloween . . . it means Hallowed or holy evening."<sup>11</sup>

"The celebrations of Halloween is a survival of ancient pagan beliefs. When the early (Catholic) church was unable to stop pagan practices, it accepted them and gave them a religious tune."<sup>12</sup>

**Halloween Today**

Most of the ancient symbols and traditions of Halloween still exist today. Youngsters still dress in costume and go trick-or-treating; begging in a sense, for food while promising to refrain from evil deeds. And, too, they still light their candles, although much smaller than a torch, and place them inside their pumpkins.

". . . It is the one night of the year in which a child experiences the emotion of fear, fantasy and mystery."<sup>13</sup>

In advising on what to do on Halloween, **The Good Housekeeping Book of Entertainment** says: "Orange, black

and red, the devil's colors, are the colors associated with Halloween, and this scheme should be carried out as far as possible . . . Have paper streamers and lanterns hanging from the ceiling, or if you would like to have something less usual, you could make a giant spider web with black and orange strings, or in narrow strips of crepe paper coming from the four corners of the room, complete with a large spider — one of the devil's followers."<sup>14</sup>

**Inconsistency of Professing Christians**

Bible-believing Christians cringe and shudder at the thought of Satan worship and occult rites. But how many of these same people will dress their children as witches, ghosts, skeletons, or devils and send them out to "trick-or-treat"? How many smile approvingly at the church or Sunday School and youth organizations that have Halloween parties and sponsor "haunted house" activities?

Can any Christian give any scriptural — or even logical — reason for participation in, or approval of, that which is unmistakably associated with paganism, devil-worship, and witchcraft?

**God's People Governed By the Scriptures**

The 18th chapter of the book of Deuteronomy (vs. 10-13) very explicitly forbids Christians to have anything to do with witchcraft, spiritism or the demonic. In verse 10 of that chapter we read: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire (this has reference to the worship of the pagan god Moloch which was state wor-

ship), or that useth divination (a false and pagan counterpart of prophecy; the art or act of foretelling secret knowledge, especially of the future), or an observer of times (astrology), or an enchanter (to cast under a spell; charm; enrapture; to chant -magic words-, or a witch (divinations in connection with the worship of idolatrous and demoniacal powers), or a charmer (a fabricator of material charms or amulets to be worn especially around the neck, as a charm against evil or injury), or a consulter with evil spirits (an inquirer by a familiar spirit), or a wizard (a false prophet, especially a conjurer. One who summons a devil by oath, incantation or magic spell), or a necromancer (one who in one form or another seeks to find information by consulting the dead).

"Thou shalt not learn to do after their abominations" (Dt. 18:9). "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God" (Lev. 19:31).

It is obvious that the elements, symbols, and traditions of the Halloween observance with its emphasis upon goblins and demons, witches and skeletons, ghosts and apparitions rising from cemeteries constitute a dabbling with the very things which Scripture forbids to God's people and are an open invitation to demonic activity.

It is at this point that many will say, "But we don't worship demons on Halloween. It doesn't mean the same thing today as it did in the past. It's now just a harmless, innocent time of fun for the children and the young people."

Yet, history clearly shows that Halloween is unmistakably a "religious" (pagan and Roman) holiday. Religion is the adoration, obedience, and ser-

vice rendered to the object of one's worship. It presupposes profession, practice, or observance of whatever belief and practice — in this case Halloween — as required by some superior authority. It is indisputably clear that Halloween is not commanded or sanctioned by Jehovah God — the true Christian's Superior Authority — in the Scriptures.

"Abstain from all appearance of evil" (1 Thess. 5:22).

"And many that believed came and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men" (Acts 19:18-19).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). □

<sup>1</sup>Halloween Through Twenty Centuries, Ralph Linten, pg. 4

<sup>2</sup>Encyclopedia Britannica, 11th ed., Vol. 12, pgs. 357-385

<sup>3</sup>World Book Encyclopedia, 1959 ed., pgs. 3245-3246

<sup>4</sup>Highland Superstitions, Alexander Macgregor, pg. 44

<sup>5</sup>Folklore, James Napier, pg. 11

<sup>6</sup>Holidays of Legend, Mildred H. Arthur, pg. 37

<sup>7</sup>World Book Encyclopedia, quoted in Atlanta Journal & Constitution. Associated Press, 10/16/77

<sup>8</sup>Ibid.

<sup>9</sup>World Book Encyclopedia, 1977 ed., Vol. 9, pgs. 24-25

<sup>10</sup>The Book of Festival Holidays, Marquite Ickis, pgs. 125-126

<sup>11</sup>World Book Encyclopedia

<sup>12</sup>Holidays of Legend, pg. 87

<sup>13</sup>The Book of Festival Holidays, pg. 125-126

<sup>14</sup>Good Housekeeping Book of Entertainment, pg. 165

the church will have a prominent position within the Kingdom of Heaven in Heaven, not on earth.

