

# The Berea Baptist Banner

Volume XXIII, Number VIII

Mantachie, Mississippi, August 5, 2003

Whole Number 293

## The Cities of Refuge

By Milburn Cockrell

(1941 - 2002)

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;



Milburn Cockrell

Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These six cities shall be a refuge, both for the children of Israel, and for the stranger, and

for the sojourner among them: that every one that killeth any person unawares may flee thither" (Num. 35:9-15).

The tribe of Levi had no inheritance in the land of Canaan, yet forty-

*Continued on page 142*

## The Prophet of Nazareth

By Jeff Short

Mantachie, Mississippi

"And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (Matt. 21:10-11). Many titles were given to Christ in the scriptures, but

the title in our text was not expected to be among them, "The prophet of Nazareth." Christ showed up at a Jewish feast once and there was a stir among the



Jeff Short

people. Some said that he was the Christ and others doubted saying, "Shall Christ come out of Galilee?" The Pharisees gave their judgement to Nicodemus. They said, "Search, and look: for out of Galilee ariseth no prophet." Even Nathanael wondered at the testimony of Phillip when he claimed that they had found Messiah and he spoke of Jesus of Nazareth. Nathanael somewhat doubting replied, "Can there any good thing come out of Nazareth?"

The very title "The prophet of Nazareth" seems to strike a dissonant chord. The words do not seem to go

*Continued on page 149*

## Plain Words to "Cussers"

By Roy Mason

(1894 - 1978)

"Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain" (Deut. 5:11).

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:37).

I wish to address some words to my readers on the subject of swearing, or "cussin'" as it is more commonly known. I have never heard any one preach on this subject, nor have I seen



Roy Mason

very much written along this line. However, from the profanity that reaches one's ears as they go in and out at the various places of business, or as they go up and down the streets of any town or city, it is quite evident that sermons and writ-

*Continued on page 144*

## Present-Day Evangelism

By Arthur Walkington Pink

(1886 - 1952)

"For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God" (I Cor. 1:18).

Most of the so-called evangelism of our day is a grief to genuine Christians, for they feel that it lacks any scriptural warrant, that it is dishonoring unto God, and that it is filling the churches with empty professors. They are shocked that so much frothy superficiality, fleshly excitement and worldly allurements should be associated with the holy name of the Lord Jesus Christ. They deplore the cheapening of the Gospel, the beguiling of unwary souls and the carnalizing and



A. W. Pink

commercializing of what is to them ineffably sacred. It requires little spiritual discernment to perceive that the evangelistic activities of Christianity during the last century have steadily deteriorated from bad to worse, yet few appear to realize the root from which this evil has sprung. It will now be our endeavor to expose the same. Its aim was wrong, and

*Continued on page 146*

## The Old Paths

By Wayne Adams

Pekin, Indiana

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:9-16).

Jeremiah's message tells us of the people's sin. He tells us of the Invader that God would send. He tells us of the calamities of destruction that would take place and the judgment for idolatry. All this covers about forty years.

Our text says, "Stand ye in the ways, and see, and ask for the old paths." We find some things previ-



Wayne Adams

ous to our text. There was no delight in the Word of God. God says, "To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it" (Jer. 6:10). God help us if we ever get to the point where the Word of God does

*Continued on page 157*

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH" (PSALMS 60:4).



## The Berea Baptist Banner

Temporary Editor: Christopher Cockrell  
Editor in Training: Jeff Short  
Foreign Correspondent: Curtis Pugh

THE BERE A BAPTIST BANNER (UPS 546470) is published monthly for \$6.00 per year by the authority of the Berea Baptist Church, 3881 Highway 363, Mantachie, Mississippi 38855. Periodical Publication postage paid at Mantachie, Mississippi.

POSTMASTER: Send address changes to THE BERE A BAPTIST BANNER, P. O. Box 39, Mantachie, Mississippi 38855-0039. PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts are to be typed and double spaced. All such material becomes the property of BBB and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the article be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED MONTHLY with paid circulation in most states in the U.S.A. and some foreign countries.

### SUBSCRIPTION RATES

One year.....	\$6.00
Two years.....	\$10.00
Five years.....	\$24.00

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward periodical mail for 90 days. They charge us \$.70 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$4 per paper for a year. An example: 10 papers for one year at \$40 or 20 papers for one year at \$80.00.

LOCATION OF PUBLISHING CHURCH: Our church is located on state highway 363 about one mile south of Mantachie, Mississippi. Readers are always welcome to visit our services.

CHURCH PHONE: 1-662-282-7794.

EDITOR'S PHONE: 1-662-282-7794.

A PAPER WITHOUT SUBSCRIPTION: Some times people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription. We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use.

If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

DISCLAIMER: The Editor assumes that the articles submitted for publication in the BBB are written by the person whose name they bear, unless otherwise indicated by a quote from another writer. However, the Editor cannot personally guarantee that this is the case in all articles which appear in the BBB.

Visit us on the World Wide Web at:

[www.bereabaptistchurch.org](http://www.bereabaptistchurch.org)

Our email address is:

[bbchurch@intop.net](mailto:bbchurch@intop.net)

[bereabaptistchurch@bereabaptistchurch.org](mailto:bereabaptistchurch@bereabaptistchurch.org)



## The Cities of Refuge

*Continued from page 141*

eight cities out of the several tribes were given them in which to live. Six of the forty-eight cities were to be cities of refuge. Three of these cities were located on the east side of Jordan and three on the west. Those west of Jordan were Kedesh in the tribe of Naphtali (I Chron. 6:76), Shechem in the tribe of Ephraim (Josh. 21:21; I Chron. 6:67), and Hebron in the tribe of Judah (Josh. 21:11; II Sam. 5:5). On the east of Jordan were Bezer in the tribe of Reuben (Deut. 4:43; Josh. 20:8), Ramoth-Gilead in the tribe of Gad (Deut. 4:43; Josh. 21:38; I Kings 22:3), and Golan in the half tribe of Manasseh (Deut. 4:43; Josh. 21:27; I Chron. 6:71).

The cities were conveniently situated as a place of refuge to which a manslayer who had committed unintentional homicide might flee. These cities were not for willful murderers, but they were for those who killed unaware. **"That the slayer might flee thither, which should kill his**

**neighbor unawares, and hated him not in times past; and that fleeing unto one of these cities he might live"** (Deut. 4:42).

The nearest of kin—called the avenger of blood or the Goel—was commanded to slay the manslayer wherever he found him. If he could overtake him before reaching the city of refuge, the Goel was allowed to kill the manslayer. Numbers 35:19 says: **"The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him."**

Peradventure the fugitive reached the city of refuge, he was to undergo a solemn trial and prove to the congregation that the killing was accidental. Numbers 35:12 says: **"And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."** Then verse 24 adds: **"Then the congregation shall judge between the slayer and the revenger of blood according to these judgments."** If the manslayer was found guilty, he was handed over to the avenger of blood to be put to death (Num. 35:19-20, 30-32). If acquitted of intentional killing, he must remain within the city or suburb until the death of the high priest (Num. 35:25). If the manslayer was found outside the city he could be put to death (Num. 35:26-28).

These six cities of refuge were typical of the way of salvation by Jesus Christ. The names of these cities pointed to Christ. "Kedesh" means "holy"; Jesus Christ is the holy One of God. "Shechem" means "shoulder," suggesting how Christ bore our sins upon His shoulders. "Hebron" signifies "fellowship"; Christ is the source of our fellowship with God and His people. "Bezer" denotes "a fortified place"; Christ is our stronghold, a place of defense. "Ramoth" suggests "exaltations"; Christ is exalted at God's right hand. "Golan" means "manifested"; Christ was God manifested in the flesh.

The Bible in both Testaments presents Christ as the city of refuge for guilty sinners who come to Him. Moses wrote: **"The eternal God is thy refuge"** (Deut. 33:27). King David declared: **"The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour. . ."** Paul speaks of the believer being **"found in him"** (Phil. 3:9). The writer of Hebrews represents the believer as having **"fled for refuge"** to Christ (Heb. 6:18).

A comparison of the cities of refuge to Christ will be profitable and edifying to our spirits. It will enhance the beauty of the Old Testament types

and shadows of Christ. Guided by the Holy Spirit, let us consider these cities as typical of the way of salvation by Christ.

### THE STATE OF THE MANSLAYER

The unhappy state of the manslayer reminds us of the miserable state and dangerous condition of every sinner out of Christ. The sinner is guilty of the murder of his own soul. The consequence of his sinful acts is death (Rom. 6:23). As the manslayer was in danger of being overtaken by the Goel and put to death, so the sinner is pursued by the justice of God, by the curse of the law, by a guilty conscience, and by death, the king of terrors. **"God is angry with the wicked every day. If he turn not, he will whet his sword; he hath bent his bow, and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors"** (Ps. 7:11-13).

The manslayer could not restore the life of his neighbor he had taken by an unfortunate accident, nor could he give a ransom for it, even if he had the whole world at his command. Likewise, a poor, lost sinner cannot undo his sins, nor give a ransom for his soul. The psalmist said: **"None of them can by any means redeem his brother, nor give to God a ransom for him"** (Ps. 49:7). All that the sinner can do is to look to Jesus Christ, the Antitype of the cities of refuge.

### A DIVINE APPOINTMENT

The similarity between the cities of refuge appointed for protection of the manslayer and Jesus Christ are worthy of serious study and comparison. Both remedies were of Divine appointment (Josh. 20:1-3). The protection of the manslayer was not owing to the strength of the walls or gates of the city. It was purely due to the sovereign appointment of God.

In like manner God appointed Jesus Christ to be our Saviour: **"For God sent not his Son into the world to condemn the world; but that the world though him might be saved"** (John 3:17). **"And the Father himself, which hath sent me, hath borne witness of me"** (John 5:37), Peter said of Christ: **"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins"** (Acts 5:31).

### EASILY ACCESSIBLE

These cities were located in conspicuous spots. They could be seen at a distance. Christ is conspicuously presented in the Bible in all 66 books. He can be seen in the law, the psalms, and the prophets. He is clearly seen throughout the New Testament. As

these cities were erected on high, elevated ground, even so Christ was lifted up on the cross so as to be seen of all men that passed by.

Everything was done to facilitate the flight of the manslayer, lest he be overtaken by the avenger of blood. It was the business of the Sanhedrin to keep the roads leading to the cities of refuge in the best possible repair. No hills were left, every river was bridged, and the road was at least thirty-two cubits broad. At every turn there was a guide post bearing the words, MIKLOT, MIKLOT, Refuge! Refuge! The cities were strategically located so that the manslayer could reach them in half a day's journey.

In the same manner it may be said that God has opened up the road to Heaven and made the way of salvation plain in the gospel. The sinner's Saviour is not a half day's journey. Christ is as near as the Holy Spirit and the Word of God. Paul said: **"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart, that is, the word of faith, which we preach"** (Rom. 10:6-8).

### OPEN TO ALL

These cities of refuge were open for the strangers as well as the Israelites (Num. 35:15). Likewise, it may be said that Jesus Christ is the Saviour, **"not of the Jews only, but also of the Gentiles"** (Rom. 9:24). The Gentiles as well as the Jews have a portion in the Messiah: **"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"** (Rom. 1:16). The promise is **"sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all"** (Rom. 4:16).

### A PLACE OF PROTECTION

When a fugitive had once reached the city of refuge, he was protected and secure against the avenger of blood. Even so he who flees to Christ for refuge is perfectly safe and secure from the avenger of divine justice. Romans 8:1 declares: **"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."**

While on the way to the city, the manslayer's throbbing heart beat high with the impulse of fear, thinking every man who met him would slay him.

*Continued on page 143*

## The Cities of Refuge

*Continued from page 142*

When the manslayer was in the city of refuge, he was legally secure and could talk with the avenger without turning pale. Even so the awakened sinner, with his tormenting conscience, fears the many instruments of death daily about him while outside of Christ. Yet at the moment that he finds refuge in Christ, he can answer his accuser and say to every enemy: **"O thou enemy, destructions are come to a perpetual end"** (Ps. 9:6). He can join with the Apostle Paul's triumphant challenge, saying: **"Who shall lay any thing to the charge of God's elect? It is God that justifieth, Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us"** (Rom. 8:33-34).

### THE LIFE OF THE HIGH PRIEST

As long as the high priest lived the manslayer lived in a place of safety. The high priest while he lived by his service and sacrifice made atonement for sin. What a prefiguration of the satisfaction of Christ! Thank God for the endless life of our great High Priest! The writer of Hebrews tells us Christ **"ever liveth to make intercession"** for us (Heb. 7:25). Heaven be praised! Jesus Christ our priest forever after the order of Melchisedec has said: **"Because I live, ye shall live also"** (John 14:19). Our **"life is hid with Christ in God"** (Col. 3:3). I have eternal salvation because I have an ever-living High Priest!

But there is another possible meaning here. When the high priest died the man was set at liberty. He could return home to his family and friends. Even so when Christ, the High Priest of the elect of God, died at Calvary we were freed from the wrath to come, from the curse of the law, from the tyranny of Satan, from the love and practice of sin, from the fear of death, and the misery of Hell!

### THE SUPERIORITY OF CHRIST

In all things Christ has the preeminence. The Antitype is always supe-

rior to the type as a person is superior to his picture. The cities of refuge were six in number, yet Christ is the only Saviour and Mediator. Man needs no other Saviour, for the blood of Christ cleanses from all sins, His merits are inexhaustible and unchangeable, and His intercession always prevails.

Only the innocent and unfortunate manslayer was benefited by the cities of refuge. But Christ is the refuge for the guilty. He died for the sinners and

portion forever.

The six cities could only protect the manslayer's natural life. In contrast to this, Christ delivers from eternal and spiritual death. A manslayer might have died in the city of refuge before the high priest did. But those in Christ have eternal life. They can never perish or be lost.

He who fled to a city of refuge was in a state of exile from his family and friends. He was separated from his

**That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.**" It behooves a person to examine himself and to see whether these promises confirmed by an oath belong to him.

The word "flee" implies a sense of danger, which precedes from a feeling of guilt, a despair of every other refuge, and a firm belief in the security found only in Christ. The awakened sinner has been brought to say: **"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul"** (Ps. 142:4). Then like Paul, he can **"count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ"** (Phil. 3:8).

The cities of refuge were to be entered in haste (Num. 35:6). The manslayer was to flee to one of them. Like the manslayer, the awakened sinner is to make haste and flee to Jesus, the refuge set before him. The city gates are opened—the way is prepared—the law is satisfied—justice atoned and God reconciled. Let nothing retard your flight unto the hope set before you, sinner. Let not the number of your sins prevent you from taking refuge in Jesus Christ.

It would have been the height of folly for a manslayer to have folded his arm in cool indifference and said, "If I am elected to be saved from the avenger of blood, I will be saved. I am in no way responsible to flee to the city of refuge." Such a fool would have died an awful death at the hands of the Goel. Sinner, do not be so foolish as to suppose you are in no way obligated to flee to Christ as your refuge. You are responsible to flee to Him for refuge. To remain indifferent and unconcerned about your condition is to destroy your own soul. You are not safe until you know you are savingly joined to Christ by repentance and faith.

Christ is the only refuge appointed

*Continued on page 144*



Within this awful volume lies  
The mystery of mysteries;  
Happiest they of human race  
To whom their God has given grace

To read, to fear, to hope, to pray  
To lift the latch, to force the way;  
But better had they ne'er been born  
Who read to doubt, or read to scorn.

*Sir Walter Scott*

the ungodly. He is the Saviour of men in all nations and stations of life. Some in all classes and every description have already fled to Him for refuge and are saved with an everlasting salvation. Yea, a multitude which no man can number of all nations are kept safe by Him.

These cities were appointed for protection for unintentional killers, but Jesus Christ is a remedy for every disease, a supply for every want, a calm for every fear, and a consolation in every affliction. Even in death, when heart and flesh fail, Christ will be the strength of our heart and our

inheritance. But in Christ believers enjoy perfect liberty. **"If the Son therefore shall make you free, ye shall be free indeed"** (John 8:36). **"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death"** (Rom. 8:2).

### THE BLESSED REFUGE

How secure and happy is the state of one who has fled to Jesus Christ for refuge! Hebrews 6:17-18 says: **"Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:**

## The Cities of Refuge

*Continued from page 143*

of God where a sinner can find safety and protection from the wrath to come. All other refuges are refuges of lies. Oh, sinner, consider your helpless and miserable condition before God! You are laden with guilt, covered with pollution and bound with the chains of sin. You are a rebel against God, an alien and an outcast from His favor.

If you look up, you see an offended God as your Almighty Enemy. If you let your eyes wander downward, Hell from beneath is moving to enwrap you in its flames. If you look back to the past, a host of transgressions as numerous as the sands of the sea will overwhelm you. If you penetrate into the future, you can see the judgment day with all its terrors—a sight which torments you before the time. If you look inside your own heart, your conscience condemns you as an awful sinner. There is only one object in the universe that offers you hope. It is Jesus Christ, the refuge set before you in the gospel of salvation.

It is wisdom on your part to say with the song writer of old:

*“Other refuge have I none;  
Hangs my helpless soul on thee;  
Leave, oh leave me not alone,  
Still support and comfort me.  
Thou, O Christ, art all I want;  
More than all in Thee I find;  
Plenteous grace with Thee is found,  
Grace to cover all my sin.”*

## Plain Words to "Cussers"

*Continued from page 141*

ings dealing with the sin of profanity are much needed. My aim in writing this is to seek to awaken within each reader a renewed sense of reverence for the name of God, and to awaken within you a deep sense of responsibility when you take the holy name of the Creator upon your lips.

