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PERSONAL FREEDOM OUTREACH



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Frederick William Franz 1893-1992

Personal Reflections on His Life by a Former Third Generation Jehovah's Witness

by Paul R. Blizard

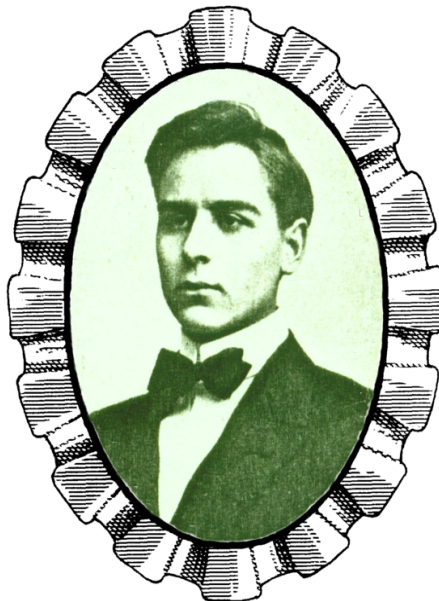
On Dec. 24, 1992, The New York Times reported the death of Frederick William Franz, fourth president of the Watch Tower Bible and Tract Society. Franz's obituary said he died Dec. 22 at his residence in the society's headquarters in Brooklyn. He was 99.

The obituary said, "A high point in his career was the 1958 convention of the Witnesses, when he addressed an audience of 253,922 people from 123 countries gathered at Yankee Stadium and the Polo Grounds."

That was my first encounter with him.

I was just a child that summer when our family, as good Jehovah's Witnesses, packed up our 1955 Pontiac and headed for the International Assembly in New York City. The only vacations we took were annual treks to such assemblies.

I will never forget the thousands of people crammed into Yankee Stadium for the "Divine Will" International Assembly that steamy July. The convention lasted a grueling eight days. We



Frederick W. Franz
1911 Woodward High School Yearbook

stayed in a ramshackle hotel that gave us a good rate, all arranged by the Watchtower Rooming Department. One afternoon in the stadium, my mother nudged my father and showed him the program, "Brother Franz is speaking next!" she said excitedly. I had not remembered hearing of

"Brother Franz." I had heard of "Brother Knorr," the president. I wondered, "Who was Brother Franz?" The crowd was hushed when he was introduced as if Jehovah himself were about to speak. Franz stepped up to the microphone and, in a loud voice, began to imitate a fish vender from the Middle East. His yelps and cries grabbed my attention as he began his talk. I soon lost interest as Franz got caught up in the rhetoric of prophecy and fulfillment.

Later, my mother said to friends, "Wasn't Brother Franz's talk 'deep!'" It was "deep" all right. It was confusing. Franz always seemed to be on a different wavelength than most Witnesses. His talks were filled with Old Testament types and antitypes that could rarely be followed. Thus, this was my first knowledge of "Brother Franz."

I was raised a Jehovah's Witness. My grandfather became a "Russellite" around 1910 and had an "Ecclesia," or International Bible Students meetings, in his home. I believe that given the

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EDITORIALS

JESUS THE DOLL

The Fort Lauderdale Sun-Sentinel in December published an article about a stuffed, machine-washable Jesus doll.

That's right. A Jesus doll.

While it may never replace the Cabbage Patch Doll, it leaves behind subtle messages that may be bad.

Nancy Pulte Rickard of Boca Raton, Fla., the doll's creator, admits that the image of Jesus being dragged around like a common rag doll makes her product controversial. But she says, "Let's face it. Jesus is down in the trenches with us." She says the Jesus doll will go a long way in making people aware of Jesus' presence. Her logic is, "They look across a room and go, 'Oh, there's Jesus.'"

Some would say it is sacrilege, not relevance.

And Rickard is not going to stop with her \$29.95 Jesus. She plans to market a Mary doll and a white-haired, white-bearded God doll.

Maybe by giving this whole thing too much notice we are making something of nothing. After all, what harm can a doll do? But error often comes by small degrees.

So what harm can a nice looking, 2-foot tall, bright blue-eyed doll really be. Why, this Jesus even has a red heart on his chest. Could this be just a sweet blessing or could there be a subtle dulling of some pretty important things? Hoping that I will not sound like an ogre or be seen as being against children's toys, I want to suggest

that a Jesus doll is not helpful at all. In fact it may be sending all kinds of wrong messages. Among them:

1. It demeans and trivializes Christ and the Bible's portrait of Him.

People may want a Christ that they can control and throw in a corner but that does a great injustice to the Christ of the Bible. Rickard says, "One of the big things is it makes it hard to deny His presence. They look across a room and go, 'Oh, there's Jesus.'" The Jesus doll gives no context or teaching about Christ and allows people to create any image picture they want.

Without the Gospels people will inevitably create the mental image of a false Christ. While it is true that many things in life are neutral, it is also true that many things send out the wrong kinds of messages. To try to reduce the Majestic Jesus to something as insignificant and trivial as a doll surely demeans Him. Think of John's vision of the ascended Christ in the Book of Revelation, "His head and His hair were white like wool, like snow; and His eyes were like a flame of fire: and His feet were like burnished bronze, when it has been caused to glow in a furnace, and His voice was like the sound of many waters. And in His right hand He held seven stars; and out of His mouth came a sharp two edged sword; and His face was like the sun shining in its strength. And when I saw Him, I fell at His feet like a dead man" (Revelation 1:14-17).

How could one even try to reduce this Mighty Jesus to something as meaningless as a rag doll! One would not want a loved one to be trivialized in this way. When you really think it through, you realize that Rickard's creation

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NEWS UPDATE

UNITED PENTECOSTALS MAY DIVIDE

The 1.4 million members of the United Pentecostal Church International could, in the near future, find themselves within a church divided. According to a news item in the Jan. 11, Christianity Today magazine, the denomination, founded in 1945, "may soon divide over [a] disagreement on both theology and practice."

A difference of opinion arose during the sect's general conference held last October. According to CT, the United Pentecostal Church's "executive board introduced a resolution requiring licensed ministers annually to sign a statement of recommitment to the denomination's Articles of Faith." The resolution reportedly passed, although no official count of the votes was recorded.

Antagonism toward the resolution targets the sect's strict social behavior and rigid holiness code, including "worldly amusements, mixed bathing, cutting of women's hair, home television sets and immodest dress," CT reported.

While UPCI administration expressed concern over the dispute, they claimed the concurrent agreement to church policy is identical to the statement of faith signed by church clergy upon their licensing by the denomination.

Although, the news article said, "Several pastors have already resigned churches over this matter," the defections may be attributed to more profound considerations. Some of the denomination's clergy are seeking a more recognized alliance with mainstream evangelicals. This relationship includes a departure from the sect's steadfast adherence to modalism, a heretical, non-trinitarianism view of the nature of God.

The United Pentecostal Church claims 7,000 ministers within the United States and Canada. The denomination's headquarters is in Hazelwood, Mo.

—MKG

FAX YOUR SINS AWAY?

An annual trade show featuring religious fixtures and furnishings to be held in Vincenza, Italy, has announced plans to display "new hi-tech confessionals" for Roman Catholic churches. One of the innovative church fixtures is said to include a fax machine for church members who are unable to attend formal, customary confessional services. According to a Reuters News Service report, other confessional models to be displayed will include less novel features, such as "air-conditioning and comfortable armchairs."

The wire service report also suggested the "hi-tech" invention may not be well-received, stating, "Church officials already have criticized the idea."

Roman Catholics believe that Christ mandated to the Apostles and their successors the power to pardon or refuse pardon of one's sins according to his repentance or non-repentance. Confession or reconciliation is regarded as a sacrament by the Roman Catholic church.

The trade show is scheduled for May.

—MKG

PFO KENTUCKY OPERATIONS TO RELOCATE

The Kentucky office of Personal Freedom Outreach will move from Fairdale, Ky. to Paducah, Ky. effective April 1.

PFO Kentucky State Director, Paul R. Blizard, recently accepted a pastoral call from the Reidland Baptist Church in Paducah. Blizard is a Master of Divinity candidate at The Southern Baptist Theological Seminary in Louisville. He will receive his degree in May.

All correspondence to PFO's Kentucky office should be addressed to Personal Freedom Outreach, P.O. Box 244, Paducah, KY 42002.