God is bringing in perfection through the work of *Jesus* and not mankind. A new creation of heaven and earth will come at the command of God, not man. A new people of spirit and body that are redeemed from sin by the blood of the Lamb of God will dwell on it. The Grace of God, worked through the righteousness of Jesus Christ, has provided a perfect future of love for us. As Paul wrote "For of him, and through him, and to him, are all things: to whom be glory forever" (Rom. 11:36.) □

#### VOTE . . .

(Continued from page 1)

is not a matter of party, but principle.

Cast your vote based on the person's **Character not Charisma**. In the 1992 Presidential election NBC news commentator said, "This matter of morals — I thought that was a preacher's job." Well, he is wrong. We should judge a man by more than how he comes across on the TV.

Cast your vote based on **Morals not Money**. Too many make their election decisions solely on how it will effect them economically. Indeed, we have some serious money problems. The national debt, tax dollar management, unemployment are serious needs in our nation. But don't let your greed make your choice. Some will be voting thinking they will keep their jobs or money based on a man's promise. Do not look to man for your sustenance. That comes from Almighty God. "*Remember the Lord thy God: for it is he that giveth thee power to get wealth*" (Dt. 8:18). Moral mat-

ters are of far greater importance to a nation than money matters. The moral matter of abortion, adultery and homosexuality are moral issues that are larger than anyone's pay check.

Cast your vote based on our **Children (and grandchildren) not on our own Comforts**. Sacrifices will have to be made. Parents are to lay up for the children (2 Cor. 12:14). Parents are to protect their children. The Supreme Court has stripped our children of everything that is decent and good. Prayer, Bible reading and the Ten Commandments have been banned from public schools and now condoms, sex education, homosexuality, disrespect, and humanism are in their place! It is likely Supreme Court appointments will be made in the next four years. Military strength must be maintained. Russia and Europe have initially been opened to democracy, but maybe instead of peace, they may only be reloading their weapons! We still need to trim government, balance the budget, and reduce the deficit. Will we only consider our comfort? Or will we consider our children?

Cast your vote based on **Encouragements but not Entitlements**. This government should be giving more hand ups and less hand outs! Two-thirds of the National Budget is for entitlements. God never intended for the government to be the *provider*. The government should simply provide *protection*. Protect me while I make a living. More government means more taken from us. Business bail-outs; welfare handouts; food stamps; crop subsidies sound good but someone must pay the bill. Art funding is a joke and a sick one at that! Ob-

scenity and blasphemy masquerades as art. Stupid studies are financed by the government. Millions spent on studying gas emissions from the south end of a north bound cow. Many people feel entitled to things they have not earned. By the way, that is the attitude of thieves. For government to give one person what he does not earn requires the government to deny another what he does earn. It is called income redistribution. I've got a couple of brilliant ideas: live within our means and give people back their respect by expecting them to work!

### 3. Vote Spiritually

When you vote remember, God is in that booth, as you vote. And your family is in that booth. How you vote will effect them. Your church is also with you in that voting booth. Even the unsaved are in that booth, who need a free America.

April 14, 1912 was the maiden voyage of the Titanic, the largest and most luxurious vessel ever built. It was a vessel with a double-bottomed hull, divided into 16 watertight compartments. At midnight, in the foggy North Atlantic, the Titanic hit an enormous iceberg. A three hundred foot gash occurred, rupturing five of its watertight compartments. The ship sank. 1,500 died.

A tragic, though often untold, story about that night concerns one man on another ship, less than 20 miles away from the Titanic. The other vessel, the California, could have come to the rescue, if only someone had been listening. But the radio operator had fallen asleep on duty.

May God awaken us all before it is too late! □

#### MOON . . .

(Continued from page 1)

life to all who believe the gospel which is "according to the scripture" and not according to Rev. Moon. As our total intercessor, He does not demand that we love Him in order that we can go to Heaven. Rather, we love Him because He first loved us. He has done all the work! We are the objects of His grace! One day He is coming, not to complete His work, but to receive His completed work!

**HOLY SPIRIT** — Moon has little to say about Him. He is the third member and equal to the other persons of the Godhead. He is the revealer of God to man. In conversion He makes the gospel effective in the dead, depraved heart of lost sinners. Without His calling, none could be saved. In the church which Jesus began during His earthly ministry, the Holy Spirit is wooing a bride for Jesus. This marriage will take place in the future, and