The sin of "cussin'" is one that has reached great proportions in this day in which we are living. One can hardly escape the sound of profanity either while at work or play, and people are becoming more and more careless about their use of profane language. For instance it used to be the case that men were careful not to swear in the presence of women, and they seemed, most of them, to be more or less ashamed to swear at all. They would cuss in a sort of undertone, and if they wanted to indulge in some real cussin' they would go out behind the barn, or out into a back alley somewhere to do it. But we have come to the time when men will swear

right in the presence of women, and will give vent to loud-mouthed oaths on the main street of a town regardless of who may be passing by.

I used to know men who were afflicted with this cussin' disease, (and it does get to be a disease) away from home, but who were never known to swear in the presence of wife and children. But in the last few years I have known men to swear right in front of the boys and girls growing up in their homes—yes, to swear *at* their children if they happened to displease them in some way. I can hardly picture anything in my mind that is much worse than a family in which the members go about quarrelling at and cussin' each other, yet that is a true picture of many a home. I am profoundly grateful to Heaven that I never heard my father use an oath in his life. I hope that my own children will be able to say the same about me when I have closed my earthly existence. Will your children be able to say that about you, parents? Speaking for myself, personally, I should just as soon that my children would grow up to know their father as a dope fiend, or a drunkard as a chronic cusser. Now, I am going to have some pretty plain things to say about profanity in this message. The only reason that I shall not speak more plainly is because I do not know of any plainer language to use. I want to help you to see the enormity of your offense before God, when you take His name in vain, if I can, such that you will be led to give up the habit, if you are addicted to it.

First, let us think for a moment about *WHAT IS CUSSIN'?* Primarily it is taking the name of God in vain. In other words, it is demanding or commanding God to blast, to damn, to curse, or to destroy some being or thing, when down in one's heart they know that they have neither the right nor the power to command God to do anything. Now, there is a distinction to be made between swearing or cussin' and profanity, although it is well nigh a distinction without a difference for both practices are no doubt equally sinful in God's sight. What is this distinction, if distinction it can be called? It is this: Cussin' is taking God's name in vain, while profanity not only includes cussin', but likewise includes every careless, irreverent use of God's name that tends to cheapen and to make it common in the eyes of men. Many persons are guilty of using profanity without realizing it. Did you ever hear any one (or maybe you did it yourself) sit around and carelessly and irreverently use God's name in conversation about the lightest and most trivial things? "Why Lord A'mighty!" "Good God!" "Why, Lord no!" "For the Lord's

sake!" All such expressions as those in careless conversation constitute profanity. God's holy name is not to be bandied about on human lips in such a fashion.

Did you ever go to a Holy Roller meeting and hear the name of God used at almost every breath? "Blessed be God!" "Glory to God, hallelujah!" and all such expressions come constantly from the lips of those of this sect. It is easy to see that they use the name of God just as thoughtlessly as the average sailor does in his profanity. I consider the average Holy Roller who rattles off the name of God in this careless fashion, just as guilty of profanity, as the sailor who almost swears by note. They are irreverent and thoughtless and careless in the use of that holy name that all of us ought to honor and revere.

And while I am speaking along this line, I wish to say just a few words about the habit of using "by-words." Many persons won't come right out and cuss, but they use a weak substitute, which no doubt the Lord considers just as bad. A "by-word" stands in about the same relation to real cussin' that Postum does to coffee or that oleomargarine does to real butter,—it is just a substitute. A great many persons have a list of these measly little by-words, ranging all the way from "By Heck" to "Doggone It!" When you fly into a rage and yell, "Doggone it!" at the top of your voice, the thing that you want to do is to straight out cuss, but lacking the courage to do this, you use a weak substitute that doesn't sound quite so badly. But no doubt in Heaven an oath is charged up to your account just the same. Any time that you get angry enough to swear, and down deep in your heart you want to swear, and the old devil just makes you boil over with a lot of by-words that have all of the venom of real oaths in them, you are guilty from your very soul of swearing. Am I going too far in saying these things? No, not according to the Bible. God's Word says, "Let your language be yes and no. Anything in excess of this cometh from the Evil One." In other words, comes from the

devil. This passage plainly condemns swearing or any substitute therefore. Anything stronger than a simple negative or affirmative comes from the devil, is the teaching. That absolutely prohibits us from embellishing or ornamenting our speech with a lot of oaths or near oaths.

And I would add just a word about what might be termed *second hand swearing*. I have known people who wouldn't come right out and swear themselves, but they seemed to delight in swearing after others. They would tell a story for instance and fill in all of the profanity that the characters about whom they related had been guilty of. Now, very plainly it is just as bad for one to cuss second hand as it is to cuss first hand. You are just as responsible when you enclose a check for the amount for which the check is drawn, as though you had originally written the check yourself. So when you swear second hand, you have simply endorsed the other fellow's profanity, that's all!

And now, I want you to think with me for a moment about *what it is that underlies all forms of profanity. IT IS IRREVERENCE FOR GOD.* Profane use of God's name is certainly not a mark of reverence. I am sure that no one will take issue with me on this point. Did you ever hear a man who carelessly used the name of his wife or mother out in public; who among the very roughest associates constantly related the most intimate and sacred things of his home life? I have seldom known any man to reach the point of doing such a thing. If you should see a man do this, you would conclude immediately that he had no respect for either his wife, or mother or himself. Careless use of the name of wife, mother, or sister is I repeat, indicative of a proper lack of respect for them. Likewise careless use of the name of God is indicative of a lack of respect for Him. Yet you can go upon the streets of any town and stand near a crowd of men, and you will hear the name of God coupled with the vilest epithets and filthiest things mentionable in the English language.

Swearing indicates that one has no reverence for God, and lack of reverence for Him lies at the root of all sin. A person does not become a criminal until they have first lost reverence for God and regard for His laws. In any home, let a boy or girl come to have no regard for the feelings of father and mother, come to call them names and defy them to their face, and it won't be long until that boy or girl violates every rule and regulation of that home. A man or woman who is reverent and holds God's name in high respect, will not commonly be found

*Continued on page 145*

### MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 08-03, so detestable to a Baptist, wash it out by renewal of greenbacks. If not your paper will stop next month. We are not able to credit. It is not a good plan.



## Plain Words to "Cussers"

*Continued from page 144*

doing those things that dishonor God and that violate His laws. When any one begins the habitual use of profanity, when they give place to that constant act of irreverence, they then and there lay the foundation for a life of sin and disobedience to every law of right.

But *WHY DO PEOPLE SWEAR?* some one asks. What practical purpose does it serve? Does it make a man's word stronger for him to end up a statement with an oath? Have folks so little confidence in what you say, that you have to tack on a cuss word to every statement in order to induce them to believe that you are really telling the truth? I have always thought that one's plain, simple word ought to be as good as their bond. If a man is honest, upright, and truthful, he need not clinch every remark with an oath in order to get people to believe him. And the person who is not reliable and whose word is commonly doubted, is not liable to greatly impress people with the vigor and forcefulness of his profanity.

Just what good then does it do to swear? Does it mark the swearer as a gentleman, thereby placing upon him the stamp of good breeding and culture? I am sure that no one considers the ability to swear one of the prerequisites of a gentleman. Indeed I am certain that a man can be a gentleman and refrain from swearing. In fact swearing is not one of the characteristics of a gentleman. It is however one of the invariable characteristics of a "rough neck" and tough. Just what good then does it do for one to swear? Not a bit of good on earth, and therein lies the utter foolishness of the habit. Suppose that some one does me an injury such as to just make me fighting mad, what good does it do for me to bring God's name into it, and to insult Him about it? He hasn't done me any harm, and it is not His fault that the thing has happened. Besides cussin' won't right the wrong that the man has done me anyhow.

I can see why a man might be led to steal, if placed under strong temptation. He might think to use the stolen property for his own pleasure. I can begin to understand the craving for drink that leads some to get drunk. It is claimed that there is an animalish pleasure to be derived from intoxication. I can even understand how that a man in the heat of anger might be led to kill another. But to save my life I cannot figure out anything that any human being can get that is worthwhile out of the habit of cussin' every breath. The thing that stands out most

## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS.....	Sunday 9:00 - 9:30 a.m. ....	101.9 .....	3,000 FM
WLZA, Starkville, MS.....	Sunday 1:00 - 1:30 p.m. ....	710 .....	2,500 AM
WCNA, Myrtle, MS.....	Sunday 9:00 - 9:30 a.m. ....	95.9 .....	3,000 FM
WCTT, Corbin, KY .....	Sunday 9:00 - 9:30 a.m. ....	680 .....	5,000 AM
KARI, Blaine, WA .....	Saturday 10:30 - 11:00 a.m. ....	550 .....	5,000 AM
KORE, Springfield, OR ....	Sunday 8:00 - 8:30 a.m. ....	1050 .....	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m. ....	783 Khz...	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m. ....	1494 .....	16,000 AM

prominently as I view it is that every time a man takes the name of God in vain, he simply besmirches his own soul, and lays up wrath against God's day of wrath and vengeance. For it is written, **"Thou shalt not take the name of the LORD thy God in vain: for He will not hold him guiltless that taketh His name in vain."**

One thing that impresses me very forcibly when I hear a man continually swearing is that he has an extremely limited vocabulary. A fellow's stock of words must be very small indeed when he has to fill in every sentence with the same old cuss word. I don't know how you feel about it, but as for me, I grow extremely weary listening to a chronic cusser. I shouldn't like to hear any word or phrase repeated over and over again every time a man opened his mouth to speak, least of all do I enjoy hearing the name of God used in this unspeakably tiresome way.

And another thing that impresses me when I hear a man swear is that he is the devil's property. When I hear a man give utterance to an oath, he doesn't have to go into details to explain to me that he isn't a Christian. I have guessed as much already. Profanity brands people as of the devil, just as a branding iron brands cattle as belonging to a certain ranch.

"Why, do you mean to say that no Christian will ever swear?" someone says to me. Well, yes, a person who has been accustomed to swearing might be converted and then inadvertently might let out a profane word. Or one, who has contracted the habit of swearing in days gone by, might in a moment of great provocation be led to revert to his old habit. But if such is the case that Christian will be heartily ashamed of himself. He will feel as did Peter when after denying his Lord with an oath, Jesus turned one look upon him, and Peter went out and wept for shame and humiliation. Let me say positively and earnestly that I do not believe that any genuine Christian will be a chronic cusser. I know he won't unless he backslides until he gets so close to hell that his garments almost smoke.

I lived in a town once where several prominent churchmen of a cer-

tain denomination were noted for their profanity. They could just make the air lurid. Such persons as those are a disgrace to any church. They are stumbling blocks in the way of sinners who might otherwise be reached. Any man ought to have manhood enough to either refrain from swearing or else he ought to go to the church and ask them to take his name off of the church roll. For the man who will call himself a Christian, will retain his church membership, and yet will habitually use profane language, is a hypocrite—he is a hypocrite, I care not who he is, where he hails from, or what his position in life may be. He is a hypocrite, and down deep in his own heart he knows it!

No self-respecting church would keep a pastor that was known to be addicted to the use of profanity. Yet if it is right for any member of a church to swear it is right for the pastor to swear, and if it is right for the pastor to swear in private conversation, it is right for him to swear in the pulpit. Let a pastor try that, and the chances are that he would be taken out of the pulpit before he had been there five minutes. The truth is, we all know that it is wrong to use profane language; we know that it is dishonoring to the God that made us and to the one who shed His blood for our redemption.

But before I bring this chapter to a close I want that we shall think of the *ASSOCIATIONS THAT CLING TO AND GO HAND IN HAND WITH CUSSIN'*. Take note and you will find that the higher, the more refined the environment, the less frequently is profanity used, while the lower, the more disreputable the environment, the louder, the more frequent the oaths. Pardon me, I do not wish to appear unnecessarily crude, but I do want you to see the truth that I am trying to get before you. You see an old drunken bum down in the gutter, and out with the vomit is almost certain to issue some vile, filthy profanity. That is the sort of company that such language keeps!

People never get too low to swear, and the lower and more depraved they become, the more proficient they likewise become in the use of degrading, profane language. Several times, around jails and lockups, I have seen

a crowd gathered. Upon approaching nearer I have found that they were attracted by the sound of blasphemy and profanity on the part of those incarcerated therein. I lived in one town where the superintendent of schools had to prohibit the school children from passing by the town lockup on their way home from school. Often women taken in raids on disreputable places were confined there, and their language was too obscene and profane for the school children to listen to. One of the characteristics of those fallen women seemed to be the use of profanity. There is a very close relationship between profanity and loss of character. Down lower and lower in the strata of human society; down among the lowest of the low in the underworld, you will find godlessness and irreverence increased until men and women care not for the laws of God or man. And I declare to you that the very fact that this habit, yes, I can almost say disease, swearing, is characteristic of such people, such environment, and such life as I have described, would sicken me out and make me quit it forever if I were afflicted with it.

Oh, I hate to hear a man take the name of God in vain! Because he lives in God's world, he breathes God's air, drinks God's water, eats God's food, lives off of God's bounty, and he ought to have enough respect for the God that feeds him and keeps him alive to use His name with respect. No boy or young man should ever take up the habit of swearing with the idea that it makes him appear smart, intelligent or manly. It doesn't require intelligence for one to be able to swear. You can teach a parrot to cuss. Many times when a person goes crazy he will use profane language. So a parrot, an idiot or a crazy man can swear. A boy will appear much more manly if he has the character to refrain from falling into the habit of using profane language, and he will be held in far more respect by all that he comes in contact with.

The Bible warns us against profaning the name of God, time and time again. **"Thou shalt not take the name of the LORD thy God in vain,"** is the thunder of God's law from Sinai. **"Swear not"** is the command of Christ. For He tells us that we haven't the power to add a single cubit to our stature. Let your language be "yes" and "no," He says, for anything in excess of this **"cometh from the Evil One."**

Every time that a man takes the name of God in a vain or profane way, in defiance of God's expressed command, he virtually by that act clenches his fist and shakes it in the face of the

*Continued on page 146*

## Plain Words to "Cussers"

*Continued from page 145*

Almighty. Every man that profanes His name knows that he is sinning. Wilfully, flagrantly, defiantly he flouts his sin before God. And yet, if God should withhold the breath of life from him for a few short moments, that defiant violator of His name would grovel on the ground and die like a miserable insect.

*READER! If any of you who read these lines are guilty of habitually taking the name of God in vain, I beg of you in the name of all that is decent, get you a bar of soap, a bucket of water, and a bottle of antiseptic and go off somewhere to yourself and clean out and disinfect your mouth. Then get down on your knees and ask God to clean up your heart. Then right there highly resolve that by His help and grace you will never, never, never, as long as life lasts, be guilty of the same offense any more!*

## Present-Day Evangelism

*Continued from page 141*

therefore its fruit faulty.

### GOD'S OBJECTIVE IN EVANGELISM

The grand design of God, from which He never has and never will swerve, is to *glorify Himself*: to make manifest before His creatures what an infinitely glorious Being He is. . . That is the great aim and end He has in all that He does and says. For that He suffered sin to enter the world. For that He willed His beloved Son to become incarnate, render perfect obedience to the Divine Law, suffer and die. For that He is now taking out of the world a people for Himself, a people who shall eternally show forth His praises. For that everything is ordered by His providential dealings, unto that everything on earth is now being directed, and shall actually affect the same. Nothing other than that is what regulates God in all His actings: **"For of him, and through him, and to him, are all things: to whom be glory for ever and ever. Amen"** (Rom. 11:36).

### THE PREACHER'S OBJECTIVE

That great and basic truth is written right across the Scriptures with the plainness of a sunbeam, and he who sees it not is blind. All things are appointed by God to that one end. His saving of sinners is not an end in itself, for God would have been no loser had every one of them eternally perished. No, His saving of sinners is but a means unto an end: **"To the praise of the glory of His grace"** (Eph. 1:6). Now from that fundamental fact it necessarily follows that we should make the same our aim and end: that

God may be magnified by us—**"whatsoever ye do, do all to the glory of God"** (I Cor. 10:31). In like manner it also follows that such must be the *preacher's* aim, and that everything must be subordinated thereto, for everything else is of secondary importance and value. But is it so? Take the latest slogan of the religious world, "Youth for Christ." Well, what is wrong with that? Its emphasis! Why not "Christ for Youth?"

### FEVERISH URGE OF MODERN EVANGELISM

If the evangelist fails to make the glory of God his paramount and constant aim, he is certain to go wrong, and all his efforts will be more or less a beating of the air. When he makes an end of everything less than that, he is sure to fall into error, for he no longer gives God His proper place. Once we fix on *ends* of our own, we are ready to adopt *means* of our own. It was at this very point evangelism failed two or three generations ago, and from that point it has farther and farther departed. Evangelism made "the winning of souls" its goal, its *summum bonum*, and everything else was made to serve and pay tribute to the same. Though the glory of God was not actually denied, yet it was lost sight of, crowded out, made secondary. Further, let it be remembered that God is honored in exact proportion as the preacher cleaves to His Word, and faithfully proclaims "all His counsel," and not merely those portions, which appeal to him.

To say nothing here about those cheap-jack evangelists who aim no higher than rushing people into making a formal profession of faith in order that the membership of the churches may be swelled, take those who are inspired by a genuine compassion and deep concern for the perishing, who earnestly long and zealously endeavor to deliver souls from the wrath to come, yet unless they be much on their guard, they too will inevitably err. Unless they steadily view conversion in the way God does—as the way in which He is to be glorified—they will quickly begin to compromise in the means they employ. *The feverish urge of modern evangelism is not how to promote the glory of the triune Jehovah, but how to multiply conversions.* The whole current of evangelical activity during the past fifty years has taken that direction. Losing sight of God's end, the churches have devised means of their own.

### "RESULTS" VS SOUND THEOLOGY

Bent on attaining a certain desired object, the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong

which contributed unto the securing of that end; and since their efforts appear to be eminently successful, only too many churches silently acquiesced, telling themselves "the end justified the means." Instead of examining the plans proposed and the methods adopted by the light of Scripture, they were tacitly accepted on the ground of expediency. The evangelist was esteemed not for the soundness of his message, but by the visible "results" he secured. He was valued not according to how far his preaching honored God, but by how many souls were supposedly converted under it.