—MKG

SEMINARY CONTINUES TO DEFEND HARRIS' RESURRECTION DOCTRINE

Despite a firestorm of protest, Trinity Evangelical Divinity School's leadership maintains that the resurrection doctrine of Professor Murray J. Harris is "well within" orthodoxy.

Harris teaches in his book, **From Grave to Glory**, that the Lord Jesus Christ, in His resurrection body, does not possess a body of physical "flesh and bones." Harris further maintains that the post-resurrection appearances of Christ were simply materializations and that upon the death of a Christian, the physical body remains in the grave and the believer is given an "immaterial" body, which is the resurrected body.

Witness Inc., a nationwide ministry to Jehovah's
(continues on page 14)



Who are the BLACK MUSLIMS?

by G. Richard Fisher

While the release of Spike Lee's film "Malcolm X" has renewed national interest in the Black Muslims, one can only understand the movement after getting an overview of its origins, development, doctrines, divisions, decentralization and decline.

ORIGINS AND DEVELOPMENT

What became the "Nation of Islam" was founded by Wallace Fard, a peddler of "African" clothing who adopted Muslim customs, claimed an eastern pedigree and proclaimed his gospel in the ghettos of Detroit. The February 1992 issue of **The Washington Report** on Middle East Affairs said: "In the eyes of the Nation of Islam, Wallace Fard Muhammad was the living incarnation of God who came to restore order to the world. Elijah Muhammad became his prophet and was to spread his word to the Afro-American community" ("Issues in Islam," pg. 43). Fard's teachings combined black nationalism and Islam but bore little resemblance to Middle Eastern Islam.

Fard might have gone down as a curiosity, a footnote in history, had it not been for Elijah Poole (1897-1975). When Fard disappeared in 1934, Poole, who renamed himself Elijah Muhammad, took over the sect.

Poole took Fard's small group and developed it into a strong, disciplined and cohesive movement. (See further: **Malcolm X, The Assassination**, by

Michael Friedly, pg. 12.) The group set up headquarters in Chicago in 1934. It declared the absent Fard to be Allah and Poole — or Elijah Muhammad — as his last messenger.

DOCTRINES

Anti-white rhetoric made up a great portion of Elijah Muhammad's message. He taught that whites were evil and beastlike. They had been created by an evil scientist named Yacub and allowed by Allah to rule the black race for 6,000 years. He taught that the Koran was far superior to the "corrupted" Bible of white Christians. He also said that the period of evil white rule had ended in 1914, that America's fall was imminent and that Armageddon was near.

Louis Lomax sums up the essence of Elijah Muhammad's teaching: "God and black are one, therefore all blacks are divine; the opposite of black is evil, therefore all white men are evil."

Then he extends his argument: "The world's black men are divine, therefore unified. The weakest link in the black brotherhood is the so-called American negro, who is all mixed up with the white man. The return of the black men to power, then, is waiting upon the American negro to come out from among the white men and be separated — not segregated" (**The Negro Revolt**, pg. 187).

The movement grew spectacularly in the 1950s, reaching 100,000 members and 70 temples nationwide by 1961. (See further: **The Encyclopedia of American Religions**, Volume 3, pp. 175-176. Also for an interesting com-

parison of Elijah's teaching to that of Jehovah's Witnesses see Robert A. Morey's, **The Islamic Invasion**, Chapter 11.)

Elijah Muhammad's teaching was aggressive, racist and inflammatory. Great efforts were taken to reach out to the black community by way of a weekly newspaper, Muhammad Speaks. Food and dress were regulated and Muslim ritual prayers were enforced. Schools were opened to promote this new syncretism.

A prison inmate named Malcolm Little converted to the Black Muslim religion in 1948. He changed his name to Malcolm X, symbolizing the obscuring of his African name by centuries of slavery, and was a loyal follower of Elijah Muhammad over the next 16 years. Malcolm became Elijah Muhammad's right-hand man and the religion's national spokesman.

The movement gained international recognition when Muhammad Ali, world heavyweight boxing champion, declared himself a willing servant of Elijah Muhammad in 1964.

DIVISIONS

Malcolm X became disenchanted with Elijah Muhammad in the early 1960s. He discovered his leader had been committing adultery for years and had sired ten illegitimate children by seven different women. Information on the paternity suits filed by three of the women was published in daily newspapers. However, Malcolm stayed on and led a campaign to the Koran's permission of polygamy as a justification. But, Malcolm's conscience even-

(continues on page 9)

Creeds, Sects and the Mormon Church

by John R. Farkas

On pages 47-59 of the **Pearl of Great Price** (1986 edition, a Mormon scripture), is a brief narrative called **Joseph Smith—History**. It is a portion of the early official history of the Church of Jesus Christ of Latter-day Saints, as experienced by founder Joseph Smith. It includes the First Vision Story, which relates how in 1820 Joseph Smith was visited in the now named Sacred Grove, a little south of Palmyra, N.Y., by God the Father and Jesus Christ. Many people do not accept that the First Vision Story is from God, and consider it an attack on Christian churches and their beliefs. Modern-day Mormons try to sidestep this charge by saying it really only applied to the 1820 period.

WHAT MORMON SCRIPTURE SAYS

In **Joseph Smith—History** 1:18, Joseph Smith wrote:

“My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. ... I asked the personages who stood above me in the light, which of all the sects was right. ... and which I should join.”

Verse 19 has Joseph Smith quoting the response:

“I was answered that I must join none of them, for they were all wrong, and the Personage who

addressed me said that their creeds were an abomination in his sight; that those professors were all corrupt; that: “they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof.”

From verses 5, 8 and 9, we learn that the sects mentioned above in verse 18 are:

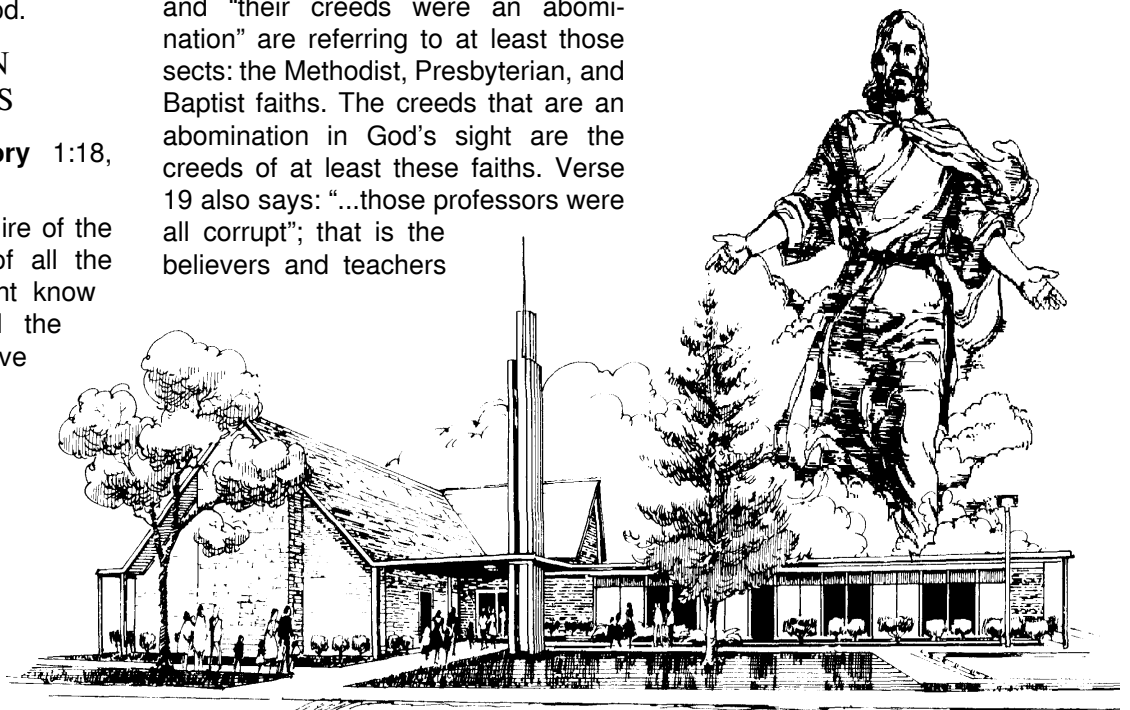
“... Some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist.” It is obvious from the context in verses 18 and 19 that the phrases: “I must join none of them,” “they were all wrong,” and “their creeds were an abomination” are referring to at least those sects: the Methodist, Presbyterian, and Baptist faiths. The creeds that are an abomination in God’s sight are the creeds of at least these faiths. Verse 19 also says: “...those professors were all corrupt”; that is the believers and teachers

of the creeds were all corrupt.