Once a man makes the conversion of sinners his prime design and all-consuming end, he is exceedingly apt to adopt a wrong course. Instead of striving to preach the Truth in all its purity, he will tone it down so as to make it more palatable to the unregenerate. Impelled by a single force, moving in one fixed direction, his object is to make conversion easy, and therefore favorite passages (like John 3:16) are dwelt upon incessantly while others are ignored or pared away. It inevitably reacts upon its own theology, and various verses in the Word are shunned, if not repudiated. What place will he give in his thoughts to such declarations as **"Can the Ethiopian change his skin, or the leopard his spots?"** (Jer. 13:23), **"No man can come to me, except the Father which hath sent me draw him"** (John 6:44), **"Ye have not chosen me, but I have chosen you"** (John 15:16)? He will be sorely tempted to modify the truth of God's sovereign election, of Christ's particular redemption, of the imperative necessity for the supernatural operations of the Holy Spirit.

### "TOTAL DEPRAVITY" IGNORED

In twentieth-century evangelism there has been a woeful ignoring of the solemn truth of the *total depravity of man*. There has been a complete underrating of the desperate case and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, that he is blind and helpless, dead in trespasses and sins. Because such is his case, because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God. According to our view *here*, so will it be elsewhere: to qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truths. The teaching of Holy Writ on this point is unmistakable: man's plight is such that *his salvation*

*is impossible unless God puts forth His mighty power.* No sitting of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail.

In connection with the old creation, God did all without any assistances. But in the far more stupendous work of the new creation, it is intimated by the Arminian evangelism of our day that He needs the sinner's cooperation. Really, it comes to this: God is represented as helping man to save himself: the sinner must begin the work by becoming willing, and then God will complete the business. Whereas, none but the Spirit can make him willing in the day of His power (Psa. 110:3). He alone can produce godly sorrow for sin, and saving faith in the Gospel. He alone can make us out of love with ourselves, and bring us into subjection to the Lordship of Christ. Instead of seeking the aid of outside evangelists, let the churches get on their faces before God, confess their sins, seek *His* glory, and cry for His miracle-working operations. **"Not by might (of the preacher), nor by power (of the sinner's will), but by My Spirit, saith the Lord."**

### FATAL OMISSIONS IN "GOSPEL PREACHING"

It is generally recognized that *spirituality* is at a low ebb in Christendom, and not a few perceive that *sound doctrine* is rapidly on the wane, yet many of the Lord's people take comfort from supposing that the Gospel is still being widely preached and that large numbers are being saved thereby. Alas, their optimistic supposition is ill-founded and sandily grounded. If the "message" now being delivered in Mission Halls be examined, if the "tracts" which are being scattered among the unchurched masses be scrutinized, if the "open air" speakers be carefully listened to, if the "Sermons" or "Addresses" of a "soul-winning campaign" be analyzed; in short, if modern "evangelism" be weighed in the balances of Holy Writ, it will be found wanting, *lacking* that which is vital to a genuine conversion, *lacking* what is essential if sinners are to be shown their need of a Saviour, *lacking* that which will produce the transfigured lives of new creatures in Christ Jesus.

It is in no captious spirit that we write, seeking to make a man an offender for a word. It is not that we are looking for perfection, and complain because we cannot find it; nor that we criticize others because they are not doing things as we think they should be done. No, no, it is a matter far more serious than that. The "evangelism"

*Continued on page 147*

# Outlines for Country Preachers

## by a Country Preacher

*Sermon Outlines by Milburn Cockrell*

### THE IMPRESSIBLE WORD

Jeremiah 20:7-11

Here the prophet relates a little bit of personal testimony. He was a man of like passion with us. He tells how he decided once upon a time to quit preaching.

#### I. HE WAS ENTICED BY THE LORD (v. 7 margin).

1. The word "deceived" should be translated "enticed" or "persuaded." God can induce but never delude.
2. Jeremiah hesitated to accept the divine call (1:4-10).
3. God overpowered him by the influence of his Spirit. He overruled his plans and told him he must preach.
4. He seems to forget the words of God spoken in the beginning of his ministry (1:19; John 16:1-3).
5. God laid hold upon him, and he was overcome. If you can get out of preaching, please do so, for God never called you.

#### II. HE WAS MOCKED BY MEN (v. 7).

1. The man overcome by God was overcome by mockers.
2. God's servants often experience unjust censure and false accusations (II Chron. 36:15-16; Acts 17:32).
3. The poet has written: tickle the people and make them grin...Tickle them more and you will win....Teach the people; you'll ne'er grow rich....but live like a beggar in a ditch."
4. The people made jest of everything he did and said. "Daily" means "all day long."
5. Sometimes God judges these mockers (II Kings. 2:23-24).

#### III. HE WAS INDIGNANT AT THE TREATMENT (v. 8).

1. He complained against the violence done to him for preaching the truth.
2. Reproach for the Word of the Lord was hard to bear.
3. They should have honored and respected him for his office. Instead they reviled and reproached him.
4. They said he preached too loud (Isa. 58:1), and he reprovved them for violence and spoil toward one another. They told lies on him (v. 10; Ps. 31:13).

#### IV. HE WAS DISCOURAGED AT RESULTS (v. 9).

1. Faithful preaching had brought him only reproach. Why go on preaching to people who do not want to hear it? I'm not doing any good!
2. Often God's servants feel they have labored in vain.
3. Jeremiah was not alone in weariness—
  - (1) Moses (Ex. 5:22-23; Num. 11:15).
  - (2) Joshua (Josh. 7:9).
  - (3) Elijah (I Kings 19:4).
  - (4) John the Baptist (Matt. 11:3).
4. His life seems like a failure. He is a disappointment and defeated man.
5. Pastors mourn over their flock, parents their children, employers their employees, and teachers their pupils.

#### V. HE WAS INSPIRED BY THE WORD (v. 9).

1. By His Word, God overcomes discouragement in the lives of His servants.
2. We must speak when the truth comes like liquid fire (Job 32:18; Ps. 39:2-3; Acts 4:20; 17:6; 18:5).
3. There is a woe in not preaching the gospel (I Cor. 9:16). If God opens a man's mouth the devil can't shut it.
4. He not only held the truth, but the truth held him (Jer. 23:29).
  - (1) He had an irresistible impulse.
  - (2) He saw the awful misery of sin—shame, ruin, death, and Hell.
  - (3) He had the remedy for all human ills—Christ.
5. The law at Sinai was a "fiery" law (Deut. 33:2). There were "cloven tongues of fire" at Pentecost (Acts 2:3). Not a flame but a fire!

#### VI. HE WAS ENCOURAGED BY THE LORD (v. 11).

1. The God who called him was more mighty and terrible than his opponents

(Rom. 8:31).

2. When His Word burns like a fire in the bones, the mighty and terrible One is at hand (Neh. 4:14).
3. God would baffle all the attempts of his enemies (Ps. 27:2).
4. God is actively concerned with human affairs.

#### CONCLUSION.

1. The life of a preacher involves danger, toil, and criticism.
2. A true minister cannot quit preaching. He cannot keep silent. He cannot compromise or postpone.
3. The love of Christ must be the constraining motive for his preaching.
4. Better to burn at a stake than to have your life burned up by resisting God. **"They shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten."**

### Present-Day Evangelism

*Continued from page 146*

of the day is not superficial to the last degree, but it is *radically defective*. It is utterly lacking a foundation on which to base an appeal for sinners to come to Christ. There is not only a lamentable lack of proportion (the mercy of God being made far more prominent than His holiness, His love than His wrath), but there is a *fatal omission* of that which God has given for the purpose of imparting a knowledge of sin. There is not only a reprehensible introducing of "bright singing," humorous witticisms and entertaining anecdotes, but there is a *studied omission* of the *dark background* upon which alone the Gospel can effectually shine forth.

But serious indeed as is the above indictment, it is only half of it—the negative side, that which is *lacking*. Worse still is that which is being re-tailed by the cheap-jack evangelists of the day. The *positive content* of their message is nothing but a throwing of dust in the eyes of the sinner. His soul is put to sleep by the Devil's opiate, ministered in a most unsuspecting form. Those who really receive the "message" which is now being given out from most of the "orthodox" pulpits and platforms today are being fatally deceived. It is a way which seemeth right unto a man, but unless God sovereignly intervenes by a miracle of grace, all who follow it will surely find that the ends thereof are the ways of death. Tens of thousands who confidently imagine that they are bound for Heaven will get a terrible disillusionment when they awake in Hell!

#### WHAT IS THE GOSPEL?

Is it a message of glad tidings from Heaven to make God-defying rebels at ease in their wickedness? Is it given for the purpose of assuring the pleasure-crazy young people that providing they only "believe," there is nothing for them to fear in the future? One would certainly think so from the way in which the Gospel is presented, or rather perverted, by most of the

"evangelists," and the more so when we look at *the lives* of their "converts." Surely those with any degree of spiritual discernment must perceive that to assure such that God loves them and His Son died for them, and that a full pardon for all their sins (past, present and future) can be obtained by simply "accepting Christ as their personal Saviour" is but a casting of pearls before swine.

#### MULTIPLYING OF NOVICE PREACHERS

*The Gospel is not a thing apart.* It is not something independent of the prior revelation of God's Law. It is not an announcement that God has relaxed His justice or lowered His standard of holiness. So far from that, when *scripturally expounded* the Gospel presents the clearest demonstration and the climactic proof of the inexorableness of God's justice and of His infinite abhorrence of sin. But for scripturally expounding the Gospel, beardless youths and business men who devote their spare time to "evangelistic effort" are *quite unqualified*. Alas that the pride of the flesh suffers so many incompetent ones to rush in where those much wiser fear to tread. It is this multiplying of novices that is largely responsible for the woeful situation now confronting us, and because the "churches" and "assemblies" are so largely filled with *their* "converts" explains why they are so unspiritual and worldly.

No, my reader, the Gospel is very, very far from making light of sin. The Gospel shows us how unsparingly God deals with sin. It reveals to us the terrible sword of His justice smiting His beloved Son in order that atonement might be made for the transgressions of His people. So far from the Gospel setting aside the Law, it exhibits the Saviour enduring the curse of it. Calvary supplied the most solemn and awe-inspiring display of *God's hatred of sin* that time or eternity will ever furnish. And do you imagine that the Gospel is magnified or God glorified by going to worldlings and telling them that they "may be

*Continued on page 148*

## Present-Day Evangelism

*Continued from page 147*

saved at this moment by simply accepting Christ as their personal Saviour" while they are wedded to their idols and their hearts are still in love with sin? If I do so, I tell them a *lie*, pervert the Gospel, insult Christ, and turn the grace of God into lasciviousness.

### SCRIPTURE WRENCHED FROM ITS SETTING

No doubt some readers are ready to object to our "harsh" and "sarcastic" statements above by asking, "When the question was put **'What must I do to be saved?'**" (Acts 16:30) did not an inspired apostle expressly say, **"Believe on the Lord Jesus Christ, and thou shalt be saved"** (Acts 16:31)? Can we err, then, if we tell sinners the same thing today? Have we not Divine warrant for so doing? True, those words are found in Holy Writ, and because they are, many superficial and untrained people conclude that they are justified in repeating them to all and sundry. But let it be pointed out that Acts 16:31 was not addressed to a promiscuous multitude, but to a *particular individual*, which at once intimates that it is not a message to be indiscriminately sounded forth, but rather a special word to those whose *characters corresponded* to the one to whom it was first spoken.

Verses of Scripture must not be wrenched from their setting, but weighed, interpreted, and applied *in accord with their context*: and that calls for prayerful consideration, careful meditation, and prolonged study; and it is failure at *this point* which accounts for these shoddy and worthless "messages" of this rush-ahead age. Look at the context of Acts 16:31, and what do we find? What was the occasion, and *to whom* was it that the apostle and his companion said, **"Believe on the Lord Jesus Christ?"** A sevenfold answer is there furnished, which supplies a striking and complete delineation of the character of those to whom we are warranted in giving this truly evangelistic word. As we briefly name these seven details, let the reader carefully ponder them.

First, the man to whom these words were spoken had just witnessed *the miracle-working power of God*. **"And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed"** (Acts 16:26). Second, in consequence thereof the man was deeply stirred, even to the point of self-despair: **"He drew out his**

**sword, and would have killed himself, supposing that the prisoners had been fled"** (v. 27). Third, he felt *the need of illumination*: **"Then he called for a light"** (v. 29). Fourth, his *self-complacency was utterly shattered*, for he **"came trembling"** (v. 29). Fifth, he took his proper place (before God)—*in the dust*—for he **"fell down before Paul and Silas"** (v. 29). Sixth, he showed respect and consideration for God's servants, for he **"brought them out"** (v. 30). Seventh, then, with a *deep concern for his soul*, he asked, **"What must I do to be saved?"**

Here, then, is something definite for our guidance, if we are willing to be guided. It was no giddy, careless, unconcerned person who was exhorted to "simply" believe; but instead, one who gave clear evidence that a mighty work of God had already been wrought within him. He was *an awakened soul* (v. 27). In his case there was no need to press upon him his lost condition, for he obviously felt it; nor were the apostles required to urge upon him the duty of repentance, for his entire demeanor betokened his contrition. But to apply the words spoken to *him* unto those who are totally blind to their depraved state and completely dead toward God, would be more foolish than placing a bottle of smelling salts to the nose of one just dragged unconscious from the water. Let the critic of this article read through Acts and see if he can find a single instance of the apostles addressing a promiscuous audience or a company of idolatrous heathen and "simply" telling them to believe in Christ!

### "BY THE LAW IS THE KNOWLEDGE OF SIN"

Just as the world was not ready for the New Testament before it received the Old, just as the Jews were not prepared for the ministry of Christ until John the Baptist had gone before Him with his clamant call to repentance, so the unsaved are in no condition today for the Gospel till the Law be applied to their hearts, for **"by the Law is the knowledge of sin"** (Rom. 3:20). It is a waste of time to sow seed on ground which has never been ploughed or spaded! To present the vicarious sacrifice of Christ to those whose dominant passion is to take their fill of sin, is to give that which is holy unto the dogs. What the unconverted need to hear about is the character of Him with whom they have to do. His claims upon them, His righteous demands, and the infinite enormity of disregarding him and going their own way.

### HE SHALL SAVE HIS PEOPLE FROM THEIR SINS"

*The nature of Christ's salvation is woefully misrepresented by the present-day "evangelist."* He announces a Sav-

our from hell rather than a Saviour from *sin*. And that is why so many are fatally deceived, for there are multitudes who wish to escape the Lake of fire who have no desire to be delivered from their carnality and worldliness. The very first thing said of Him in the New Testament is, **"thou shalt call His name JESUS: for He shall save His people** (not "from the wrath to come," but) **from their sins"** (Matt. 1:21). Christ is a Saviour for those realizing something of the exceeding sinfulness of sin, who feel the awful burden of it on their conscience, who loathe themselves for it, who long to be freed from its terrible dominion; and a Saviour *for no others*. Were He to "save from Hell" those still in love with sin, He would be a Minister of sin, condoning their wickedness and siding with them against God. What an unspeakably horrible and blasphemous thing with which to charge the Holy One!

Should the reader exclaim, "I was not conscious of the heinousness of sin nor bowed down with a sense of my guilt when Christ saved me." Then we unhesitatingly reply, "Either you have never been saved at all, or you were not saved as early as you suppose." True, as the Christian grows in grace he has a clearer realization of what sin is—rebellion against God—and a deeper hatred of the sorrow for it; but to think that one may be saved by Christ whose conscience has never been smitten by the Spirit and whose heart has not been made contrite before God, is to imagine something which has no existence in the realm of fact. **"They that be whole need not a physician, but they that are sick"** (Matt. 9:12): the only ones who really seek relief from the great Physician are they that are *sick of sin*—who long to be delivered from its God-dishonoring works and its soul-defiling pollutions.

### PREACHING THAT WILL DRIVE PEOPLE AWAY

Inasmuch, then, as Christ's salvation is a salvation from sin—from the love of it, from its dominion, from its guilt and penalty—then it necessarily follows that the first great task and the chief work of the evangelist is to preach upon SIN: to define what sin (as distinct from crime) really is, to show wherein its infinite enormity consists; to trace out its manifold workings in the heart; to indicate that nothing less than eternal punishment is its desert. Ah, and preaching upon sin—not merely uttering a few platitudes concerning it, but devoting sermon after sermon to explaining what *sin is in the light of God*—will not make him popular nor draw the crowds, will it? No, it will not, and knowing this, those who love the praise of men

more than the approbation of God, and who value their salary above immortal souls, trim their sails accordingly. "But such preaching *will* drive people away!" We answer, far better drive the people away by faithful preaching than to *drive the Holy Spirit away* by unfaithfully pandering to the flesh.

### "GRACE" NEVER COMPROMISES WITH SIN

The terms of Christ's salvation are erroneously stated by the present-day evangelist. With very rare exceptions he tells his hearers that salvation is by grace and is received as a free gift; that Christ has done everything *for the sinner*, and that nothing remains but for him to "believe"—to trust in the infinite merits of His blood. And so widely does this concept now prevail in "orthodox" circles, so frequently has it been dinned in their ears, so deeply has it taken root in their minds, that for one so inadequate and one-sided as to be *deceptive and erroneous*, is for him to instantly court the stigma of being a heretic, and to be charged with dishonoring the finished work of Christ by inculcating salvation by works. Yet, notwithstanding, the writer is quite prepared to run that risk.

Salvation is by grace, by *grace alone*, for a fallen creature cannot possibly do anything to merit God's approval or earn His favor. Nevertheless, Divine grace is not exercised at the expense of holiness, for it never compromises with sin. It is also true that salvation is a free gift, but an *empty hand* must receive it, and not a hand which still tightly grasps the world! But it is not true that "Christ has done everything for the sinner." He did not fill His belly with the husks which the swine eat and find them unable to satisfy. He has not turned His back on the far country, arisen, gone to the Father, and acknowledged His sins—those are acts *which the sinner himself must perform*. True, he will not be saved for the performance of them, any more than the prodigal could receive the Father's kiss and ring while he remained at a guilty distance from Him!

### THE SINNER MUST BE BROKEN

Something more than "believing" is necessary to salvation. A heart that is steeled in rebellion against God cannot savingly believe: it must first be broken. It is written **"except ye repent, ye shall all likewise perish"** (Luke 13:3). Repentance is just as essential as faith, yea, the latter cannot be without the former: **"Repented not afterward, that ye might believe him"** (Matt. 21:32). The order is clearly enough laid down by Christ: **"Repent ye, and believe the gospel"** (Mark 1:15). Repentance is sor-

*Continued on page 149*



## Present-Day Evangelism

*Continued from page 148*

rowing for sin. Repentance is a heart-repudiation of sin. Repentance is a heart-determination for forsaking sin. And where there is true repentance grace is free to act, for the requirements of holiness are conserved when sin is renounced. Thus, it is the duty of the evangelist to cry, **“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him”** (Isa. 55:7). His task is to call on his hearers to lay down the weapons of their warfare against God, and then to sue for mercy through Christ.

### THE “LORDSHIP” OF THE SAVIOUR

The way of salvation is falsely defined. In most instances the modern “evangelist” assures his congregation that *all* any sinner has to do in order to escape hell and make sure of Heaven is to “receive Christ as his personal Saviour.” But such teaching is utterly misleading. No one can receive Christ as his Saviour while he *rejects Him as Lord!* It is true the preacher adds that the one who accepts Christ should also surrender to Him as Lord, but he at once spoils it by asserting that though the convert fails to do so nevertheless Heaven is sure to him. That is one of the Devil’s lies. Only those who are spiritually blind would declare that Christ will save any who despise His authority and refuse His yokes: why, my reader, *that* would not be grace but a *disgrace*—charging Christ with placing a premium on lawlessness.

It is in His office of Lord that Christ maintains God’s honour, subserves His government, enforces His Law; and if the reader will turn to those passages (Luke 1:46, 47; Acts 5:31; II Pet. 1:11; 2:20; 3:18) where the two titles occur, he will find that the order is always “Lord and Saviour,” and *not* “Saviour and Lord.” Therefore, those who have not bowed to Christ’s scepter and enthroned Him in their hearts and lives, and yet imagine they are trusting in Him as their Saviour, are deceived, and unless God disillusion them they will go down to the everlasting burnings with a lie in their right hand (Isa. 44:20). Christ is **“the Author of eternal salvation unto all them that obey Him”** (Heb. 5:9), but the attitude of those who submit not to His Lordship is **“we will not have this man to reign over us”** (Luke 19:14). Pause then, my reader, and honestly face the question: Am I subject to His will? Am I sincerely endeavoring to keep his commandments?

### CONDITIONS FAR WORSE THAN WE SUPPOSE

Alas, alas, God’s “way of salvation” is almost entirely unknown today, the *nature* of Christ’s salvation is almost universally misunderstood, and the *terms* of His salvation misrepresented on every hand. The “gospel” which is now being proclaimed is, in nine cases out of ten, but a perversion of the Truth, and tens of thousands, assured they are bound for Heaven, are now hastening to Hell as fast as time can take them. Things are far, *far* worse in Christendom than even the “pessimist” and the “alarmist” suppose. We are not prophets, nor shall we indulge in any speculation of what Biblical prophecy forecasts—wiser men than the writer have often made fools of themselves by so doing. We are frank to say that we know not what God is about to do. Religious conditions were much worse, even in England, one hundred and fifty years ago. But this we greatly fear: unless God is pleased to grant a real revival, it will not be long ere **“the darkness shall cover the earth, and gross darkness the people”** (Isa. 60:2), for the light of the true Gospel is rapidly disappearing. Modern “Evangelism” constitutes, in our judgment, the most solemn of all the “signs of the times.”

### THE PATH FOR THOSE WHO CARE

What must the people of God do in view of the existing situation? Ephesians 5:11 supplies the Divine answer: **“Have no fellowship with the unfruitful works of darkness, but rather reprove them”**: and everything opposed to the light of the Word is “darkness.” It is the bounden duty of every Christian to have no dealings with the “evangelistic” monstrosity of today: to withhold all moral and financial support of the same, to attend none of their meetings, to circulate none of their tracts. Those preachers who tell sinners that they may be saved *without* forsaking their idols, *without* repenting, *without* surrendering to the Lordship of Christ, are as erroneous and dangerous as others who insist that salvation is by works, and that Heaven must be earned by our own efforts.

## Prophet of Nazareth

*Continued from page 141*

together. Pomp and grandeur did not surround Jesus. Nor was he celebrated by the day’s dignities. Certainly, the life of the Lord here on earth was humble. He came from a place of no reputation. He came from a family of no reputation. Of a truth, Christ humbled himself and made himself of **“no reputation.”** This title

identifies Christ to us in His humanity and humility. Nazareth was not highly esteemed among the people. Nevertheless, God raised up the greatest prophet from the humble shores of Galilee.

As we look back through the Old Testament, we realize that most of the prophets came from places of no real distinction. Consider Elijah the Tishbite. He just appeared on the scene in the book of Kings. He shows up and stands before the king. He is from the country of Gilead, a stony, rocky country village. The people there were laboring, working people. He certainly did not come from the highest classes and ranks of society.

I wish to consider Christ as the Prophet of Nazareth. I want to bring to mind some of the ways in which he did the work of a prophet. I shall endeavor firstly to show Christ as a teacher. Secondly, I shall view him as a foreteller. Lastly, I will consider him as a miracle worker.

### I. In the first place, Christ was a teacher.

One of the primary duties of God’s prophets was to teach. They were responsible to bring God’s words to the people. Many godly men had served as prophets. The Jews were very familiar with them. However, the Prophet of Nazareth excelled them all as a teacher.

*Jesus had the true heart of a teacher.* From the very outset of His public ministry, we find Him teaching. The Bible tells us that after the time of His temptation, He went everywhere preaching repentance and the gospel of the kingdom (Matt. 4:17). Early in His ministry, Matthew chapter five, He gave the great Sermon on the Mount. There were multitudes of people and He had compassion on them and taught them.

On one occasion, He was deeply moved, seeing the multitude as sheep not having a Shepherd. His heart was moved with empathy. He really felt with them and for them and wanted to teach them. This was clearly manifest at His triumphal entry into Jerusalem. He beheld the city and wept over it saying, **“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!”** (Matt. 23:37). He said their destruction had come upon them because they knew not the day of their visitation. The Messiah, who they all professed to be looking for, was among them and they knew it not.

*Christ also taught all things.* The prophets spoke as God spoke to them. They were working with a limited

knowledge and understanding. The Word of God came in the Old Testament in “several parts” or “piecemeal.” However, Christ Himself was the full or complete revelation from God. He had no such limitations of finite understanding or feeble capacity. He taught all things that the Father had given him. **“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: even as the Father said unto me, so I speak”** (John 12:49-50). He made known all things that he had heard of the Father. I believe he did not hold back anything that was profitable.

All things that he spoke were truth and grace. The ‘all things’ He taught, included the good things from God. There are many things in the world that could be taught, that are of no real value. It is vain for us to waste our time with useless knowledge. Christ was not a teacher of vain things. He taught necessary things and the disciples did cleave unto him testifying, **“Thou hast the words of eternal life.”** Whom more could we want than Christ as our teacher? Can any add unto the revelation given by Christ? Truly, God **“Hath in these last days spoken unto us by his Son.”**

*Jesus also taught with authority.* A prophet could not take the honor unto himself, much like the priest. A prophet that made himself a prophet was a false prophet. God did not own any prophet that he did not send. He professed, **“I have not sent them.”** Nicodemus spoke truth when he proclaimed, **“We know that thou art a teacher come from God.”** Christ testified that the Father had sent him. God spoke from heaven and said, **“This is my beloved Son: hear him.”** God sent Christ. He came with the all authority and He reiterated his possession of authority when he said, **“All power is given unto me in heaven and in earth.”**

His authority was reflected in his discourses. The best teacher is one that has an experimental knowledge of his subject. The teacher that not only is thoroughly acquainted with his material but also has handled, tasted, felt etc. of the issue can provide the greatest insight. When he taught people, they **“were astonished at his doctrine: For he taught them as one having authority, and not as the scribes.”** He was not as the Scribes, just reading to them. He did not deliver a dull recitation or dry lecture. He taught that that he did

*Continued on page 150*

# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

**What does it mean to "mark" and "avoid" those who cause divisions and offences in Romans 16:17? – Kentucky**



**Garner Smith**  
113 Keith Drive  
Clarksville, TN 37043

*Pastor*  
**Faith Baptist Church**  
2590 Madison Ext.  
Clarksville, TN 37043

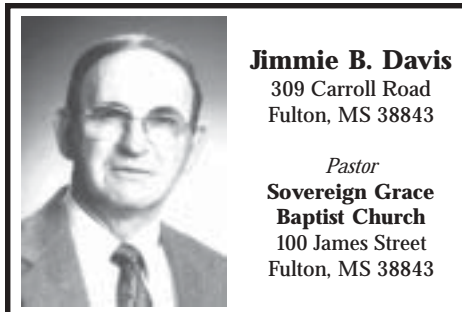
Here the Lord's churches as well as individual members are called upon to judge according to the teachings of the Word of God they have been taught by strict scrutiny of suspects that were trying to influence others of the church to give an ear to heresy.

Those referred to in this passage to be marked, were seeking to lead some from the true teachings of the apostles and Christ to follow them and accept false doctrine, thus causing division in the church. Such individuals are deserving of such judgment. They not only lead weak believers astray but also defile the church. According to I Corinthians 3:17 such are under the judgment of God.

The idea of marking here means to identify and expose them and their hypocrisy and depart from their company. They are not to be allowed to be heard or use their presence to influence others with their heresy. Their efforts to influence others in the church necessitate excisive discipline from all fellowship with the church. They are never to be shown any kind of approval of their actions.

Many would have us believe that we are never to be judgmental, but according to this scripture we are commanded by God to do so to protect, preserve, and perpetuate the Lord's church and God's Word.

GARNER SMITH



**Jimmie B. Davis**  
309 Carroll Road  
Fulton, MS 38843

*Pastor*  
**Sovereign Grace Baptist Church**  
100 James Street  
Fulton, MS 38843

The following definitions are given to the words mark and avoid in Young's Analytical Concordance: (1) Mark – "to look at, watch." (2) Avoid

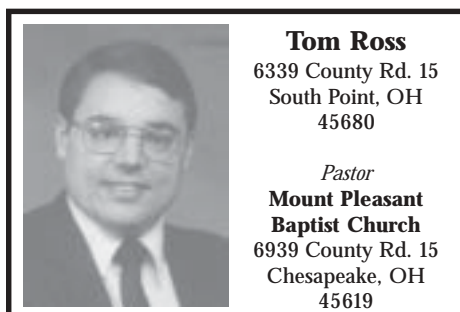
– "to incline or bend from." These are the meanings of the words found in Romans 16:17.

When it comes to the very serious matter of dealing with those which cause divisions and offences contrary to the apostolic teaching, this procedure should be followed. It is not always an easy task to get the entire membership of a church to adhere to strict biblical teaching, especially when things are left unchallenged.

Churches must be vigilant in being watchful to detect troublemakers who would cause these divisions and offences, and identify them. Not only are we to mark or identify them, but avoid or bend from their company. Departure from apostolic doctrines has been the source of untold problems for the Lord's churches and should never be taken lightly.

In this text the apostle is not calling for nitpicking, but he is writing about a real danger to a church if it permits such actions to go unchecked and is not dealt with. I have no doubt that a great majority of Baptist pastors could give lengthy testimony to the great harm done to churches where they have served because the very problem that Paul writes about in Romans 16:17 was not recognized, or if recognized went unchallenged.

JIMMIE B. DAVIS



**Tom Ross**  
6339 County Rd. 15  
South Point, OH  
45680

*Pastor*  
**Mount Pleasant Baptist Church**  
6939 County Rd. 15  
Chesapeake, OH  
45619

Romans 16:17-18 declare: **"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."**

Paul is urging believers to identify those who are divisive in their doctrine and practice, especially those who are teaching contrary to the faith that was once delivered unto the saints. There were many wolves in

sheep's clothing in Paul's day, just as there are in our day. We must ever be on guard against heresy and ungodliness, and not allow either to creep into our churches. The best way to mark those who cause division and offences is to examine the fruit of their teachings. The fruit of false teaching is contention, schism, and ungodliness. We must examine every doctrine and practice in the light of God's holy, infallible Word. The Word of God is the plumbline that every teaching must line up with. When false teachers contradict the clear teachings of the Scriptures they must be marked and avoided.

The folks that were spreading heresy in Paul's day evidenced by their lives that they were not the servants of Jesus Christ. They had no interest in edifying the saints of the Lord. They were bent on destroying churches and individual Christians by their smooth talking and deceptive teachings. Our religious world is full of people just like that. Once identified, they and their teachings must be avoided. Believers are not to have fellowship with the emissaries of Satan. Rather, we are strongly urged to separate ourselves from the dwellers in darkness (II Cor. 6:14-17 cf. Eph. 5:6-12). A similar warning is issued in I John 4:1 which declares: **"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."** May God give us the grace to embrace the lovers of truth and reject the propagators of error.

TOM ROSS

## Prophet of Nazareth

*Continued from page 149*

know and truly held in hand.

The officers that had been sent by the Pharisees to take Jesus, testified, **"Never man spake like this man."** He unfolded the Word of God with unrivaled pathos. With eyes as flames of fire, he delivered addresses that spoke to the heart. He appeared to the two on the way to Emmaus and expounded the Old Testament in all things concerning himself. They later declared that their hearts did **"burn"** within them while he talked and

## ANNOUNCEMENT



David O'Neal

Due to family health problems, Brother David O'Neal has resigned from the forum of the BBB. He will be missed by our readers. Brother O'Neal has served as a

writer of the forum since February of 1993.

As this issue goes to press the Berea Baptist Church has not elected a replacement.

Please remember Brother O'Neal and his wife in your prayers, as well as the young men to be his successor.

opened the scriptures. Without a doubt, he was the greatest Baptist preacher and a prophet without an equal.

The brevity of His teaching also reveals His authority. Many of His sermons and parables are short, concise and to the point. One reason we know the Bible has come from God is that man could have never written all of those things in that short of a book. How many books have been written about the Bible? Volumes upon volumes whether they are true or not, have been written about the Holy Word. Of a truth Solomon declared, **"Of making many books there is no end"** (Ecc. 12:12).

Consider how Christ called His disciples. He appeared to them and said, **"Follow me."** Now that is brief. However, we read that after He had spoken, they **"straightway left their nets, and followed him"** (Matt. 4:20). Now that is power! What kind of Teacher is possessed with that sort of power over men? He was so brief and powerful because of all that He was and the authority He possessed. Christ did not fill His messages with vain ramblings. He was not trying to impress anyone with an arrogant show of knowledge. He wanted to help and instruct the people.

Grace did drop from his lips as *He spoke words in season*. Solomon proclaimed, **"A word spoken in due season, how good is it!"** Every teacher should desire to speak fitting words, not words that tickle the ears but that minister grace. A teacher desires to reach everyone. However, they have a special desire to reach those in the most need. Christ was such a teacher. He knows **"how to speak a word in season to him that**

*Continued on page 151*

# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

*Where does the Bible teach that the Holy Spirit didn't indwell Old Testament Saints? - Alabama*



**Garner Smith**  
113 Keith Drive  
Clarksville, TN 37043

*Pastor*  
**Faith Baptist Church**  
2590 Madison Ext.  
Clarksville, TN 37043

I know of nowhere in the Bible that teaches or speaks of the Holy Spirit not dwelling in believers. I do not believe there has ever been a true saint or child of God who did not have the indwelling of the Holy Spirit (Rom. 8:9).

Since the fall of Adam all of mankind is in a state of total depravity. In such a state a man can never approach God or do anything to please God, of necessity for man to have salvation there must be a quickening of the Holy Spirit for man to even desire to approach God. To receive salvation the Holy Spirit must convict (Gen. 6:3), quicken (Ps. 119:25), enlighten (Ps. 18:28), and turn man to God (Ps. 65:3-4).

I believe the Bible teaches that the special appearance of the Holy Spirit at Pentecost was to usher in the commissioned work of the Lord's New Testament church, which Jesus organized while carrying on His ministry here on earth. This was a special dispensation of the Holy Spirit to show God's approval of the church and give it power to carry on her commissioned ministry (John 7:37-39; John 14:16-17; Acts 1:8; Matt. 28:18-20). This manifestation of the Holy Spirit had nothing to do with the salvation of the individual believer but the Lord's church collectively.

The Holy Spirit was noticeably active in the Old Testament. This is seen in Creation (Gen. 1:1-2; Isa. 40:12-13), in salvation (Ps. 119:25; Ps. 65:3-4), in revelation (II Pet. 1:21).

I cannot accept the theory that Old Testament saints did not have the Holy Spirit constantly dwelling in them or that the Holy Spirit would forsake the believer at times because of the believers action or non-action.

Some try to use Saul in I Samuel 16:14 to prove that saints may lose the presence of the Holy Spirit and thus lose their salvation. Those that teach this theory confuse the dwelling of the Holy Spirit in salvation and the work

of the Holy Spirit in giving gifts or ability to carry on the work of serving the Lord. The Holy Spirit empowers, fills, leads, comes and goes in some respects in the giving of gifts but He never departs from the soul of the believer in salvation. Without the indwelling of the Holy Spirit whether in Old Testament dispensation or New Testament dispensation there would be no security for the believer and salvation would depend on the efforts or works of man and not the grace of God. Such could never be the case.