In verse 20, Joseph Smith wrote: “I then said to my mother, ‘I have learned for myself that Presbyterianism is not true.’” The probable reason the Presbyterian faith is mentioned is that according to verse 7 Joseph’s mother and other family members joined this church.

ONLY APPLIES TO THE 1820 PERIOD?

Some Mormons now say that the events recorded in verses 1-20, which occurred in 1820, are culturally too far-removed from us to apply to current Christian churches. One Mormon leader was quoted as saying that the historical-critical method used by many Christian denominations in not requiring women to not cover their heads in church (I Cor. 11:5,6) or in allowing them to be pastors is also used by Mormons in understanding **Joseph Smith—History** 1:19. This leader went on to say that the cultural situation has changed so much as to render the verse in question a historical oddity. But no references or details were provided for such a far-reaching statement. It appears to be personal opinion, and not based upon historical analysis. This Mormon also was quoted as saying that because “creeds” was not capitalized it was not referring



to specific creeds or confessional documents, but to religion in general. It was also said that “professors” did not mean “believers,” but the context suggests the usual meaning of “teacher.”

However there is evidence that the Mormon Church does officially apply the historical-critical method on a limited basis, i.e. Mormon teachings do not require women to cover their heads in a worship service, called a Sacrament Meeting, and while they are allowed to speak in a worship service (I Cor. 14:34), they are not allowed to preside at such services (I Cor. 11:3), and no LDS women hold the priesthood. But this author knows of no Mormon scripture or publication from Mormon headquarters in Salt Lake City that applies this method to any part of **Joseph Smith—History**. Even so, let us examine some historical documents to see if such claims can be supported.

HISTORICAL DOCUMENTS

Even though **Joseph Smith—History** covers events in the 1820 time frame, it did not reach its final form until 1838 (Ensign magazine, Jan. 1985, pg. 14). It was first published in 1842, and was not canonized until 1880 (Introductory Notes, **Pearl of Great Price**). The original manuscript was dictated by Joseph Smith, and the portion corresponding to verse 1:19 has: “... Creeds were an abomination” Note that “Creeds” is capitalized. In the 1842 printing it was not capitalized. The first unofficial publication of **The Pearl of Great Price**, with **Joseph Smith—History**, in 1851 also did not capitalize “creeds.”

There are several documents that might help explain Joseph Smith’s thoughts about JSH 1:19. In an 1841 letter to John Wentworth, Editor and Proprietor of the Chicago Democrat, he wrote:

“... I was enwrapped in a heavenly vision and saw two glorious personages. ... They told me that all religious denominations were believing in incorrect doctrines, that none of them was acknowledged of God as his Church and kingdom. ...”

This was printed in the Mormon

newspaper Times and Seasons, Nauvoo, Ill., March 1, 1842, pg. 706, and in **Joseph Smith’s First Vision** (Milton V. Backman Jr., pg. 163).

In his own hand-written 1832 diary, page 3, Joseph Smith said:

“... I saw the Lord and he spake unto me saying ... the world lieth in sin at this time and none doeth good no not one they have turned asside [sic] from the Gospel and keep not my commandments they draw near to me with their lips while their hearts are far from me. ...”

Top Mormon leaders of Joseph Smith’s day who heard him speak recorded their thoughts on the subject. Orson Pratt, an early Mormon apostle, wrote:

“... all religious denominations were believing in incorrect doctrines; and consequently, that none of them were acknowledged of God. ...”

Orson Hyde, an early Mormon apostle, wrote:

“... He was told not to join any of the religious sects or any party, as they were all wrong in their doctrines and none of them was recognized by God as His Church and kingdom. ...”

John Taylor, an early Mormon apostle, who at the death of Brigham Young became the Mormon Church’s third Prophet and President, wrote:

“... He then asked in regard to the various religions with which he was surrounded. He inquired which of them was right. for [sic] he wanted to know the right way and to walk in it. He was told that none of them was right, that they had all departed from the right way. that [sic] they had forsaken God. ...”

Typed scripts that include these statements can be found in **Joseph Smith’s First Vision**, pages 156-183.

Note the key phrases in the above: “none of them was right,” “all were believing in incorrect doctrine,” and “they were all wrong in their doctrine.” These words are consistent with JSH 1:19; “... they were all wrong” But in 1:19 also note “... their creeds were

an abomination” The “they” and the “their” in verse 19 are obviously the “sects” in verse 18. And the “sects” in verse 18 are those named by Joseph Smith in verses 5,8,9 and 20 (Baptist, Presbyterian, and Methodist). These all make it clear that while “religion in general” and doctrine were in Joseph Smith’s mind, he also had in mind specific churches.

WORD MEANINGS

Let us now continue with the historical-critical method by looking at what old dictionaries and a book on creeds say about how “creeds” and “professors” might have been used in the 1820-1840 period. In reading the following items take care to note the use or lack of use of capitals and misspellings and compare in your mind how we would now use them. It should become obvious that the rules were different then. Also note the first and following definitions and consider how each would apply to JSH 1:19. Again, the spelling is as in the referenced book.

A. A Dictionary of the English Language, by Samuel Johnson, 1805:

CREED ... (from the first word of the Apostles’ creed):

1. A form of words in which the articles of faith are comprehended. The larger and fuller view of this foundation is set down in the creed’s of the church.

2. Any solemn profession of principles or opinion.

PROFESSOR:

1. One who declares himself of any opinion or party.

2. One who publicly practises or teaches an art.

3. One who is visibly religious.

B. An American Dictionary of the English Language: by Noah Webster, 1828:

CREED ... Apostles’ creed:

1. A brief summary of the articles of Christian faith; a symbol; as the Apostolic creed.

2. That which is believed; any system of principles which are

believed or professed; as a political creed.

PROFESSOR:

... One who makes open declaration of his sentiments or opinions; particularly, one who makes a public avowal of his belief in the Scriptures and his faith in Christ, and thus unites himself to the visible church.

2. One that publicly teaches any science or branch of learning; particularly, an officer in a university, college or other seminary, whose business is to read lectures or instruct students in a particular branch of learning; a professor of theology or mathematics.

C. A Dictionary of the English Language, abridged by the editor, from that of Dr. Samuel Johnson (item A. above), as edited by Robert Gordon Latham, 1876:

CREED:

1. Form of words in which the articles of faith are comprehended.

2. Any solemn profession of principles or opinion.

PROFESSOR:

1. One who declares himself of any opinion or party.

2. One who publicly practises, or teaches, an art.

3. One who is visibly religious.

D. The Creeds of Christendom, by Philip Schaff, originally published in 1876, with the sixth edition in 1931. From Vol. I, pages 5-6, we find:

"... This is the origin of the Christian symbols or creeds ..."; "... There would have been creeds even if there had been no doctrinal controversies ..."; "...So the confession of faith, or the creed, was orally taught and transmitted to the catechumens, and professed by them at baptism, ..."; "... The first Christian confession or creed is that of Peter, ..."; "... Apostles' Creed ... Nicene Creed ... Creed of Chalcedon..."

E. Oxford English Dictionary, 1989. Under "creed," this dictionary shows that from 1000 to 1890 capitali-

zation for this word has flip flopped back and forth through the centuries for all of the definitions.

The reader should note several things about the above references for the 1805 to the 1876 time frame: The word "creed" always applied to specific creeds, confessional documents, symbols, or that which is believed or professed. It was never used to describe religion in general.

"Creed" did not have to be capitalized to refer to a specific creed or confessional document. The rules for capitalizing were clearly different then. The 1828 Noah Webster's dictionary had 29 pages on the "Grammar of the English Language" and there was nothing on rules for the use of capitals.

The first definition of "professor" was one who professes a creed or declares an opinion or party. The second meaning, a teacher, was not tied to a creed. The context of the use of "those professors" in JSH 1:19 clearly shows that the first definition is called for. The full phrase: "... their creeds were an abomination in his sight, and those professors were all corrupt; ..." makes it clear that it is "those professors," that is the believers (including teachers), of the creeds that are corrupt.