GARNER SMITH



**Jimmie B. Davis**  
309 Carroll Road  
Fulton, MS 38843

*Pastor*  
**Sovereign Grace Baptist Church**  
100 James Street  
Fulton, MS 38843

In the New Testament, the term "the Holy Spirit" appears almost 100 times. In the Old Testament the term "Holy Spirit" appears only three times. The term is found in Psalms 51:11 and in Isaiah 63:10-11.

The terms "the spirit of God" or "Spirit of the Lord" are used many times in the O.T., and may imply God's presence. Psalm 139:7 gives a direct reference to this thought, **"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?"** God's redemptive activity is also implied in the words, **"Not by might, nor by power, but by my Spirit, saith the LORD of hosts"** (Zech. 4:6).

While it may be credible to say that the Holy Spirit did not indwell and work with O.T. saints as we compare His work described by our Lord in John chapters 14-16 in N.T. saints, it would be a mistake to say that the Spirit's power and presence was absent from O.T. saints.

While we recognize the Holy Spirit to be personal in the N.T., we are not to look upon Him as a person separate from God. The Trinity is one God. The Holy Spirit is not a third God. He is not one-third God, and since this is true, He has ALWAYS worked according and in complete agreement with God's purpose in O.T. and N.T. saints.

JIMMIE B. DAVIS



**Tom Ross**  
6339 County Rd. 15  
South Point, OH  
45680

*Pastor*  
**Mount Pleasant Baptist Church**  
6939 County Rd. 15  
Chesapeake, OH  
45619

I don't believe there is a specific declaration recorded in the Old Testament or the New that the Holy Spirit did not indwell believers in Old Testament times. No genuine believer has ever been destitute of the Holy Spirit, regardless of the dispensation. The Holy Spirit begins to indwell the believer at the point of regeneration. Romans 8:9 declares: **"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."**

I can do no better than to quote Pastor Ron Crisp who wrote:

"Since the fall of Adam, man has remained in an unchanged state of depravity. Apart from the gracious influence of God's Spirit there has never been a time when natural man could love, trust, or come to God. In every age the Spirit must convict (Gen. 6:3), quicken (Ps. 119:25), enlighten (Ps. 19:7-8), and turn the soul to God (Ps. 65:3-4). The Holy Spirit has always been the guide and instructor of God's people (Neh. 9:20).

The belief of some that Old Testament believers were without the Spirit must be rejected. While no one will deny that on the day of Pentecost a new dispensation of the Spirit was received (John 7:37-39; 14:16-17; Acts 1:8), yet it must be asserted that there has never been a child of God who was destitute of the Spirit. The flesh can never produce a saint (John 3:3-6; Rom. 8:7-8). In Proverbs 1:23, Wisdom promised to pour out her Spirit upon those who turned at her reproof. Even while Christ was emphasizing the future descent of the Spirit, He was careful to make it clear that the Holy Spirit was already dwelling with them (John 14:16-17)." (p. 7-8 "A Study Guide on the Person and Work of the Holy Spirit"; the most concise and understandable book on the Holy Spirit I know of, TWR).

TOM ROSS

## Prophet of Nazareth

*Continued from page 150*

**is weary."** He preached and **"The people which sat in darkness saw great light."** He spoke words of life and truth. He knew the thoughts and intents of the heart and could speak directly to the innermost part of man. He did not waste anyone's time with flowery speech displaying his ability. Rather, his speech was **"always with grace, seasoned with salt."**

We should not take up our time in simple vain conversation with others. We should make good use of that time, saying something profitable to them. We should desire to speak a word in season, to be able to talk to a sinner that is lost in his sin and declare the gospel to them. We should seek to be used of God to speak a word to that one that might be used of God to bring that soul out of darkness into His marvelous light. We should desire to be able to speak to a Christian brother or sister that is distressed and lift them up. We need to help them bear their infirmities. We should weep with them that weep; rejoice with them that rejoice. Christ was a teacher that spoke fitting words in season that ministered grace to His hearers.

**II. Secondly, as a prophet, Christ foretold of many events.**

Prophets were expected to be seers. They were often consulted concerning matters in the future. Jonah worried that he would be seen as a false prophet after he prophesied the destruction of Nineveh and God spared the city. Christ also engaged in this work of a prophet.

*He foretold of His own death and resurrection.* Christ knew for what hour He had come into the world. While He ministered among His disciples, He made known that He would **"be slain, and be raised the third day."** This milestone was ever before Him as He labored. He made known His power and purpose. He declared He would lay down His life and **"take it again."** He predicted that He would **"suffer many things."** He knew the violence that He would meet with. He would suffer mocking, reviling, scourging, and crucifixion. He testified, **"Even so must the Son of man be lifted up."** He knew what that cup was that He was to drink.

The Lord testified when He set forth His supper, **"This is my body, which is broken for you"** (I Cor. 11:24). That day had not yet come, but He was telling His disciples that He was about to go to the cross of Calvary. He also said, **"For this is my blood of the new testament, which is shed for many for the**

*Continued on page 152*

## Prophet of Nazareth

*Continued from page 151*

**remission of sins**" (Matt. 26:28). He told His disciples that His blood was about to be shed. He had a full realization of His future sufferings.

Despite His knowledge of future things, He would not be moved off His course. Satan put it in Peter's heart to tempt the Lord. When He foretold of His death, Peter rebuked Him and said, **"Be it far from thee, Lord: this shall not be unto thee."** Christ reproved His tempter saying, **"Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men"** (Matt. 16:23). Jesus fulfilled the purpose of the Father in His death.

*He described the destruction of Jerusalem beforehand.* As Christ was coming from the Mount of Olives to Jerusalem, He **"beheld the city, and wept over it."** He was considering the awful destruction that was forthcoming. He could see the men, women, and children being brutally slain. He considered that the city would be laid waste. He described the enemies compassing them and digging a trench around them. He spoke of destruction so great that there would not be left **"one stone upon another."**

In 70 AD, the city of Jerusalem was besieged and overthrown, just as Christ had foretold. Josephus wrote that after Titus had finished, it looked as if a city had never been there. Men, women, and children were put to the sword. He said that everywhere you looked; Jews had been crucified on crosses. The Jews had brought this destruction on themselves when they rejected Christ and cried, **"His blood be on us, and on our children"** (Matt. 27:25). Their sins visited them that day. Christ had foretold all of these events with great accuracy.

When Christ contemplated this large-scale destruction, He was moved with compassion. He certainly excelled the prophet Jonah, who was angry when destruction did not come to Nineveh. Christ wept as He foresaw them being utterly destroyed because they knew not the time of their **"visitation."**

*Jesus also spoke of His ascension and return.* Christ longed to be reunited with the Father. His heart panted for the glory that they had **"before the world was."** He saw this day in the distance and prophesied concerning it. He intimated, **"Yet a little while am I with you, and then I go unto him that sent me."** Christ plainly taught that He would return to the Father that had sent Him. In that

precious discourse of John chapter 14, He comforted the disciples saying, **"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you"** (John 14:1-2).

At another time, He proclaimed, **"Ye shall seek me, and shall not find me: and where I am, thither ye cannot come"** (John 7:34). The Jews wondered what He was going to do with Himself. They supposed He might be speaking of suicide. However, Christ was here speaking of His ascension to the Father.

The prophet of Nazareth taught of His ascension and of His return to the earth. He had told His disciples, **"If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."** Christ promised that He would ascend and that He would come back. His ascension was fulfilled and so shall His return be. **"For the Lord himself shall descend from heaven"** (I Thess. 4:16). The saints that are alive shall see Him come just as those disciples saw Him go in the book of Acts. **"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you in to heaven, shall so come in like manner as ye have seen him go into heaven"** (Acts 1:11). Some of the prophecies of Christ have not yet been fulfilled, but **"one jot or one tittle shall in no wise pass from the law, till all be fulfilled"** (Matt. 5:18).

**III. Lastly, Christ did many signs and wonders.**

The prophets often worked miracles that were a confirmation of their being sent by God. Moses performed signs and wonders in the land of Egypt. He parted the Red Sea. He fetched water from the rock in the wilderness. In keeping with the office of the prophet, Christ worked miracles during His earthly ministry.

*He worked many natural wonders.* Some of the Old Testament prophets worked natural wonders. Isaiah caused the sun to turn back ten degrees on the sundial. Elijah prayed and shut up the heavens for three years and it did not rain at all the whole time. He prayed again and the rains came upon the earth. These were natural wonders and Christ did many of the same.

In Cana of Galilee, He attended a marriage feast. When the supply of wine ran out, they came to Him. He took water and turned it into wine. The ruler of the feast was well pleased with the result, believing the bridegroom had **"kept the good**

**wine"** back until the end of the feast.

Once He was on a ship and there was a great storm that was so fierce, the disciples feared for their lives. They went down and woke Him up. He was sleeping in the bottom of the boat. They said **"Master, carest thou not that we perish"** (Mark 4:38). They thought it was over for them. The Lord Jesus came up and said, **"O ye of little faith"** (Matt. 8:26). He spoke, **"Peace, be still"** (Mark 4:39), and immediately the wind died and the water was completely calm. People stood by, marveled, and said, **"What manner of man is this, that even the wind and the sea obey him?"** (Mark 4:41). He had such command of the wind and water, that at His rebuke, they hushed their roaring.

*He also did wonders in healing the sick.* Some of the old prophets did acts of physical healing. However, the Lord Jesus Christ did more healing than any other prophet in Scripture did. He was the Divine Healer, the Great Physician. He seemed to be moved at the sight of human suffering. He often did what He could to relieve the afflicted.

There was a blind man that came to Him who had been blind from birth. The Lord restored His sight unto him. The Pharisees, later, took the blind man aside and questioned him about the Lord. They wanted to know who He was and they were asking him about Old Testament prophecies, etc. I love the testimony of the blind man to the Pharisees. They were asking all of these deep questions seeking to wrangle with him about doctrine. The blind man gave a plain and profound statement of his experience with Christ. He said, **"Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see"** (John 9:25).

The Pharisees did not know what to make of the blind man's powerful testimony, so they brought his parents in and asked them. His parents responded simply, **"He is of age; ask him."** The Pharisees hoped to discredit Jesus, but rather the healing of this blind man was a testimony to the power and legitimacy of Christ. He had been blind from his birth but now he saw clearly. Christ taught that this blindness was given him that the glory of God might be revealed in Him. The disciples said, **"who did sin, this man, or his parents"** Christ answered, **"Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him"** (John 9:2-3). In healing physical afflictions, Jesus gave evidence of being the Christ of God.

*He also cast devils or unclean spirits.*

In the country of the Gadarenes, he cast devils out and sent those evil spirits into a herd of swine. All the swine went down the mountain, plunged into the ocean, and perished. The people there came and besought Him to leave. He was costing them too much money. Those people were more concerned about losing their herd of swine, than they were about the one that had been healed and cleansed from an evil spirit that had possessed him.

The demoniac man, Legion, walked around in the tombs. He did not wear any clothes. The people had tried to put chains on him and they could not bind him. He broke them off. All men were afraid of him, but when the Lord Jesus Christ passed by, the disciples came back and that one that had been possessed of the Devil, they found him clothed and in his right mind, sitting at the feet of Jesus. They marveled at the Lord Jesus.

The Pharisees mocked him, saying he cast out devils in the power of the prince of devils but the Lord Jesus did it through His own power, the power of God. Those devils knew who He was. **"And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"** (Matt. 8:29). Even in the time of the Apostles, the unclean spirit there testified, **"Jesus I know"** (Acts 19:15). There are other confessions, as well, of devils in the Scripture of knowledge of Christ. James told us, **"The devils also believe, and tremble"** (Jas. 2:19). He has power to command the unclean spirits.

*He also raised the dead back to life.* Probably the greatest miracle in the Scriptures is the raising of a dead person to life. I cannot comprehend such a thing. There were some prophets in the Old Testament that raised the dead. Elijah raised the dead. Elisha raised a dead person. There was once a man that had been killed and was thrown down into a pit. The prophet's bones were in that pit and the dead man's body simply touched those bones and came back to life. However, none raised the dead like the Lord Jesus Christ. It has been observed that the Lord broke up every funeral He went to while on the earth. He never attended a funeral that He did not bring the dead person back to life. We think of the widow woman in the funeral procession. Jesus came and raised her dead son. There was a time that a man's daughter had died and was laying in the house and everyone was standing by lamenting. When the Lord Jesus Christ arrived, He said, **"She is not**

*Continued on page 153*

## Prophet of Nazareth

*Continued from page 152*

**dead, but sleepeth**" (Luke 8:52). Everyone laughed Him to scorn but He went in and took her by the hand and she sat up and received her life again.

Remember Lazarus, how that the Lord loved him and his sisters, and the Lord showed up after Lazarus died and his sisters were overcome with grief. Many of the Jews around were shedding tears and overcome with grief. Martha said to Him, "**Lord, if thou hadst been here, my brother had not died**" (John 11:21). She said, "**I know that he shall rise again in the resurrection at the last day**" (John 11:24), but she believed his life on earth was over. Jesus told Martha, "**I am the resurrection, and the life**" (John 11:25). Jesus stood before the tomb and said, "**Lazarus, come forth**" and he "**that was dead came forth, bound hand and foot with graveclothes**" (John 11:44). Jesus said, "**Loose him, and let him go**" (John 11:44). After four days of lying

in the tomb, his life returned. Christ raised the dead.

The last miracle that Christ did was the greatest. There was never yet a man that himself rose from the dead. There were a few that the prophets had raised; Christ raised many others but Christ Himself was in the tomb and Christ Himself came forth. There was none there that day that called out, "Christ, come forth," but Christ Himself came forth. He said, "**I have power to lay it down, and I have power to take it again**" (John 10:18). Solomon said, "**There is no man that hath power over the spirit to retain the spirit**" (Ecc. 8:8), but Christ did. Christ was truly the prophet of Nazareth and the greatest prophet because He rose from the grave. When the disciples came out the angels said "**He is not here: for he is risen**" (Matt. 28:6). He rose from the dead Himself, something that had never been done. Something that will never be done again but the Lord Jesus Christ did it because He is God and because He truly was the prophet of Nazareth.

Nonetheless, Connor admits the legal fight won't be easy.

"The pro-abortion crowd will seek to kill this law the moment President Bush signs it. The infanticide set already has identified friendly federal judges and will seek a restraining order, seeking to have the law suspended while they seek a permanent injunction," Connor said. "Even so, we expect Attorney General Ashcroft and the Bush Justice Department to mount an immediate and vigorous defense of the legislation. This horror must be banned from our country—once and for all."

\*\*\*\*\*

### THE DEATH OF THE DEATH PENALTY?

CHARLOTTE, N.C. (EP)—In North Carolina, a group called People of Faith Against the Death Penalty has quietly been waging a war against capital punishment. And they seem to be winning. So far, the group has been instrumental in getting 21 municipalities across the state to call for a moratorium on the death penalty. And this year, a moratorium was considered by the North Carolina General Assembly.

However, some conservative leaders are saying the two-year suspension of executions would be one step away from the death of the death penalty. And it's a trend that is dividing the Christian community, some of whom believe that a ban of the death penalty shows Christian compassion, while others believe that not only is the death penalty allowed by Scripture, it is required in order to demonstrate that society is serious about protecting life.

Charlotte lawyer and Christian activist Tom Ashcraft has been outspoken on the controversy. He says the moratorium is "part of the larger strategy by liberals to abolish the death penalty." If evidence can be furnished proving the death penalty is used in the state to punish innocent people, he argues, then a suspension of capital punishment would be necessary.

"But where is that evidence?" he asked. "Usually it's the opposite—that people who are guilty are not being punished. . . ."

\*\*\*\*\*

### CANADIAN COURT RULES MARRIAGE VIOLATED HUMAN RIGHTS

OTTAWA, Canada (EP)—An Ontario court in Canada recently ruled that limiting the definition of marriage to a union between one man and one woman allegedly violated human rights.

The Ontario Court of Appeals released a decision on June 10 in the case of Halpern v. Canada, which ordered the immediate reformation of marriage in Canadian law. Justice Minister Martin Cauchon responded to massive popular pressure and appealed the first Ontario decision made by the Ontario Divisional Court. He is again under pressure to appeal this case to the Supreme Court.

If this decision is not appealed, same sex marriages will be legalized in Ontario, said

the Evangelical Fellowship of Canada (EFC). The EFC is deeply concerned and disappointed with the decision.

"Nowhere else in the world has a court ruled the heterosexual definition of marriage violates human rights," said Bruce Clemenger president of EFC. "It is not an appropriate use of [Canada's Charter of Rights and Freedoms] to redefine pre-existing social, cultural and religious institutions. Section 15 of the Charter is to protect persons from discriminatory actions of the government, not to fundamentally refashion a basic institution like marriage."

This case is an appeal of an Ontario Divisional Court ruling that constitutional protection of sexual orientation requires the redefinition of a fundamental institution such as marriage. The Divisional Court overruled a previous decision made in 1993. "The issue in the case is whether the definition of marriage as the union of one man and one woman to the exclusion of all others violates the equality provisions of the Charter," said the EFC.

The ruling "ignores centuries of precedent, and renders ordinary Canadians' views irrelevant," said Focus on the Family Canada on June 10.

"We're very disappointed that the Appeals Court came out with a ruling that in essence makes the whole public consultation irrelevant," commented Focus vice-president Derek Rogusky. "We'll be urging the federal Minister of Justice to appeal this decision so that the participation of thousands of Canadians will not have been a meaningless exercise."

The EFC intervened as a member of the Interfaith Coalition on Marriage and the Family. The Interfaith Coalition includes Roman Catholics, Evangelical Protestant Christians, Muslims and Sikhs. The coalition argues that across all religions and cultures in Canada and worldwide, marriage is understood as being between a man and a woman.