FOOTNOTES

None of the verses in question has footnotes that indicate they only apply to 1820. Hence any Mormon who says this is just giving a personal opinion not supported by Mormon teachings. In fact, two of the footnotes associated with verse 19 indicate that it does apply now. In the phrase "were all wrong," the word "wrong" has a footnote "a," which says "TG Apostasy of The Early Christian Church." This means that in the Topical Guide (a Topical Guide is located in the back of the Mormon edition of the King James Bible) the given subject should be seen. In the phrase "professors were all corrupt," "professors" has a footnote "b" that says "Jude 1:4. TG False Prophets." The footnote on "professors" at first seems to support the local Mormon leader when he said

"professors" really meant "teacher." But the footnotes do not exclude "believers." "Corrupt" has footnote "c," which says "TG False Doctrine." The material under each of these references clearly shows that these words mean what they say. Does the present Mormon Church now officially say that modern-day Christian churches, particularly the Baptists, the Methodists, and the Presbyterians, are no longer fallen away; that they are not in apostasy (they are not all wrong); that they no longer have false prophets (their professors are not corrupt); that they no longer have false doctrine?

One top Mormon leader, Apostle Bruce R. McConkie, wrote:

"The false Gods of Christendom bear the same names as the true Gods of the Bible. Beyond this they have little resemblance. They are described in the creeds that the Lord told Joseph Smith were 'an abomination in his sight.' (JSH 1:19)" (**A New Witness For The Articles of Faith**, 1985, pg. 56).

In his book, **The Promised Messiah**, pages 116-117, after reviewing the "Athanasia creed" [sic] he said:

"Is it any wonder that the Lord of heaven, as he stood by his Father's side on that glorious day in 1820, speaking of all the churches in all Christendom, told young Joseph [Smith] 'that all their creeds were an abomination in his sight.' (JSH 1:19)"

As there seems to be no official change in the Mormon Church's position, let's see if there's a substantial difference in those creeds today.

CREEDS

It was the creeds of the faiths mentioned that God said were an abomination. If these creeds are still in use now, then it seems reasonable to assume that verse 19 also applies to all the churches using them now, as well as their professors. It should also be noted that God purportedly said: "they were all wrong."

The Creeds of Christendom (Baker Book House Co.), edited by Philip Schaff and revised by David S.

Schaff, was reprinted in 1990. It was originally published in 1876 and contains the creeds of all the major denominations, Catholic and Protestant, from about 350 to 1876.

METHODISTS

There have been more than a dozen Methodist denominations. A list of the early ones can be found on page 889, Vol. I, of "Creeds." But as stated on this same page "... the doctrinal creed is the same in all, with the exception of the Whitefieldian Methodists," As listed on pages 890-91, "The American Methodists have three classes of doctrinal standards. 1. The Twenty-five Articles of Religion. ... 2. John Wesley's Sermons and Notes on the New Testament. ... 3. The Book of Discipline and several Catechisms ... are at least secondary standards for the American Methodists." "The Twenty-five Articles of Religion" can be found on page 807 of Vol. 3 of "Creeds." These are, with minor exceptions, the same as those adopted in 1784.

THE MODERN METHODIST CHURCH

With minor exceptions, these are the same Articles of Religion now used by the present day United Methodist Church. This is shown on pages 60-67 of **The Book of Discipline of the United Methodist Church**, 1988, published by The United Methodist Publishing House, Nashville, Tenn.

On page 41 of this book we find: "... the adoption of the ecumenical creeds, such as the formulations of Nicaea [sic] and Chalcedon, were of central importance to this consensual process ... These statements of faith, along with the Apostles' Creed, contain the most prominent features of our ecumenical heritage." It is evident that the Methodist "creeds" in use in 1820 are essentially unchanged since then. If, according to Joseph Smith, these "creeds were an abomination" in God's sight in 1820, shouldn't they be now?

PRESBYTERIANISM

A brief history of the use of the Westminster Confession of Faith by the various American Presbyterian denominations is on pages 804-816,

Vol. I; and pages 919-925, Vol. III of "Creeds." While there are many changes and additions, many were made prior to 1820, and the core of the original 1647 Westminster standards remains the same.

THE MODERN PRESBYTERIAN CHURCH

The creeds of the modern-day Presbyterian church can be found in **The Constitution of the Presbyterian Church (U.S.A.)**, Part I, "Book of Confessions," published in July 1991 by The Office of the General Assembly, Louisville, Ky. 40202. It is evident that the Nicene Creed, the Apostles' Creed, and the Westminster Confession of Faith along with seven others are still in use. Differences from the original 1647 Westminster standards are noted in this book.

THE BAPTIST CHURCH

A brief history of the Baptist church in America is given on pages 849-852, and 858-859, Vol. I, of "Creeds." On page 852 is: "The Baptists, like the Congregationalists, lower the authority of general creeds to mere declarations of faith prevailing at the time in the denomination, to which no one is bound to give assent beyond the measure of his conviction; and they multiply the number and elevate the authority of local or congregational creeds and covenants, by which the members of particular congregations voluntarily bind themselves to a certain scheme of doctrine and duty." A booklet, **American Baptists: A People of Faith**, 1988, published by the Office of the General Secretary, American Baptist Church, (1.6 million membership, they "... are one of about 25 Baptist groups in the United States, and are about fourth in size among these Baptist groups"), has: "Note: American Baptists are not a 'creedal people' and no binding statement of Baptist belief exists. Even so, there is considerable agreement among American Baptists about what they believe. ..."

THE PALMYRA, N.Y., BAPTIST CHURCH

The records of the American Baptist Historical Society, in Rochester, N.Y.,

have an 1860 Wayne [county] Baptist Association Minutes. On pages 11-15 is a historical sketch of the First Baptist Church of Palmyra, N.Y. It was started in 1800 and, in 1820 "... the Church was in a healthful and thriving condition... ." In 1800, members agreed upon "articles of faith and covenant." The record says: "In these articles the divine truth 'ye are saved by grace' was prominently set forth." No other doctrinal details are provided. The American Baptist booklet mentioned above, under "Ten Key Facts about American Baptists" has under item 1. "We are a biblically oriented people. ... Scripture has been our authoritative guide in our continuing search for a deeper knowledge of God." It seems it would be safe to say that Ephesians 2:8, "For by grace are ye saved through faith; and that not of your selves: it is a gift of God:" is part of the beliefs of most American Baptists just as it was part of the First Baptist Church of Palmyra in 1820. (**The Book of Mormon**, a Mormon scripture, II Nephi 25:23, states "... for we know that it is by grace that we are saved, after all we can do.")

CONCLUSION

One can understand why Mormons would like to confine **Joseph Smith—History** 1:19,20 to 1820. But the facts cannot support such a position. It is clear that the creeds, statements of beliefs, and confessions of 1820 are essentially unchanged in 1992. In 1820 Joseph Smith quoted God as saying that "all their creeds were an abomination in his sight; that those professors were all corrupt." It then seems reasonable that this statement would also apply now in 1992 to the Presbyterian, Baptist and Methodist faiths and to any other churches and peoples using and professing these creeds, statements of beliefs and confessions.

The attack in **Joseph Smith—History** is not an isolated case. In **The Book of Mormon**, I Nephi 14:10, we find:

"And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil;

wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.”

The Mormon Church claims to be the only true church, i.e. the church of the Lamb of God, (**Which Church is**

Right?, pg. 17, a booklet published by the Church of Jesus Christ of Latter-day Saints; also note **Doctrine & Covenants** 1:29,30 and 20:1,2). **D&C** 1:30 says: “... the only true and living church on the face of the whole earth, with which I, the Lord, am well pleased, ...” So where does that leave

those that reject this claim, and are not Mormons?

Nineteenth-century Christian churches were offended by the Mormon’s attack against their beliefs. Twentieth-century Christians should be, too. The Bible warns us about “wolves in sheep’s clothing” (Matt. 7:15). *

BLACK MUSLIMS

(continued from page 4)

tually swayed him and he felt compelled to address his leader’s adultery.

Elijah tried to explain his actions by saying he was fulfilling prophecy:

“I’m David,’ he said. ‘When you read about how David took another man’s wife, I’m that David. You read about Noah who got drunk — that’s me. You read about Lot who went and laid with his own daughters. I have to fulfill all these things” (**Autobiography**, Malcolm X, pg. 297).