"This change in the common law is not an incremental step – today the court has fundamentally redefined marriage," said Clemenger. "Other courts have ruled that redefining marriage is too big a step to be made by the courts and should properly be made by Parliament."

"The definition of marriage enables us to distinguish between marriage and other forms of close personal relationships," said Clemenger. "We exist in two sexes, and marriage is the enduring and exclusive sexual union of one man and one woman. This union provides a stable and caring environment for the expression of the physical and psychological bond between male and female."

"This practical ideal does not intentionally forfeit the child's right to grow up being nurtured by both parents. The redefinition of marriage will reduce it to a commitment between two people, and there are many relationships in society, which would meet the new definition."

*Continued on page 154*



Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

### OPERATION RESCUE LEADER CALLS

#### PBA BAN 'WASTE OF TIME'

WASHINGTON, D.C. (EP)—U.S. lawmakers' June 4 decision to ban partial birth abortion has been greeted with both enthusiasm and derision within the pro-life ranks.

The House voted 282-to-139 to ban the procedure and President Bush has vowed to sign the bill once minor differences with the Senate version have been ironed out.

Randall Terry, founder of the anti-abortion group, Operation Rescue, called the ban a waste of time. Known for leading peaceful sit-ins at abortion clinics, Terry sees the ban as a "shell game" that provides political cover for pro-abortion politicians.

"The banning of 'partial-birth abortion,' will not save one baby's life. The Congress is participating in a sham, misleading the American people," he said. "They know that every child that would have been killed by partial-birth abortion will instead be killed by burning the baby alive in his mother's womb with a saline solution, or a deadly injection into the child's heart."

"This is a hollow victory at best," Terry added. "This law will probably be struck

down by the courts. The courts have already shown their disposition in regard to this."

Although the Supreme Court voted 5-4 in 2000 to strike down more than 30 state laws banning partial-birth abortion, many believe the nationwide ban, expected to be signed into law within weeks, will stand a legal challenge.

In *Stenberg vs. Carhart*, the court said the law was unconstitutional because it did not provide an exception to protect the health of the mother and that it left unclear exactly which procedures were banned.

"Justice (Sandra Day) O'Connor's objections have been addressed in the current bill," said Ken Connor, president of the Family Research Council. The legislation allows an exception when the life of the mother is at risk.

Many in the medical field say there simply are not "health reasons" for a partial-birth abortion. "Partial-birth abortion is never medically necessary to protect a mother's health or her future fertility," former Surgeon General C. Everett Koop said as early as 1996, adding that the procedure could pose a significant threat to both.

## Bible & The Newspaper

*Continued from page 153*

Marriage will lose its distinctiveness.”

Marriage is a fundamental institution of society, asserts the EFC. The organization expressed concern that redefining marriage will have a negative impact on this foundational institution.

“Marriage and family have been recognized by governments and societies around the world because of their unique role in providing for a stable and committed relationship between women and men and a setting for the raising and nurturing of children,” said Clemenger. “It is important that we retain the ability to recognize this distinctive relationship in public policy and in society.”

Marriage also has strong religious roots with over 90 percent of marriages in Ontario being solemnized by clergy. The EFC said that the redefinition of marriage will have a negative impact on churches and religious communities. If marriage is redefined, the EFC is concerned about increasing discrimination against religious communities that cannot accept the legitimacy of same-sex marriage.

According to Focus on the Family, Canadians are best served by a “one-woman, one man” definition of marriage. The non-profit family support organization was an intervener in the case, which opened April 22 in Toronto. Focus on the Family supports the federal government’s defense of the natural definition of marriage.

“Marriage – the commitment of a man and a woman in love and service to one another and the children they raise – provides a foundation for a strong, healthy society,” said Rogusky. “Marriage is not some evolving social contract, but a universally understood institution of immeasurable worth to society. For thousands of years, every major society and religion has regarded marriage as an exclusively male-female relationship.”

The Ontario Court of Appeals ruled that the existing definition of marriage “violates the couple’s equality rights on the basis of sexual orientation under (the Charter).” Ontario was allowed two years to revise laws, and Toronto was ordered to issue marriage licenses to the couples who launched the case.

“If you’re a Jew, a Christian or a Muslim, your beliefs are under direct attack in Canada right now,” said Sandy Rios, president of Concerned Women for America. “This puts a true understanding of marriage on the wrong side of the law. Business will be ordered to accommodate the counterfeit as if it were the real thing, regardless of the beliefs of business owners. And more children will face being placed in homosexual households if this ruling stands.”

\*\*\*\*\*

### THE ORIGINAL “ROE” FILES MOTION TO OVERTURN

### LANDMARK DECISION

DALLAS, Texas (EP)—More than three decades after becoming “Jane Roe” in the *Roe v. Wade* Supreme Court case that legalized abortion, Norma McCorvey is calling on the high court to open its eyes to the pain and loss caused by the procedure and reverse its decision.

McCorvey filed a motion June 17 to reopen the case, saying in her affidavit that in 1973 the court used her “to justify legalization of terminating the lives of over 35 million babies.”

“Although on an intellectual level I know I was exploited, the responsibility I feel for this tragedy is overwhelming,” she wrote to the court, elaborating in a press release. “I long for the day that justice will be done and the burden from all of these deaths will be removed from my shoulders. I want to do everything in my power to help women and their children. The issue is justice for women, justice for the unborn and justice for what is right.”

Because she was a party to the original case, heard 33 years ago in Dallas Federal Court, McCorvey may challenge the landmark decision based on changes in factual conditions and/or changes in law that make the prior ruling “no longer just,” according to her attorney, Allan E. Parker Jr., lead counsel for the Texas-based Justice Foundation.

Her argument to overturn the decision includes evidence from more than 1,000 women about the devastating emotional, physical and psychological trauma of abortion and points the courts to the growing body of evidence that life begins at conception. It also brings to light the so-called Baby Moses law that Texas passed in 1999 to provide for any unwanted child up to age 18, giving women an option they didn’t have in 1973. More than 40 states have similar laws.

The Texas attorney general’s office and the Dallas district attorney have 20 days to respond to McCorvey’s motion, which pro-abortion forces are dismissing as out of hand.

“I don’t believe that the courts are going to take this seriously in any sort of legal framework,” Planned Parenthood spokeswoman Elizabeth Toledo told the media.

Though her pseudonym will be forever linked to the case that legalized abortion, the courts ruling came too late for McCorvey to have an abortion. She had a baby girl whom she placed for adoption. Nonetheless, her pro-abortion ties led her to jobs in abortion clinics where she said she saw “parts rooms” where she said dead babies and baby parts, always referred to by clinic workers as “tissue,” were “stacked like cordwood.”

“Working in abortion clinics forced me to accept what abortion is. It is a violent act which kills human beings and destroys the peace and the real interests of the mothers involved,” McCorvey wrote in her affidavit, adding, “After I saw all the

deception going on in the abortion facilities, and after all the things that my supervisors told me to tell the women, I became very angry. I saw women being lied, to, openly, and I was part of it. There’s no telling how many children I helped kill.”

After becoming a Christian in 1995, McCorvey founded Roe No More Ministry two years later to try to educate the nation about the truth regarding abortion. In the words of a friend, the former “poster-girl” for abortion “jumped off of the poster and into the arms of Christ.”

Her 1998 autobiography, “Won By Love” goes into great detail regarding her work in the abortion industry that led her to drugs and suicide attempts.

In filing her request to overturn the *Roe v. Wade* decision, McCorvey will ask the court to consider some 5,400 pages of evidence, including written testimony from 1,000 women who say they regret their abortions. Many report daily remorse as well as problems ranging from alcohol and drug abuse to depression or sterility.

The court will be presented evidence from one expert who has treated more than 2,000 women dealing with post-abortion issues and another who has studied abortion and its effects on women since 1982.

“In this case, witnesses and accurate, current, relevant scientific evidence are available to this Court, on all relevant fact issues,” McCorvey wrote in her affidavit. “In 1973, in *Roe*, that evidence was neither offered nor available. We now have the benefit of 27 years of experimentation.”

McCorvey said that not only was she never informed about the risks involved with abortion, but that when she signed on to become the Roe in *Roe v. Wade*, she hardly knew what the procedure was. Homeless and facing her third unwanted pregnancy, she said she trusted her lawyers Sarah Weddington and Linda Coffee, who were in search of a plaintiff in their quest to legalize abortion.

McCorvey, now 55, said that at the time she was very naïve and was under the false impression that abortion somehow reversed the process of pregnancy and prevented the child from coming into existence. She said she met with her attorneys only twice, never went to court and never testified in the case that would become one of the most controversial rulings of the century.

Only after she read about her legal victory in the newspaper and later went to work for an abortion clinic did she truly understand the horror of the procedure and realize how uninformed most of the clients were.

“Early in my abortion career, it became evident that the ‘counselors’ and the abortionists were there for only one reason—to sell abortions. The extent of the abortionists’ counseling was, ‘Do you want an abortion? OK, you sign here and we give you abortion,’” McCorvey said.

“There was never an explanation of the

procedure. No one even explained to the mother that the child already existed and the life of a human was being terminated. No one ever explained that there were options to abortion, that financial help was available, or that the child was unique and irreplaceable. No one ever explained that there were psychological and physical risks of harm to the mother.”

\*\*\*\*\*

### VETO BATTLE LOOMS OVER INFORMED CONSENT LEGISLATION

KANSAS CITY, Mo. (EP)—As the abortion debate heats up across the nation, those on both sides of the issue are keeping an eye on the Missouri Legislature, where the issue of “informed consent” has the governor promising a veto.

The bill requires women to discuss medical implications of the procedure with their doctor and wait 24 hours before an abortion is performed. It also requires abortionists to carry a minimum of \$500,000 in malpractice insurance.

Although it passed by comfortable margins in both the Senate and House of Representatives, Democrat Gov. Bob Holden has said he’ll veto it, which would force both chambers to attempt an override later this year.

“It’s going to be quite a challenge,” said Patty Skain, executive director of Missouri right to life in Jefferson City. “Republicans control both houses, but some Democrats who voted for the bill initially may be less willing to override the veto of a governor from their party.”

The measure received 119 votes in the house, where 109 votes are needed to override a veto. Twenty-four senators voted for the bill, and 23 votes are required for an override.

Abortion proponents are attacking the bill on two fronts, Swain said.

“First is the 24-hour period, which we like to call reflection rather than waiting,” she said. “They like to focus on the burden of women having to wait but not the burdens faced by a post-abortive woman. We need to focus on the consultation between the woman and her doctor, not the wait.”

Second, opponents claim the legislation is condescending toward women.

“They say it treats women like they are stupid and can’t find this information on their own,” she said. “But in reality, women often don’t know where to find this information and expect to get it from their doctor. Instead, they often get a sales job.”

\*\*\*\*\*

### LEGALIZATION OF SAME-SEX MARRIAGE IN CANADA IS WARNING TO AMERICA, SAYS FAMILY GROUP

OTTAWA, Canada (EP)—Now that Canada has made marriage between homosexuals legal, could the same thing happen in the U.S.?

“Unless the American people rise up to

*Continued on page 155*

## Bible & The Newspaper

*Continued from page 154*

defend this indispensable institution, we could lose marriage in a very short time," said Ken Connor, president of the Family Research Council (FRC).

On June 10, an Ontario court ruled in the case of Halpern v. Canada that the traditional definition of marriage being a relationship between one man and one woman violated Canada's Charter of Rights and Freedoms because it discriminated against homosexuals.

"Marriage is the foundational institution of civilization," said Connor. "It transcends cultures, religions and nationalities. Yet, as a member of the Canadian parliament put it, a 5,000-year-old institution that is the best arrangement for raising and nurturing children is being systematically deconstructed."

On June 15, Canada Prime Minister Jean Chretien and Justice Minister Martin Cauchon announced that they would not appeal the ruling. Chretien described the redefinition of marriage as the "evolution of society."

"By not appealing the federal government has pre-empted its own process of public consultation," said Bruce Clemenger, president of the Evangelical Fellowship of Canada. "As one of many who in good faith participated in the Justice Committee's cross country hearings, our collective efforts have been rendered moot and irrelevant. This does not contribute to a healthy democracy."

The Fellowship was part of the Interfaith Coalition on Marriage and Family that included Roman Catholics, Evangelical Protestant Christians and Muslims. "We argue that across all religions and cultures in Canada and worldwide, marriage is understood as being between a man and a woman," the EFC said in a statement. "Marriage and family have been recognized by governments and societies around the world because of their unique role in providing for a stable and committed relationship between women and men and for providing a setting for the raising and nurturing of children. It is important that we retain the ability to recognize this distinctive relationship in public policy and in society." But what about American society? Could a national mandate for the legalization of homosexual marriage happen here? That battle is already being fought, said Connor. The FRC is currently fighting bills just introduced in Congress by Sen. Hillary Clinton (D-NY) that would provide many of the rights of marriage to same-sex couples, and one before the California state legislature.

Additionally, FRC has filed a brief in *Lawrence v. Texas*, the case about Texas' ban on homosexual sodomy, which will be ruled on soon by the U. S. Supreme Court.

"Unless the American people rise up to defend this indispensable institution, we

could lose marriage in a very short time," said Connor. "What's happening in Canada is a warning to America. . .The sanctity of marriage is of the utmost importance, and we must fight for its preservation."

\*\*\*\*\*

### U.S. SUPREME COURT STRIKES TEXAS ANTI-SODOMY LAW

WASHINGTON, D.C. (EP)—Ruling on the controversial *Lawrence v. Texas* case, the United States Supreme Court has struck down the debated Texas anti-sodomy law. The Court stated on June 26 that the Texas statute, which makes it a crime for two persons of the same sex to engage in certain sexual conduct, violated the Due Process Clause of the Fourteenth Amendment of the Constitution.

Pro-family activists are outraged by the decision.

"Once again, an activist Supreme Court has substituted its judgment over the decisions of the citizens of Texas who, through their elected representatives, had made a moral and legal judgment about behavior," said former presidential candidate Gary Bauer. "The decisions that the citizens made were well within the traditions of western civilization and are now overtaken by an activist judgment of the Supreme Court."

The case began when Texas police responded to a call about a disturbance at the apartment of John Lawrence. When they arrived, they found Lawrence having sexual relations with a man named Tyron Garner. They were both arrested, jailed, and fined over \$200 each.

The men challenged the law, saying that it was unconstitutional and violated the Fourteenth Amendment. The State Court of Appeals ruled that the statute was not unconstitutional, so Lawrence and Garner appealed to the U.S. Supreme Court.

The Supreme Court ruling states that, "The liberty protected by the Constitution allows homosexual persons the right to choose to enter upon relationships in the confines of their homes and their own private lives and still retain their dignity as free persons."

The Court also reasoned that the general attitude of Americans towards homosexual relationships has changed over the years, noting that only a handful of states still have anti-sodomy laws on the books, and even fewer enforce them against consenting adults.

"With today's decision the Court continues pillaging its way through the moral norms of our country," said Tom Minnery, Vice President of Public Policy for Focus on the Family. "If the people have no right to regulate sexuality then ultimately the institution of marriage is in peril, and with it, the welfare of the coming generations of children."

"While it may feel good to some that a stigma is lifted from a particular group, something else has been lifted—the boundaries that prevent sexual chaos in our culture," continued Minnery. "In recent

years we have seen a sharp rise in unwanted pregnancies, sexually transmitted diseases, and heartbreak of every kind. By unlocking one of society's last social seatbelts, the court has guaranteed only one thing—more fatal collisions lie just down the road."

"This is a sad day for federalism and representative democracy," Bauer said. "And it is a most significant case for the president to consider as he ponders who to appoint to fill a future Supreme Court vacancy."

\*\*\*\*\*

### SOUTHERN BAPTISTS CALL FOR 'LIFESTYLE-BLIND' EVANGELISM

PHOENIX, Ariz. (EP)—Southern Baptists from the pulpit to the pew are being asked to open their eyes to the truth about homosexuality and their hearts to those caught in the lifestyle's trap.

At the denomination's annual meeting in Phoenix June 18, the task force on ministry to homosexuals challenged the 7,000 or so attendees to be part of a "dualistic kind of ministry"—stating plainly what Scripture teaches about sinful lifestyles while creating an atmosphere where homosexuals can talk about their problem and get help.

"What we are calling Southern Baptists to do is to practice lifestyle-blind evangelism in the same way we have called upon our denomination to practice color-blind and ethnic-blind evangelism. That does not mean we accept their lifestyle. It means we accept them as people for whom Jesus Christ died," task force member Richard Land told Baptist Press.

\*\*\*\*\*

### WAL-MART BOWS TO PRESSURE FROM GAY RIGHTS GROUP

BENTONVILLE, Ark. (EP)—Heralded this spring for its decision to stop selling certain magazines and blocking out the covers of others, Wal-Mart has now taken a plunge in the eyes of family advocates, bowing to pressure from a gay rights organization to name homosexual and lesbian workers in its non-discrimination policy.

Focus on the Family and other pro-family organizations have expressed dismay at the news announced July 2 in the New York Times.

"Focus on the Family is profoundly disappointed that the largest family-friendly company in the nation has surrendered to a small handful of homosexual activists and will subject 1.3 million employees to 'sensitivity training' on homosexual issues," a statement from the Colorado Springs-based organization said.

"Focus on the Family shares Wal-Mart's commitment to treating all people with dignity and respect, but this sensitivity training offends the values of the vast majority of Wal-Mart's associates and customers" explained Dr. Bill Maier, vice president and psychologist in residence at Focus on the Family. "Singling people out for their differences is a profound betrayal of Dr. Martin Luther King's dream, and

that is exactly what Wal-Mart's policy does."

Wal-Mart's decision was disclosed July 1 by the Pride Foundation of Seattle. The gay rights organization apparently invested in the company and then lobbied to get the policy changed.

Mona Williams, Wal-Mart's vice president for communications, told the Times that the move was "the right thing to do for our employees."

"We want all of our associates to feel they are valued and treated with respect—no exceptions. And it's the right thing to do for our business," the newspaper quoted Williams as saying.