Malcolm also was aware of the enormous personal holdings of Elijah Muhammad, which included a mansion, an apartment, a home and five properties in Arizona. Elijah had several million dollars in the bank while rank-and-file followers lived meager lives. Millions of dollars, raised for special projects, vanished (see Bruce Perry’s **Malcolm**).

Malcolm’s power and influence led to jealousy and friction within the group and finally to his departure from the Nation of Islam. In March 1964, Malcolm made a pilgrimage to Mecca and converted to orthodox Islam. That year, he publicly disavowed his former teaching and teacher and asked other black leaders to forgive him. He also began to divulge secrets of the organization. He began abandoning his racist message and adopting the cause of civil rights. He also began to fear for his life, thinking he would become a target of the Nation of Islam’s paramilitary wing. Elijah used armed guards, whom he called “The Fruits of Islam,” for protection and retaliation.

Early in 1965, Malcolm’s house was fire-bombed. On Feb. 21, 1965, he was assassinated in the Audubon

Ballroom in New York City. He was 39 years old. Although three Nation of Islam followers were convicted of the murder, it was not until 1977 that facts were revealed that showed only one of the imprisoned men was guilty and that the assassination had actually been carried out by four other “brothers” (**Malcolm X, The Assassination**, by Michael Friedly, Chapter 5). It could never be established that Elijah ordered the assassination.

In the early 1970s before his death, Elijah began to lose control of his organization, which led to splits and factional battles. Before he died in 1975 he appointed his son Wallace successor. Wallace changed his name to Warith Al-Din and moved the organization’s beliefs closer to those of orthodox Islam.

This caused a major split with Louis Farrakhan, the former Louis Walcott a Chicago night club entertainer, who had become prominent in the Nation of Islam after Malcolm’s defection. Many observers believe that Farrakhan set the stage for Malcolm’s assassination by declaring him “worthy of death.”

Farrakhan continues to follow the extremes of Elijah Muhammad and attracts media attention with his anti-Jewish, anti-white rhetoric. Farrakhan has called the Jews “Skunks, blood-suckers, liars and murderers” (**Jerusalem Post International**, Jan. 11, 1986, pg. 15). Farrakhan has raised more than a few eyebrows by calling Hitler “a great man” and accepting an interest-free loan of \$5 million from Libyan leader Muammar Gaddafi. Farrakhan posthumously credits Elijah Muhammad with miracles of healing the sick and raising the dead but gives no documentation.

The line of Fard and Elijah Muhammad continues in Farrakhan but

appears to be declining as the African-American community becomes more educated and astute and the orthodox Muslim community declares it heretical.

Meanwhile Warith Al-Din has expunged teaching on racial separation and the divine nature of Fard and his father. Gone now are the teachings of an imminent Armageddon and the restrictive dress codes.

DECENTRALIZATION AND DECLINE

The move toward Islamic orthodoxy by Warith Al-Din has caused the Nation of Islam to be less vocal and less aggressive. He and his followers hold to Sunni Muslim orthodoxy and attract little media attention. The movement is now known as The World Community of Islam in the West. Warith has not only disbanded the paramilitary wing but honors the memory of Malcolm X. Whites are invited to join the mosques and Elijah’s illegitimate children were given a share of the inheritance. They are now not only in the African-American mainstream but in the political mainstream as well.

In 1985, all national leadership was dismantled and various assemblies were made independent and autonomous. The followers of Warith A-Din appear to be moving into the Muslim mainstream. The estimated 80,000 followers are kept together and find cohesion through their newspaper, The Muslim Journal.

Christians ought to be aware of the above history and familiar with the Islamic faith so as to share intelligently and witness faithfully. PFO offers materials and articles on Islam to equip us to be better representatives of our Savior to the Muslim world. *

era and his profession as a physician, my grandfather personally met Watchtower founder Charles Taze Russell. Many members of the Watchtower Governing Body were house guests and personal friends of our family. This perspective gives me a view of the Watchtower Society that few others have.

Over the years I became more acquainted with Franz. In our local Kingdom Hall we were constantly reminded of his scholarship and his command of eight languages, including Hebrew and Greek. The Watchtower Society made available in Kingdom Halls copies of A.H. Macmillan's 1957 book, **Faith on The March** (Prentice-Hall, Inc., Englewood Cliffs, N.J.).

Macmillan was a longtime Watchtower official and family friend who went by the name "Mack" around our house. He could be trusted. After all, he was from Bethel, Watchtower world headquarters. Macmillan wrote of Franz in his book: "he carried away the honors at the University of Cincinnati and was offered the privilege of going to Oxford or Cambridge in England under the Rhodes plan" (pg. 181). ... "Besides Spanish, Franz has a fluent knowledge of Portuguese and German and is conversant with French. He is also a scholar of Hebrew and Greek as well as Syriac and Latin, all of which contribute to making him a thoroughly reliable mainstay on [President Nathan Homer] Knorr's editorial staff" (pg. 182).

I was about 8 years old when my mother introduced me to Knorr at a Kingdom Hall. She knew him personally. In 1940, Knorr had invited her to be in the first class of his newly formed missionary school. She declined, fearing she would be sent to Africa.

It was scary to meet "the president." As I shook his hand, my mother said to him, "Paul wants to go to Bethel when he grows up." I remember Knorr sternly looking down and saying, "It's

hard work. Remember, it's hard work." I nodded my head and continued to shake his hand. Little did I realize that about 12 years later on April 14, 1973, as a 19-year-old, I would receive a letter from Knorr inviting me to Bethel.

Certainly he did not remember me when I arrived at Bethel. I was just one of many "new-boys" who had arrived to work. I soon learned that the only reason Knorr would know anyone by name was if they were in trouble. Knorr was a cold businessman with little personality and little regard for other people's problems. He had little patience and ruled with an iron fist. Most Bethel staff members were terrified of him.

Franz, on the other hand, was congenial and polite. I first met him in 1973 in the hallway at Bethel. His clothing struck me as weird. He often wore a plaid flannel shirt with pocket full of pens, a silk tie and brown corduroy slacks. We at Bethel snickered at his attire — to ourselves, of course.

Our dining room was atop the "Squibb" complex, which was two blocks from the main Bethel building. Franz often would want someone to walk with him to the dining room because of his poor eyesight. I remember walking him many times down Columbia Heights to the complex. It was exciting to get so close to the man I had admired all my life as one of Jehovah's "finest."

Later, I became a part of a group that met with Franz on Wednesday nights, listening to him pontificate. We would discuss the "daily text," a scripture passage. I will never forget his voice as he stretched out the syllables, "Broooother Blizaaaaard, what comment do you have on this text." I would try my best to interpret it.

Once, I asked the wrong question and drew a violent response.

Jehovah's Witnesses are taught that Jehovah God himself deals directly only with a group known as "the remnant" and that other Jehovah's Witnesses must deal with Him through

the Watchtower Society. The arrangement puzzled me.

I asked: "Brother Franz, since the Watchtower Society in Brooklyn is the only outlet for God to speak through, by way of the printed materials and so forth, how would someone of the 'remnant' get information from God to other Witnesses? I mean ... how would an older sister, say, way out in the country, for example, give Spiritual food from Jehovah to others?"

Franz's face turned red and he replied: "How? ... How? ... By supporting what is printed in the Watchtower, that's how!" With that, he went to his room. End of discussion.

I had no idea that the question would draw such a reaction. The question was one that could not be answered by anyone at Bethel without admitting that they were the sole distributors of truth, which contradicted what they taught. I believe Franz's reaction was demonic. When one begins to question the foundations of the Watchtower, Satan reacts.

Franz never claimed to be an administrator. He was a writer and researcher. Knorr, on the other hand, never claimed to be a Bible scholar. Knorr's forte was writing rules for rank-and-file Witnesses. Knorr relied heavily on Franz for scripture interpretation. One joke at Bethel went: "If there's an article on sex, Knorr wrote it; if it is on the Bible, Franz wrote it." One could say that Franz was the molder and shaper of Watchtower theology for more than 70 years.

I believe Franz ghost-wrote many books attributed to Joseph Rutherford, the Watchtower's second president. If one compares Watchtower books produced in the 1920s and 1930s with those written by Franz in the 1950s and 1960s, Franz's style is unquestionably there.

Franz, of course, was the principal "translator" of the Watchtower's **New World Translation of the Holy Scriptures**, which is the exclusive Bible translation of Jehovah's Witnesses. It is likely that aside from founder Charles Taze Russell, no person in-

fluenced Watchtower beliefs more than Franz.

Even after leaving Bethel in 1976, I continued to respect and admire Franz. I considered him a spiritual mentor. All others I knew on the Governing Body, with the exception of Milton Henschel, Franz's successor as president, appeared to be cold businessmen. In fact, Henschel, a family friend, was kind enough to lend me some money in an emergency while I was at Bethel. Knorr and the others would never have considered it.

Years later, when my wife and I became Christians, we discovered the truth about Franz. I can now look back and see the deception of Satan on this man and the "spirit of delusion" that blinded him to the truth of the Gospel. Knowing also that he was the principal architect of Watchtower teachings for more than 70 years, I realize how demonically controlled he was. I recall Franz having an aura about him. Few ever challenged him. He was the only one at Bethel, to my knowledge, who roomed alone. All other single people had roommates.

I recall one occasion where a message was to be delivered to Franz's room. I volunteered to deliver it. I was stopped by a personal friend of Franz who said, "Don't bother him. We'll just send it through the mail. He may be in there getting some revelation." We raised our eyebrows then, thinking that Jehovah God had a special connection with him. I know now that a demon controlled Franz, not the Spirit of God.

From a Christian perspective, Franz's story is tragic. He was a bright, sincere youth who claimed to have been called to the Christian ministry.

Instead he was led astray by Satan. Next to Franz's senior picture in the 1911 Woodward High School Yearbook, it says:

"I shall introduce to you a young man who worked hard at his lessons, first, in order to lay a good foundation for the future, and next, for the sake of the effect upon his character. By this means he established more firmly the

Franz's college transcript indicates that while he was an adept young man, Macmillan stretched his credentials in **Faith on the March**.

While his transcript shows he was an above-average student, getting a 3.63 grade-point average on a scale of 4.0, he could not have carried away any honors, as Macmillan said, because he did not graduate. He



1912-13 Men's Glee Club of the University of Cincinnati.
Franz is seated, second from the right.

qualities of efficiency, faithfulness and reliability. He was an active member of both the Dramatic Club and Athletic Association, and in this way mixed freely with other students of the school. In him lies that stuff, 'American Push,' which shows his acceptance of responsibility of acme of true success."

After graduation from Woodward High in Cincinnati in 1911, he attended the University of Cincinnati. However, he did not graduate, according to testimony he gave under oath during a 1954 court trial.

completed six semesters and earned 84 credit hours. He dropped out in the middle of his junior year, the spring of 1914.

Franz said he was preparing to become a Presbyterian minister, but in the fall of 1913 he was recruited into "Russellism" and dropped out of the University of Cincinnati. Perhaps, like many other college students seeking direction, Franz fell into the hands of slick recruiters of the Watch Tower and was swallowed up.

Some Witnesses say that Mac-

millan's book would not be considered authoritative any more, since it was published in 1957. However, Watchtower leaders did cite it as late as 1981 to validate Franz's credentials. In January 1981, a letter of inquiry was sent to Bethel asking about Franz's credentials. The Watchtower said in its response, dated Feb. 20, 1981:

"Your letter of January 23, 1981, now has our attention. In response to your inquiries regarding scholastic abilities of Brother Franz, we are enclosing a photocopy of page 181 from the publication **Faith On the March**. We trust our comments prove helpful to you."

It was signed: Watchtower B. & T. Society of New York, Inc.

More recently, the Society and Franz have admitted that Macmillan's book was inaccurate. Franz wrote his autobiography in the article "Looking Back Over 93 Years of Living" for the May 1, 1987, Watchtower magazine. In it, he wrote: "I had been chosen to go to Ohio State University to take competitive examinations with others to win the prize of the Cecil Rhodes Scholarship."

Taking the exams to qualify for a scholarship is a far cry from Macmillan's claims that "he carried away the honors at the University of Cincinnati and was offered the privilege of going to Oxford or Cambridge in England under the Rhodes plan."

Franz continued, "I appreciated that I had measured up to the requirements for gaining the scholarship."

Franz then admitted that he did not receive the scholarship, but "measured up to the requirements," which is far removed from being "offered the privilege of going to Oxford or Cambridge in England under the Rhodes plan," as Macmillan had written.

Where did Macmillan get his information for his 1957 book? Undoubtedly from Franz himself.

When writing his autobiography, Franz probably never imagined that his 1911 transcript would surface. Again,

the transcript proved him a liar. First, compare Macmillan's claims of Franz's linguistic knowledge with the transcript. Macmillan wrote: "Franz has a fluent knowledge of Portuguese and German and is conversant with French. He is also a scholar of Hebrew and Greek as well as Syriac and Latin."

Again, irrefutable evidence is revealed in Franz's college transcript. Franz's major language studies were in classical Greek, in which he accumulated 21 semester hours. There was only one course in biblical Greek offered then at the University of Cincinnati.

According to the 1911 catalog, page 119, the course is titled: "The New Testament—A course in grammar and translation." Franz took this two-hour course, which is nothing more than a survey of New Testament Greek. The Greek Franz studied has a different grammar system from that of biblical Greek.

The claims to his being a scholar of "Hebrew, Syriac and Latin" are lies. Hebrew and Syriac were not offered at the University of Cincinnati. Franz only took 15 hours of Latin, which would hardly qualify anyone as a scholar.

Second, compare Franz's own biography with his transcript:

"What a blessing it was to study Bible Greek under Professor Arthur Kensella! Under Dr. Joseph Harry, an author of some Greek works, I also studied the classical Greek. I knew that if I wanted to become a Presbyterian clergyman, I had to have a command of Bible Greek. So I furiously applied myself and got passing grades" (The Watchtower, May 1, 1987, pg. 24).

The Franz autobiography gives the impression that the bulk of his Greek studies were "Bible Greek" under "Professor Kensella" and that classical Greek was secondary under "Dr. Joseph Harry." The opposite is true. Franz only took one, 2-hour credit class of "Bible Greek." The other 21 hours of Greek were classical.

Also noteworthy, according to the course catalog of 1911, is that Arthur Kensella was not a professor of Greek, as Franz wrote, but an "instructor in Greek." Kensella did not have a Ph.D. Therefore, Kensella taught entry-level courses.

Franz never objected to the inaccuracies in **Faith on the March**. The modus operandi of the Watchtower has and will continue to be patterned after its founder, the "liar" Satan. Jesus said: "Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Franz wasted his life working for the Watchtower, living a lie and receiving the accolades of men. Franz had every opportunity to see the truth of Jesus Christ from his years of study, but continually rejected it and twisted the Gospel. Not only will he stand in judgment on "That Day" and render an account of his own heresy, but he will be held accountable for being an agent of Satan who deliberately perverted the Gospel of Jesus Christ, substituting God's grace for a system that has sent millions to eternal damnation.

Franz probably believed to his death that there was no place of eternal torment. No doubt he is now experiencing what Jesus said would be the outcome of all those who reject Christ:

"And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame'" (Luke 16:23-24).

The final line of Fred Franz's obituary said: "There are no immediate survivors."

Yes, Franz left no survivors. Only victims. ★

demeans and trivializes our precious Savior. Much religious art work is sober and majestic while Rickard's creation is just downright silly.

Men and women, throughout church history, have died to preserve the true Biblical portrait of Jesus. By looking away from the Scriptures to some other trivial source for this information we lose clarity and deform His image. One could love a doll perhaps in a certain way but to talk of respecting or taking orders from a doll is nonsense. The Lordship of Christ (so central to the Evangelical message) is totally lost in Rickard's innovation.

Marvin Vincent suggests that we do not have to try to literally portray everything about Christ and may in fact lose something if we do. He suggests that the symbolism of Scripture, when it relates to Christ, can couple with the mind and imagination and create deep lying spiritual facts that can be grasped far better than a picture. His words: "If we thus bring the deeper suggestions of outward humanity and nature into relation with the true correspondents in the spiritual realm — we gain something more and deeper than a pictorial appeal to the imagination. We grasp what we cannot formulate; nevertheless we grasp it. Dropping the outward correspondence, we are the freer to penetrate the depths of the symbolism, and reach an inner correspondence no less real and no less apprehensible" (**Word Studies in the New Testament**, Vol. 2, pg. 432).