She cited a letter to senior management from several gay employees who complained they felt "excluded" as pivotal in the decision.

Williams said Wal-Mart, the nation's largest private employer, was sending a letter to its 3,500 stores to announce the change to its employees, which number more than a million.

\*\*\*\*\*

### COURT RULES THAT TEN COMMANDMENTS PLAQUE MAY REMAIN ON COURTHOUSE

PHILADELPHIA, Pa. (EP)—Saying that the plaque did not endorse religion, The Third District Court of Appeals in Pennsylvania ruled on June 26 that a plaque containing the Ten Commandments may continue to be displayed on the Chester county Courthouse.

The bronze plaque, which measures three feet by four feet, was originally placed by a main entrance on the east side of the building. When the main entrance was moved, the plaque remained at its original location, which is now next to a closed entrance.

Sally Flynn, the plaintiff in the case, said that she first noticed the plaque in 1960. Flynn, an atheist and a member of the Freethought Society of Greater Philadelphia, did not complain about the plaque until 2001. In August of that year, her attorney wrote a letter to the county Commissioners demanding the removal of the plaque.

When the commissioners refused, Flynn and the Freethought Society filed suit in federal court, winning an order to have the plaque covered pending the results of an appeal.

The Court of Appeals ruled that the plaque, which was a gift to the county, had a secular and historic purpose, since it has been displayed on the courthouse since 1920.

"The reasonable observer, knowing the age of the Ten Commandments plaque, would regard the decision to leave it in place as motivated, in significant part, by the desire to preserve a longstanding plaque," wrote Judge Edward Becker. "In contrast, a contemporary decision to erect such a plaque could not be motivated by

*Continued on page 156*

## Bible & The Newspaper

*Continued from page 155*

historic preservation; rather it would appear much more likely that the County Commissioners were motivated by religion."

The court felt that people that pass by and notice the plaque would "perceive the plaque as a part of an historic monument, namely the Courthouse itself." Judge Becker continued, "Viewed in this context, the commissioners' refusal to remove the plaque appears even less like an endorsement of religion and is more likely motivated by the desire to preserve a plaque that has become part of the courthouse."

The historic aspect of this case sets it apart from other similar cases that have split the Court in the past. By ruling the way it did, the Court recognized that "history could provide a context which could change the effect of the overall display on a reasonable observer."

\*\*\*\*\*

### APPEALS COURT ORDERS REMOVAL OF TEN COMMANDMENTS MONUMENT; MOORE

#### SAYS HE'LL KEEP FIGHTING

MONTGOMERY, Ala. (EP)—Despite the July 2 appeals court ruling ordering the removal of his Ten Commandments monument from the Alabama Judicial Building and calls for his resignation, Chief Justice Roy Moore said he will continue to defend the rights of Alabama citizens.

"When federal courts cannot define either the word 'law' or 'religion' and proceed to deny the right to acknowledge God merely because three attorneys are offended, we must defend our rights and defend the Constitution," Moore said.

After he installed the 2 1/2-ton monument in July 2001, three attorneys filed suit, arguing that their First Amendment rights were violated and that they found the monument offensive. U.S. District Judge Myron Thompson ordered the Ten Commandments removed last year, but allowed them to stay while Moore appealed the case, arguing June 4 before a three-judge panel of the Atlanta-based 11<sup>th</sup> U.S. Circuit Court of Appeals.

The court's opinion, written by Judge Ed Carnes, said the monument violates the Establishment Clause of the U.S. Constitution that forbids the promotion of religion by the government.

"If we adopted his position, the Chief Justice would be free to adorn the walls of the Alabama Supreme Court's courtroom with sectarian religious murals and have decidedly religious quotations painted above the bench. Every government building could be topped with a cross, or a menorah, or a statue of Buddha, depending upon the views of the officials with authority over the premises," the opinion said.

Moore, who has said the monument

depicts the moral foundations of the law and that no public funds were used on it, was particularly offended by the court's comparing his battle to keep the monument to former Southern governors', such as Ross Barnett of Mississippi and George Wallace of Alabama, attempting to sidestep federal court orders for desegregation.

"For Judge Carnes to compare my position to that of former Gov. George Wallace or former Gov. Ross Barnett is a direct attack on my character and integrity and an attempt to distort the true issue in this case—the acknowledgment of God," Moore said, reading a statement to reporters on July 2.

"This case is far from over and an appeal will be taken to the United States Supreme Court," Moore's spokesman Tom Parker said in a separate statement.

Parker's press release said the Alabama Constitution provides that the state justice system was established invoking the favor and guidance of God and the purpose of the First Amendment of the U.S. Constitution was to protect the freedom to worship God.

Attorneys opposing Moore called for the Chief Justice, who has said removing the monument would violate his oath of office, to step down. Moore's attorney, Phillip Jauregui, told reporters Moore has no plans to resign.

Vowing to continue the fight, Moore said, "It has always been our position that the federal courts simply have no jurisdiction to tell the people of Alabama that it is improper to acknowledge God by the display of this monument depicting the moral foundation of law."

While neither Moore nor his attorney would say whether they would agree to remove the monument if they lose all appeals, the appeals court specifically addressed possible defiance of its order.

"The rule of law does require that every person obey judicial orders when all available means of appealing them have been exhausted. The Chief Justice of a state supreme court, of all people, should be expected to abide by that principle," the order said. "We do expect that if he is unable to have the district court's order overturned through the usual appellate process, when the time comes Chief Justice Moore will obey that order. If necessary the court order will be enforced. The rule of law will prevail."

\*\*\*\*\*

### CHRISTIANS URGED TO SUPPORT THE FEDERAL MARRIAGE AMENDMENT

COLORADO SPRINGS, Colo. (EP)—Citing the recent U.S. Supreme Court ruling striking down a Texas anti-sodomy law, and the recent Canadian court ruling that legalized homosexual marriage, Focus on the Family is calling on Christians nationwide to unite to preserve the institution of marriage.

"There's a social storm upon us now, and what's caught in the storm. . . is the very

institution of marriage itself," said Tom Minnery, vice president of public policy for Focus on the Family.

Christians are being asked to support the Federal Marriage Amendment (FMA), which is a constitutional amendment preserving marriage. The FMA "represents the consensus of the American people that marriage is a man and a woman," said Matt Daniels, president of the Alliance for Marriage. "It takes the courts completely out of the business of social revolution and remaking the family at the request of activist groups."

At stake is "the institution of marriage, which has forever been deemed to be something that society should uphold," said Minnery. "That is the tradition of western civilization."

Minnery urges Christians to "call their member of Congress and to say the Federal Marriage Amendment must be passed."

\*\*\*\*\*

### YMCA HIRES LESBIAN FEMINIST AS LEADER

The Young Women's Christian Association has hired Patricia Ireland to become its chief executive officer. She is the former leader of the National Organization for Women (NOW), a radical feminist group that is pro-abortion and pro-homosexual. She is also an admitted bisexual who has had a husband living in Florida and a female homosexual "partner" in Washington, DC. (AFA, 5/13). The focus may now be homosexual indoctrination of young girls, given her long history of promoting a radical agenda. She is a poor role model for Christian girls. (*Calvary Contender*, July 2003).

\*\*\*\*\*

### BILL CLINTON AS NATO CHIEF?

"One of Norway's most highly profiled and right-wing politicians, Carl I. Hagen, is urging the nomination of former U.S. President Bill Clinton as new NATO boss," reported Norway's *Aftenposten* on June 17<sup>th</sup>. Hagen, head of Norway's Progress Party, insists that "NATO's new leader should have international authority," continued the report. "He thinks Clinton, therefore, is the perfect choice."

"There are plenty of people who can be leader of a secretariat in Brussels, but that's not what NATO needs right now," Hagen told the newspaper. He maintains that Clinton is exactly the kind of "political heavyweight" who could succeed current NATO Secretary-General Lord Robertson (a former Marxist agitator from Scotland). Robertson leapt to prominence as British defense minister during NATO's 1999 bombing of Yugoslavia. Clinton's support for that campaign, which brought allies of Osama bin Laden to power in Kosovo, earned the gratitude of the Marxist figures currently occupying key posts in NATO countries, such as Robertson, British Prime Minister Tony Blair, and German Chancellor Gerhard Schroeder.

"NATO is in a very difficult situation, with a deep conflict between the U.S. and

the major EU countries Germany and France," elaborated Hagen. Clinton "has good and close contact with many of Europe's leaders, and he enjoys considerable respect. He can be the bridge-builder the alliance needs." Additionally, Hagen believes it would be difficult for President Bush to oppose Clinton if his candidacy is supported by a majority of European governments.

\*\*\*\*\*

### GLEANINGS HERE AND THERE

WASHINGTON, D.C. (EP)—Customers of Avis car rentals may not realize they're supporting a business that is openly pushing the gay agenda unless they see the company's full-page color ad on the back of a leading homosexual magazine. According to Family News in Focus, the ad shows two men in a tropical locale and reads: "At Avis, domestic partners are automatically included as additional drivers. . . That's been our policy for the past 10 years. So why have we waited so long to tell you? Well, let's just say we came out in our own time." The ad also explains if customers use a special code, Avis will donate to the Gay and Lesbian Alliance Against Defamation (GLAAD). A spokesman for the American Family Association, Buddy Smith told Family News in Focus that Avis has gone beyond just supporting domestic partnerships. "their support of GLAAD really nails down their commitment to forcing this lifestyle upon America," Smith said. "We have to send a message, not only with what we would say in a phone call or a letter or an e-mail, but we have to vote with our pocketbooks."

\*\*\*\*\*

WASHINGTON, D.C. (EP)—The U. S. Census Bureau reported this week that more mothers are staying home with their children and that the number has increased significantly over the last decade. Nine years ago, 9 million children had mothers who stayed home. This year the figure is 11 million. Several factors are apparently causing the change. School violence and drug use, society's increasing acceptance of the stay-at-home mother, and an overall desire on the part of parents to keep their family the top priority in their lives are some of the factors. It's not just parents of preschool or elementary children that are staying home. Many moms are choosing to stay home with their children even through the teen years.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—U. S. Attorney General John Ashcroft is standing firm in his decision not to allow a gay pride event to be held at Justice Department headquarters, despite criticism from civil rights groups. DOJ Pride, a group of about 200 homosexual Justice Department employees, had planned to hold its annual Gay Pride Month awards ceremony June 18 in the department's Great hall. Ashcroft's decision was reported Friday in *The New*

*Continued on page 157*



## Bible & The Newspaper

*Continued from page 156*

York times. Marina Colby, president of DOJ Pride, said she was told that a new policy approved by the attorney general prohibits such commemorations unless they are supported by a presidential proclamation. Unlike his predecessor, President Bush has not designated a month to commemorate gay pride.

\*\*\*\*\*

BERLIN, Germany (EP)—The lower house of Germany's parliament approved a new measure on June 6 that signifies the first legal agreement between the government and German Jews since World War II. The measure, which still must be approved by the upper house in order to become law, gives the German Jewish community the same government status as German Protestant and Catholic churches, as well as the same government funding. "Parliament has shown with today's decision that the development of Jewish life in Germany is in the interest of the whole country," German politician Sebastian Edathy told reporters. The Associated Press estimated Germany's Jewish population at 100,000 members—more than three times the number of Jews that lived in Germany in 1993. The rapid increase has been attributed to an influx of Jewish immigrants from Russia and former Soviet republics since the fall of communism.

\*\*\*\*\*

WASHINGTON, D.C. (EP)—Sen. Charles Schumer, a New York liberal who supports gay and abortion rights, is teaming up with an unlikely ally as he takes on annoying and often pornographic spam e-mails—the Christian Coalition. The two announced June 12 that they will join forces to push legislation to reduce the amount of spam, especially pornographic e-mails, that come to e-mail users. Schumer told the Associated Press that part of his motivation to fight spam comes from knowing his Internet-surfing daughters have been accosted with anonymous spam messages peddling pornography. The Christian Coalition has long fought pornography, so executive director Roberta Combs said the legislation was a good fit for the two-million member organization she leads.

\*\*\*\*\*

LOS ANGELES, Calif. (EP)—The California Supreme Court decided to allow California judges to associate with the Boy Scouts of America, if they choose. The decision came after a challenge from bar associations in Los Angeles, San Jose, and San Francisco, which sought to bar their members from association with the Scouts, an organization that refuses to allow homosexuals to join or serve as leaders. The three bar associations had also originally tried to include in their ban association with any church that speaks out against homosexuality. Under the ruling, however, judges must disclose their association with

organizations that "discriminate" against homosexuals. The United States Supreme Court has ruled that the Boy Scouts of America may refuse to allow homosexuals into their organization, saying that as a private organization, they have the right to choose their own membership policies.

\*\*\*\*\*

SYDNEY, Australia (EP)—Anglican bishops from the diocese of Sydney, Australia expressed concern about the recent actions within the Anglican hierarchy in the U.S., Canada and England that seem to advance a pro-homosexual agenda within the church. Archbishop Peter Jensen and the five regional bishops of the diocese of Sydney released a statement on the 'crisis in the Anglican Communion' on June 23. In the statement, the bishops refer to the appointment of a gay activist as bishop of Reading, England, the blessing of same sex unions in the diocese of New Westminster, Canada, and the election of Gene Robinson, a clergyman living in a homosexual relationship, to be a bishop of New Hampshire's diocese in the U.S. According to the Australian bishops, the developments "have created a tragic disruption of fellowship and led to a watershed in relationships within the Communion." They emphasized that those who support the actions cannot be welcomed into the diocese of Sydney. "Reversal of our biblical and historical stance on sexual immorality is too drastic to pass without comment and action. Faithfulness to the Lord Jesus Christ who rules and guides His church by His word requires that this level of difference cannot be overlooked," the bishops' statement read. "The moment for silence is passed."

\*\*\*\*\*

PHOENIX, Ariz. (EP)—Josh McDowell, speaking at the Southern Baptist Convention in Phoenix, said that few young Americans believe that there is such a thing as "absolute truth." Apparently, the picture looks grim even for children and teens that attend church. McDowell said that in 1991, 52% of church-going youth said that there is no absolute truth. In 2002, that number jumped to 91%. McDowell blames the change on American youth's exposure to the secular media and a secular education. "Do you know how staggering that is?" McDowell said. "The very basis on which we build our faith is truth, and when we allow truth to erode, we gut the faith."

## The Old Paths

*Continued from page 141*

not delight our soul and give us joy in the midst of the trials and tribulations that we face!

God complains of the people's covetousness. He testifies of them, "**For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest**

**every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace**" (Jer. 6:13-14). The Bible says, "**The love of money is the root of all evil**" (I Tim. 6:10). God help us and save us from covetousness!

All of this led to the people impudently sinning before God. God asks, "**Were they ashamed when they had committed abomination?**" He declares in answer, "**Nay, they were not at all ashamed, neither could they blush**" (Jer. 6:15). This is exactly where we are at today. We are at the point where we can't even blush anymore over sin. A lot of what has helped to bring this on is that big twenty-five inch television that we have placed in our living rooms. We have become accustomed to sin and it is a shame. It ought to be repented of. It ought to be something that alarms us.

It turned on the computer the other day and I noticed on this website that there was proper etiquette or behavior if you are cheating on your spouse. That is the craziest thing I have ever heard of. They asked "If you are going to cheat on your spouse, should you still wear your wedding ring or should you introduce them to your best friends?" We are in a mess. We have even gotten to the place in the church where we don't even blush over it anymore. It doesn't bother us anymore. God help us!

Our text says, "**Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths**" (Jer. 6:16). The saints of old walked in the old paths and they "**turned the world upside down**" (Acts 17:6). Those saints of old, the church of old, walked in the old paths, in spite of not having any intellectual giants. In spite of not having any financial backings, they still walked in the old paths. In spite of not having a high social standing, they still walked in the old paths. There are some old paths that we have gotten away from. As I studied this I was rebuked. I am not preaching this as a know-it-all, because I want to submit to you, that God has burned me over it and spoken to me about it and helped me in it and I pray it will help us now.

### THE OLD PATHS OF PREACHING

I believe we need to get back to the old path of preaching. I'm not talking about getting behind the pulpit and lecturing. There is a proper place for that. It ought to be done in the schools. I'm not talking about speaking. I'll go to some meetings and they will say, "Our next speaker will be Brother Wayne Adams." I want to submit to you, I'm not a speaker. If I see you

out on the street, I will speak to you but God help me as long as I stand behind a pulpit, I will preach the blessed Word of God.

Preaching is not in gimmicks, gadgets and personality but in preaching the blessed Word of God. It amazed me to see what John Gill had said about it. He, the deep, theological Dr. John Gill, said, "Preaching is done in a loud voice, born out of scripture." God instructed His prophets in preaching, saying, "**Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins**" (Isa. 58:1). The Bible says, "**It pleased God by the foolishness of preaching to save them that believe**" (I Cor. 1:21). It is God's ordained means.

I want to further mention two things concerning preaching. First, we have the content of preaching. Paul told Timothy, "**Preach the word**" (II Tim. 4:2). I am not to preach my opinion or the newspaper's, but the blessed Word of God.

*This old black book I hold in my hand,*

*Has gone through trials severe.*

*And when the dust from these trials die down,*

*The old black book will still be here.*

*Professors, false prophets, infidels and snakes,*

*Have tried to put doubt on its worth.*

*It was this book God used to convict my soul.*

*With this old black Book, God called me to preach*

*With this old black Book, to my family I'll teach*

*And when life's over and I cross death's brook,*

*I'll be glad I stuck with this old black Book.*

Secondly, the character of preaching is to "**be instant in season, out of season**" (II Tim. 4:2). When it is "**in season**," I can let her go and I get caught up in the tradewinds. It is wonderful. Paul said, not only in season but be instant "**out of season**" as well. Be instant when it is not convenient; be instant when you don't feel like it; be instant when they don't like it; preach the blessed pages of the Word of God. Paul said, "**For I have not shunned to declare unto you all the counsel of God**" (Acts 20:27).