There is one place to go for our image of Christ: the Bible. Harold O.J. Brown illustrates this point: "Jesus Christ is not a marginal figure. The fact that His birth divides history into the years B.C. and A.D. is not merely an accident of Western chronology: It is symbolic evidence of the decisive impact one man has had on history. ... Those who want to know who Jesus is and what He should mean to them may turn to the Scripture. If they do, they do well, for as Jesus Himself said it is the writing of Scripture that testify of Him" (**Heresies**, pp. 23-24).

2. It directs people to the wrong source for comfort.

In I Thessalonians 4:18, Paul tells us that we are to be comforted by his words, Scripture. Paul again says in Romans 15:4, "For whatever was written in earlier times was written for our instruction, that through perseverance and the encouragement of the Scriptures we might have hope." Eternal joy and satisfaction cannot come from a doll, but only through the appropriation of the promises of God in His Word.

Seeking a doll for what only God can give is idolatry. It does not and cannot direct people to the real source of comfort and help. A doll cannot convict of sin or point people to the source of forgiveness as the Scripture does. All the way around it misdirects in a subtle yet real way.

3. It denigrates and ignores the Scripture's teach-

ings on how Christ is shown to us.

Jesus tells us in John 16:13-15 that His design is to have the Holy Spirit reveal Him to believers through the Scripture. Anything that deflects us from that, may leave us destitute of light. Jesus clearly says: "But when He, the Spirit of truth comes, He will guide you into all truth; for He will not speak on His own initiative, but whatever He hears, He will speak; and He will disclose to you what is to come. He shall glorify me; for He shall take of mine, and shall disclose it to you. All things that the Father has are Mine; therefore I said that He takes of Mine, and will disclose it to you."

We can have dolls for all sorts of good reasons. But not for knowing about Jesus and finding His comfort and provision. Charles Ryrie asserts: "The teaching ministry of the Holy Spirit has guided the Church since the Spirit's coming" (**The Ryrie Study Bible**, pg. 194).

THE MEDJUGORJE CONNECTION

The doll's origin also raises questions. Creator Rickard says she experienced a deep spiritual change in her life since visiting Medjugorje, a village in Bosnia-Herzegovina and the site of purported apparitions of the Virgin Mary since 1981. (For more information on Medjugorje, see further: *The Quarterly Journal*, Vol. 10, No. 3, pp. 5-8.)

The idea for the dolls sprang from that experience, she says.

The messages coming out of Medjugorje are confusing and unscriptural. One of the main visionaries of Medjugorje is Marija Pavlovic. An organization called Caritas of Birmingham last October published an interview with Pavlovic in which she claims to have seen heaven. She was asked, "Was Jesus among the people?" Her reply: "We haven't seen Him yet." Then she was asked, "Even in other apparitions you have not seen Him?" Her response: "Yes we have seen Him once, suffering with His injuries."

Then, too, consider the following exchange from the interview regarding hell:

C[aritas]: In your opinion, some people that are constantly going from good to bad, bad to good, good to bad yet love God, will they go to hell?

M[arija]: I don't know. When a man dies, God gives him special graces and blessings to decide where he should go himself. God gives him a picture of life and what he has done in his life and so God gives him graces to decide where he should go according to his life. He has a free choice."

Can anything good come out of Medjugorje?

Christian Research Institute's Elliot Miller and Kenneth R. Samples illustrate other concerns with the messages of Medjugorje in their publication, **The Cult of the Virgin**. One observation made by the pair is the fact that a 1947

publication, **Poem of the Man-God**, “was endorsed by the mysterious lady of Medjugorje as good Christian literature.” Miller and Samples reveal that “Unbeknownst to most Medjugorje supporters, **Poem of the Man-God** was placed on the Vatican’s Index of Forbidden Books on December 16, 1959 under the authority of Pope John XXIII.”

The authors then conclude: “The dilemma for Medjugorje supporters is obvious: The Virgin of Medjugorje has approved a work that the Catholic church’s magisterium (official teaching office) has explicitly condemned! It would seem that Medjugorje supporters must choose between the lady of Medjugorje or the authority of the pope” (pg. 177).

The Puritans went to an extreme in trying to ban all religious art because they recognized the human tendency toward idolatry and misunderstanding. Art of any kind does convey messages. Author Cynthia Maus reminds us: “Our obligation and responsibility to become so familiar with and so appreciative of the best in art that we will never mar the message which every great picture, artistically represented, contains” (**Christ and the Fine Arts**, pg. 8).

Jesus The Doll can end up degrading Christ, depriving people of the real springs of comfort and deflecting away from the Holy Spirit as the real source for making Christ known. By all means, do not buy it or encourage its sale.

—GRF

NEWS UPDATES

(continued from page 3)

Witnesses, charged in a Jan. 18 news release that Trinity is trying to cover up “the entire issue of Harris’ orthodoxy.” Witness Inc. has found that Kenneth Meyer, Trinity president, established “a three-man committee to rule on the orthodoxy of Murray Harris.” This action, Witness Inc. contends, was a response to the increasing criticism aimed at Harris’ resurrection theology.

The Trinity committee has caused greater concern about the possibility of an “open and fair discussion” of the issue. The report revealed that the group was given “special directives” in reaching their verdict on the orthodoxy of Harris. One of the directives included that the judgment on Harris’ resurrection theology could not be based upon his writings, but “solely upon what he [Harris] said to them during a private three-hour meeting” in January, the report stated.

Duane Magnani, founder and president of Witness Inc., said, “By claiming to be the determiner of what is orthodox through its chosen committee, Trinity has tried to circumvent and obstruct outside criticism that what Harris teaches in his books about the resurrection of Jesus and believers is unorthodox.”

Harris has rejected repeated appeals for dialogue on the resurrection teaching. Magnani said, “Trinity’s president Kenneth Meyer has issued phony invitations for dialogue with Harris.” However, “When asked about the invitation to dialogue, Harris stressed that he had not been informed of such an offer and furthermore he still refused to discuss his book with his critics,” Magnani said.

At this writing, nearly 90 counter-cult, apologetics ministries and a growing number of pastors, including those from the Evangelical Free denomination, have combined to label Harris’ doctrine “false” and “cultic.”

Evaluations of Murray J. Harris’ view of the Resurrection are in *The Quarterly Journal*, Vol. 11, No. 2 and Vol. 12, No. 3.

—MKG

CATHEDRAL OF THE HOLY SPIRIT DROPS EX-MEMBERS LAWSUIT

Shortly after officials at Cathedral of the Holy Spirit in Decatur, Ga., dropped their \$24-million libel suit against seven former church members, a group of women publicly accused Cathedral leaders of sexual misconduct.

The charges were lodged against church founder Earl Paulk Jr., pastor Donald Paulk, evangelist Duane Swilley and Alan Mushegan, who pastors an affiliate congregation.

The women, all former staff members or leaders at the Cathedral, said in mid-December that they had been sexually involved with top officials at the church. The women said they have been persuaded to believe that spiritually mature Christians can handle extramarital sex in something called a “kingdom relationship.” The teaching was an offshoot of Earl Paulk’s “kingdom now” theology.

Paulk’s views on sex are outlined in his book **Sex is God’s Idea**.

The women also accused the ministers of trying to cover up widespread immoral behavior at the Cathedral.

The whole controversy came to the surface after the resignation and reinstatement of Donald Paulk last May. He confessed during a Sunday morning service that he had been involved in an “improper” relationship with a female church staff member and that he was resigning. However, just a few hours following Paulk’s resignation, pastor Benson Idahosa told church members during the subsequent evening service that “God wanted Donald reinstated and back on the platform,” according to *Charisma* magazine. The *Atlanta Journal-Constitution* newspaper reported that Paulk returned to the pulpit three weeks later.

Prior to Paulk’s confession, the church had claimed

12,000 members and \$160,000 in weekly offerings. Following the scandal, membership dropped to 6,000 and weekly contributions to around \$70,000. Among the defections were four of the church's pastors and three of Donald Paulk's nieces and their husbands.

The deficit has caused the church to become delinquent on its \$65,000 a week loan payments toward a \$20 million debt, \$12 million of which is owed for its 7,700-seat worship center.

The Cathedral of the Holy Spirit was formerly known as the Chapel Hill Harvester Church. Paulk and his older brother, Earl Paulk, Jr., in 1960, founded the Gospel Harvester Church in Atlanta. The church became known as Chapel Hill Harvester Church upon its move to Decatur in 1973. The elder Paulk had withdrawn from the Church of God (Cleveland, Tenn.) denomination prior to founding the Harvester church.

Earl Paulk Jr., for several years was Chapel Hill's senior pastor and now is a bishop with the International Communion of Charismatic Churches. The elder Paulk espouses a degraded image of God and critics of the bishop contend he is "a false prophet whose teachings and ministry should be utterly rejected by the church."

—MKG

PFO JOURNAL FILES NOW AVAILABLE FROM CORNERSTONE BBS

Personal Freedom Outreach's newsletter articles are now being made available through the Cornerstone Apologetics Research Team BBS in Chicago. CART is the cult and new religions outreach of Jesus People USA. The BBS phone number is (312) 989-2076.

Files from all PFO newsletters, including the first issue published in 1981, are available. The selection contains over 500 files, including all major research articles, side articles, editorials, news update items and book reviews. Files are available in ASCII format.

Last year, PFO began making its collection of newsletter files accessible to computer users through the Christian BBS in Lakewood, N.J. However, the Christian BBS discontinued its bulletin board service Jan. 31.

Therefore, the PFO File Collection was moved to the Cornerstone BBS for continued and uninterrupted availability to computer users. There is no charge to access PFO's or the other files on the BBS.

Access to the PFO File Collection continues to be intended solely for personal and non-commercial use. Unauthorized reproduction, including the posting of files on other bulletin board services, is prohibited.

—MKG

MORMON LEADER-DESIGNATE THREATENED

A ponytailed man claiming to be the next prophet of the Church of Jesus Christ of Latter-day Saints recently threatened Howard W. Hunter, the rightful successor to the leadership of the Mormon church. Cody Robert Judy, 27, of Bakersfield, Calif., made his way onto the stage where Hunter was addressing 17,000 Brigham Young University students Feb. 7.

Judy carried with him a briefcase that he claimed contained explosives. He also held a device which was alleged to be a detonator. Judy ordered Hunter to read a statement, but Hunter denied the command. Hunter's bodyguards and students moved swiftly to apprehend Judy. Neither Hunter nor Judy was injured in the incident. No bomb was found in the briefcase.

Hunter, 85, is the president of the Quorum of the Twelve of the LDS church. He will become head of the church upon the death of the current prophet, Ezra Taft Benson.

—MKG

BOOKS IN REVIEW

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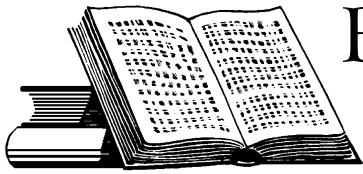
the side of a water tank. All of these appearances however pale by comparison to the multitudes that have and are making pilgrimages to Medjugorje, Bosnia-Herzegovina, to see apparitions. Legions of people have testified to miracles taking place in this remote Yugoslavian village. **The Cult of the Virgin** delves into the events of Medjugorje and lays bare fact from exaggeration.

The book sufficiently shows what can and can't be affirmed from scripture. It shows the development of Mariology from its inception down to its 20th century apologists. The book avoids the temptation of only quoting the outlandish pronouncements about Mary. The authors seek to be fair and present a balanced view.

The competing view is also given a hearing. The authors asked Father Mitchell Pacwa, an able apologist for the Roman Catholic faith, for his evaluation. Some readers may remember Pacwa as Dr. Walter Martin's opponent in a series of debates on "The John Ankerberg Show" in 1986 and 1987. The authors then adequately reply to Pacwa's response. A recent letter to PFO from the publisher stated Father Pacwa had "rescinded his endorsement of [the] worship of Mary."

Anyone who has ever discussed church history and the role of Mary in scripture with a Roman Catholic will find a wealth of helpful material here. Since Catholics are becoming more apologetic in their doctrines and are showing renewed interest in dialogue, this book will be a valuable addition to any apologist's library.

—ELH



BOOKS IN REVIEW

SUNDAY FACTS & SABBATH FICTION

25 Biblical Reasons Why the
Christian Church Worships on Sunday
by Dr. Russell K. Tardo

Faithful Word Publications, 141 pages, \$4.95

If one were allowed only one book on the Sabbath issue, this would be the one to ask for. Dr. Tardo's examination of the issue is extremely logical, biblical and relentlessly methodical and shows why Sabbath observance should not be imposed on the Church.

With careful documentation and use of the Church Fathers, he shows Sabbatarian legalism for what it is. The publication contains 25 concise chapters which answer such questions as: "Is keeping a Saturday Sabbath incumbent upon believers today?", "Is Sunday the New Testament Sabbath?" and "Where in the Bible does it say that the Sabbath has changed?"

A few of the other chapter titles give you the gist and flavor of the book: "Sabbatarian's Don't Keep the Sabbath," "The Church Always Worshipped on Sunday," "History Validates Sunday Worship," "Saturday was for Evangelism," "Sunday is not the Christian Sabbath," "Sabbath Keeping Endangers the Soul," "Faith in Christ is Our Sabbath," and "Sabbath Keepers are Weak in Faith."

Dr. Tardo lays out the excruciating demands and limits set by the Scriptures for sabbath-keepers and shows without a doubt that sabbath-keepers are not keeping the sabbath. They are also not stoning sabbath breakers as Scripture demands.

There are a few minor areas of clarification. On page 40, Dr. Tardo seems to be absolute in saying that tithing was abolished with the law. In discussion with him, he clarified and qualified page 40 to this reviewer as he believes that the principle of giving God a portion is an eternal one preceding the law and that under grace there is not a set percentage. However, he believes that a tenth would be a good place to start one's giving.

Since PFO has not reviewed anything else by Dr. Tardo, we are not endorsing any of his other publications advertised on the last page. It would only be right and ethical to comment on those after we reviewed them.

We welcome this new addition to the Sabbath vs. Sunday issue. We strongly urge it's purchase and see it as a concise, handy reference guide. We applaud Dr. Tardo's work and contribution.

—GRF

UFO'S IN THE NEW AGE

Extraterrestrial Messages and the Truth of Scripture
by William M. Alnor

Baker Book House, 293 pages, \$12.95.

Finally, a comprehensive, definitive, well-documented, biblical look at the UFO phenomenon is available. Alnor spent two years searching, reading, and interviewing to make available insights on all the major and minor strands of this vast subject. He introduces us to contactees, charlatans, rip-offs, New Agers and the demonic and occultic elements that he has discovered.

From a Christian perspective, this book will be the definitive work on the subject for years to come. Its six-page index makes it a virtual dictionary on UFOlogy. Many do not realize that there is a whole UFO subculture but will be very aware after digesting this book.

However, with all its good qualities, PFO has serious reservations about the book's 21-page appendix which contains the testimonial of a purported UFO contactee and abductee. It is difficult to affirm or deny all the facts of the testimony since we have not fully investigated the background or the information. Many of the revelations described in the section could be attributed to hallucinations from the extensive sleep loss described by the author of the appendix rather than from direct occultic involvement.

Nonetheless, anyone wishing to be up-to-date and aware should take the time to read this fascinating and important work.

—GRF

THE CULT OF THE VIRGIN

Catholic Mariology and the Apparitions of Mary

by Elliot Miller and Kenneth R. Samples

Baker Book House, 188 pages, \$9.95

Catholics refer to Mary by various titles, some call her the Queen of Heaven, Coredemptrix, Mediatrix, and the Mother of God. To her devotees this is rational, logical, and yes, scriptural. Protestants have long viewed this as an error lacking any scriptural support. Others take a more aggressive and pointed denouncement, calling it heresy.

Miller and Samples' book is timely given the resurgence of worldwide Marian apparitions. She has been seen in such unlikely places as back yards, garages, and even on

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Editor's Note: The above publications are available from Personal Freedom Outreach (P.O. Box 26062, Saint Louis, Missouri 63136). Please add \$1.25 to the price listed to cover postage costs. These publications are also available to those who help to financially support the work of PFO. Please see our funds appeal flyer for details.