The old paths of preaching will do us all some good. The best thing that daddy can do for his family is get them under preaching. The best thing a grandpa can do for his grandson is not take him fishing, but take him and set him under the blessed preaching of the Word of God.

What kind of preaching is old paths of preaching? It is fiery preaching. It is unction in the pulpit. Preaching is not a profession, it is a passion. Some of the older preachers tell stories about when they were a boy, and the preacher would come to the house and eat fried chicken and they would go back to have a meeting again later

*Continued on page 158*

## The Old Paths

*Continued from page 157*

on that evening. Those old preachers would go out in the woods and lay with God, until God burned something on their soul. I'm afraid a lot of times we lay out with books in our study, instead of laying out with God to burn something on our soul. There is nothing wrong with books. The preacher ought to **"study to shew thyself approved unto God"** (II Tim. 2:15). I'm preaching tonight what God has burned on my heart. I didn't just pick one that would be convenient to preach. I didn't preach the one I just wanted to preach. I preached one that God burned on my heart last night. Preaching is a passion.

The old paths of preaching is to preach against sin. We have gotten away from it. We ought to name sin. We ought not to just say, "It is wrong for a lady to look like a man." Explain to me what you are talking about if you say a woman ought to adorn herself in **"modest apparel"** (I Tim. 2:9). What are we talking about? She ought not to run around with mini skirts and slits up her dress and low cut dresses. She ought not to run around like she has been melted into a pair of jeans. Sin ought to be named and preached against from our pulpits.

The Bible said a woman's hair is her glory (I Cor. 11:15). A woman ought to have long, flowing hair to the glory of God. There is even a distinction in the hair. A man ought to keep his hair cut short because long hair is a **"shame unto him"** (I Cor. 11:14).

This is naming sin. This kind of preaching won't get you many meetings to preach at. It won't get your hand shook very much. People will look down and say, "He is just young." But they can't say that about me anymore, so they say, "He is just stupid." I liked it when they said I was just young better. Most folks that are saved in the church know you are telling it right when you preach against sin. They know you are speaking the truth and, if you do it in love and don't act like an arrogant Pharisee, they know you are speaking the truth. I want to honor Him for what He has done for me and live the best I can by this blessed Book. As long as God gives me the grace to preach, I want to cry out against sin.

The old paths is fiery preaching against sin and preaching salvation of sinners. Paul said before Agrippa, **"King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou,**

**but also all that hear me this day, were both almost, and altogether such as I am, except these bonds"** (Acts 26:27-29). Paul was saying he was wishing all of them to be saved. That is the old path of preaching. If you do not know Christ, I beg you to be reconciled to God. You say, "They may not be one of the elect." You'd better get off of that wagon. I'm urging you to believe on Christ and repent and believe the gospel.

We are to preach to every creature the gospel of Christ. I don't have a problem preaching fundamental messages that cover the whole Word of God. I don't have any problem preaching election, **"According as he hath chosen us in him before the foundation of the world. . ."** (Eph. 1:4). I have no problem preaching on the church that the Lord Jesus established during His earthly ministry. I preach the church that He gave the commission to and only they have the authority to baptize. I have no problem preaching the death, burial and resurrection of our Lord and Savior Jesus Christ.

The old paths of preaching is fearless preaching. Elijah was fearless and then he gets scared. That encourages me and lets me know that I am not by myself. We need fearless preaching. A lot of times we back down because we are afraid somebody might leave. "We are in trouble if that one fellow leaves, he is a pretty good tither." "If he leaves, there goes my salary." We have got to stand at the Bema one day and give an account. I heard someone say if the average preacher were a mosquito he would not have enough guts to make a splat on the windshield. I fit that category sometimes and sometimes I don't. God help me to honor Him and glorify Him all the days of my life.

Paul said, **"Preach the word; be instant in season, out of season; reprove, rebuke. . ."** (II Tim. 4:2). If you have a preacher standing behind the pulpit, and you know you are out of line and things aren't right, and he rebukes you, you should bow your head and thank God. If you have got a preacher that will stand up and rebuke sin, you ought to look to Heaven and thank Jesus. It is a prized possession this day and time to have a man of God that will stand up and look men and women in their face and when they need rebuking, he will rebuke them in love. God instructed Jeremiah, **"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them"** (Jer. 1:17). This is fearless preaching. Some preachers say "You know that preacher over there, he preaches on

sin. I would have him in but I've had him in before and he made brother and sister so-and-so mad. I know he is right but I am not going to have him back in." That guy ought to go out and sell cars and make an honest living. We need preaching that is full of the fear of God and has none of the fear of man.

### THE OLD PATHS OF PRAISE AND WORSHIP

We need to have the old paths of praising God and worshipping Him in our services today. We need to come here to worship God. We are in the service to worship the living and the true God and praise Him. We aren't just to come and put our time in. The Psalmist said, **"Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with the stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let every thing that hath breath praise the LORD. Praise ye the LORD"** (Ps. 150:1-6). In the New Testament it says, **"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name"** (Heb. 13:15). There is nothing wrong with saying, "Hallelujah! Glory to God for the Lamb forever. Thank you Lord Jesus for Your salvation and sustaining grace!" Of the first church, the Bible says, **"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God. . ."** (Acts 2:46-47). You don't have to outwardly be acting like a maniac, but you can praise Him sitting where you are but sometimes I just can't help it. Sometimes over at our place, and you all may throw me out on my head when I tell you this, some of our ladies will get to singing and they will wave their hand. There isn't a thing wrong with it. You say, "Preacher that ain't being silent." Well, then you ladies better quit voting in business meetings. That isn't charismatic, that is worshipping Him. Everyone is not geared that way, I understand, but I am and I am a Baptist with a capital "B." I believe sometimes in lifting my hands and saying, "Praise God!" We read about that old boy that Peter and John healed, **"Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him**

**with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God"** (Acts 3:3-8). God had done something for him and he was praising Him.

Sometimes in the car I've got to pull over. We will get to praising God and my wife's eyes will be floating. That is what it is about. Just worshipping Him day in and day out and enjoying the things of God and the Lord Jesus Christ. We have got so stiff and worried about what folks think. God helps us to praise Him. I'm talking about thanking and adoring Him for who He is. He is God, and worthy to be praised.

When the Lord saved Tiffany, my daughter, a couple of years ago I was driving a truck. God got to burdening me so bad that I couldn't even drive my truck without crying and having to pull over because I wanted to see her saved. One Sunday night she came in and said, "Daddy, the Lord has saved me." The next thing I knew, I had done jumped the coffee table, I was having a spell. I got on the phone and called some preachers and told them the Lord had saved my daughter. I was excited. I'm talking about somebody passing from death unto life! I am talking about one of my children being born again and not going to Hell! She had a rebellious spirit and had a sorry attitude and God saved her. If that isn't worth praising Him for then I don't know what is.

*There's a roof up above me I've a good place to sleep*

*There's food on my table and shoes on my feet  
You gave me your love, Lord, and a fine family*

*Thank you Lord for your blessings on me.*

You need to focus on your blessings. We are a blessed people. This is the worst it is going to be right here for us Christians. Glory to God! I'm talking about the old path of praise!

### THE OLD PATHS OF PRAYER

We need to get back to the old paths of prayer. **"Men ought always to pray, and not to faint"** (Luke 18:1). **"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened"** (Matt. 7:7-8). **"Pray with-**

*Continued on page 159*

# Mini Edition

By Joseph Harris  
 Chairman of Biblical Studies  
 Southeastern Baptist College, Laurel, Mississippi



## SELF MINISTRY IS NOT SELFISH MINISTRY OR MISSIONS BEGIN AT HOME

I have recently been struck with the cold reality that self ministry is not necessarily selfish. We all must attend to our basic needs first. Differences of opinion come from defining the priority of basic needs.

Consider those in vocational ministry. There is a real difficulty in separating vocation from ministry when in the ministry. For the pastor, what is the defining difference in doing his job (the work he is paid to do) and ministry? The two are intertwined. Is he paid to preach or paid to pastor? From the perspective of a God called man, let me say I am not paid to preach, because I would continue to preach somewhere, regardless of pay. The attitude of a church should not be that the church is paying the preacher to preach. Rather, they are paying the man so he *can* preach, pastor and minister effectively without having to be burdened with that "second job" as a bi-vocational pastor. Yet, he is being paid for ministry, any way you slice it. And the minister tends to put the needs of everyone else ahead of his own, yet if he is not healthy physically, emotionally and spiritually, he cannot help others.

Now let's move on to the controversial part. How much should he be paid? Some think he should be paid a little less than the average member is paid for their work, to keep him humble. A very small percentage believe he should be paid more than the average member. The reality is, the average pastor is paid less than the average working member in the average church. Yet, the pastor is on call 24-7. Though he may not be literally working 24-7 (but some days he does) he has the burden of being on call, which is a very real presence on the conscientious man of God. Those who are in this position know well of what I speak.

Self ministry is not selfishness. Missions (or ministry) begin at home. Now I am not against missions and supporting other ministries outside the church. Notice, I said that it *begins* at home, but shouldn't *stay* exclusively at home. The emphasis is on *begin*. Let me say the unspeakable. If the pastor is not financially being taken care of properly, cut other programs to "begin missions at home." If the church building needs

repairing or renovating, then take care of the home front first. If money is needed for local church ministries and expansion, don't hesitate to cut from somewhere and take care of the local body first. This will result in the strengthening and growth of the local body, which in turn creates the ability to do more for other ministries in the long run. It's just good common sense. When individuals give generously to God through their local church (not local televangelist), God blesses them. When a church gives to God's man, God blesses that church.

It's kind of like liberals, who don't want to cut taxes and reward the ones who really give and make this country work. This philosophy, if allowed to dominate results in hurting the economy by putting less dollars back into the system, thereby hurting everyone. The foundation of this country is not found in an oversized government bureaucracy, but in the individuals who contribute to and make the government possible. The people are the "home" or "church", to use an analogy. The "home" should be taken care of first. Then there would be more money in the long run than the government could spend.....well, almost.

Self ministry must be a priority. The principle is the same whether we are speaking of the human body, the family, church, or nation. "Self" must be healthy before anyone else can be helped. Self ministry is not selfish ministry. It's just good sense. Notice, even Jesus gave a pattern of localized missions first, followed by expansion into the world, in Acts 1:8b, "...**And ye shall be witnesses unto me both in Jerusalem and in all Judea (chapters 1-7), and in Samaria (chapters 8-12), and unto the uttermost part of the earth (chapters 13-28 still ongoing).**" ([www.miniedition.com](http://www.miniedition.com)).

## The Old Paths

*Continued from page 158*

**out ceasing"** (I Thess. 5:17). The early church didn't say prayers, they prayed in the Holy Ghost. They got together and prayed. Sometimes we won't even pray because it will mess the crease in our breeches up.

The old Southern Baptist preacher, C. L. Garrison, was holding a meeting at the church I was a member of.

I remember walking in one night and I heard him back there talking. I wondered whom he was talking to. He was talking to the Lord and praying. He wasn't just saying words, he was praying.

Consider Joseph Alleine, his wife writes about him, "He did consistently rise at four o'clock or before and would be much troubled if he heard smiths or other craftsman at their trades before he was at communion with God." He wrote, "How this noise shames me. Doth not my Master deserve more than theirs?" He said from 4:00 a.m. to 8:00 a.m. every morning he spent in prayer and contemplation and singing psalms. Listen to Jonathan Edwards' description of David Brainerd. He said, "How he did for blessings upon his ministry, watch for souls as one that must give an account." We usually don't pray for one of three reasons. One, if we are self-satisfied then we don't need to pray. Two, if we are self-sufficient, then we don't want to pray. Sad to say, but sometimes in my preaching I perform that very act. This is an awesome responsibility of preaching and when we don't spend time talking, praying and laying with God and Him burning something on our soul to preach it is because we are self-sufficient. Three, if we are self-righteous, then we can't pray. In a lot of areas people think if they can preach just the Doctrines of Grace, then everything is fine. We need a revival in our soul. I need to be faithful to praying, and getting what God would have me to preach and asking God to move on us.

*Somebody prayed for me, they had me on their mind, they sacrificed their time,*

*They fell down on their knees and prayed for me.*

*They had no doubt that God would bring me out;*

*That He would break the bonds and set me free,*

*I'm so glad that someone prayed for me.*

God is sovereign in salvation, but He uses means. It would just bless my soul if God would move in and mess the program all up. We don't believe in mourners benches; Christ is our altar, but their isn't anything wrong with the saints of God falling down on the pews and praying. There is nothing wrong with God stirring our hearts over a loved one and us falling down on our faces and praying. We have become stale and stagnant in our Christian walk and in the church.

If you have got a lost son or daughter, pray for them! It is an awesome privilege to have this word preached to us. Pray for the preachers! Ask God to help them, use them, speak to them and them be a vessel, meet for the Master's use.

God help us when we are being preached to and we talk about our lost loved ones and it breaks our heart so much that we start seeing tears in the

assembly. Wonder how long it has been since the old carpet and pews have been stained with tears? How long has it been since we have just meant business with God? God help us to get back to the old paths! Amen.

### BEREA BAPTIST BROADCAST Financial Report 6-1-2003 to 6-31-2003

Beginning Balance .....	\$1,211.36
RECEIPTS	
Berea B. C., Mantachie, MS .....	200.00
Grace B. C., Corbin, KY .....	100.00
Berea B. C., West Point, TN .....	50.00
Briar Creek B. C., Williamsburg, KY .....	125.00
Anonymous .....	180.00
.....	655.00
TOTAL .....	1,866.36
EXPENDITURES:	
Radio Time .....	720.00
Postage .....	200.60
TOTAL EXPENDITURES .....	902.60
.....	\$963.76
Bank charge .....	10.00
BALANCE .....	\$953.76
<b>CORBIN, KENTUCKY REPORT</b>	
Beginning Balance .....	\$1,413.32
RECEIPT	
Total .....	1,053.32
EXPENDITURES:	
.....	.....
ENDING BALANCE .....	\$1,053.32



### BEREA BAPTIST BANNER Financial Report 6-1-2003 to 6-31-2003

Beginning Balance .....	\$5,833.64
RECEIPTS:	
Arthur D. Richardson, Cedarville, WV .....	100.00
B. A. Langford, Pasadena, TX .....	10.00
B. C. of Brimfield, Brimfield, IL .....	29.55
Berea B. B., Mantachie, MS .....	1,340.00
Berea M. B. C., Mansfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Berea B. C., Stonington, IL .....	60.00
Bethel B. C., Pasadena, TX .....	90.00
Big Creek B. C., Wayne WV .....	1,300.00
Briar Creek B. C., Williamsburg, KY .....	100.00
Cedar Grove B. C., Millport, AL .....	50.00
Central Avenue B. C., Tampa, FL .....	25.00
Citrus M. B. C., Inverness, FL .....	20.00
Gail Knowles, Scarborough, ME .....	20.00
Faith B. C., Clarksville, TN .....	100.00
Faith B. C., Seffner, FL .....	50.00
Faith M. B. C., Lynn, AR .....	25.00
Gerald Price, Johnson City, TN .....	15.00
Grace B. C., Corbin, KY .....	100.00
Grace B. M., Marion, IL .....	25.00
Grace M. B. C., Tulsa, OK .....	100.00
Helen Milem, South Point, OH .....	100.00
Hillcrest B. C., Winton-Salem, NC .....	50.00
Indore B. C., Indore, WV .....	100.00
Joseph Jurzec, Lake-in-the-Hills, IL .....	25.00
Landmark S. G. B. C., Ft. Worth, TX .....	50.00
Landmark M. B. C., Moncks Corner, SC .....	25.00
Leroy Bullard, Albuquerque, NM .....	100.00
Letson Farrell, Long Beach, MS .....	100.00
Lord's Church, Goose Creek, SC .....	100.00
Morris St. B. C., Hobbs, NM .....	300.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Bristol, TN .....	10.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Aztec, NM .....	25.00
Philadelphia B. C., Decatur, AL .....	75.00
South Park M. B. C., Seattle, WA .....	25.00
Sovereign Grace B. C., Columbus, MS .....	50.00
Sovereign Grace B. C., Galena, OH .....	150.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Raleigh, NC .....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Victory B. C., Courtland, VA .....	200.00
Subscriptions .....	90.00
Dividing checks .....	300.00
Anon. ....	250.00
Sub Total .....	\$6,304.55
TOTAL .....	\$12,138.19
EXPENDITURES:	
Wages .....	3,680.00
Postage .....	987.30
FICA taxes .....	263.17
Supplies .....	39.00
Dividing checks .....	300.00
Total Expenditures .....	5,269.47
.....	6,868.72
Bank charge .....	16.96
ENDING BALANCE .....	\$6,851.76



## WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

### *Bill and Hillary Are At It Again*



Bill and Hillary are a most unusual couple to say the least. They have a huge political appetite.

"The man did not really go away. Other former presidents went home gracefully when their term ended. Bill Clinton is keeping his hand in. The ultimate objective. . . is to prepare the ground for Senator Hillary Clinton's eventual run for the presidency. (When Mr. Bill might return to the White House as First Spouse.)"

*William Grieder, The Nation, Feb. 17, 2003*

#### THE CLINTON LEGACY

Hillary has just launched her best selling book, \$8,000,000 worth, saying all the time, "I don't intend to run for President."

Bill for his part, his real legacy, like carved in stone, said Michael Kelley in his Jan. 17, 2001 column: "He was absolutely corrupt and he corrupted absolutely."

Columnist George F. Will wrote on Jan. 11, 2001, "Clinton is not the worst president the republic has had, but he is the worst person ever to have been President."

They disgraced the White House.

The defamed and threatened innocent women, compromised National Security for campaign money, refused to report illegally raised funds and criminally used the IRS as a tool to harass political opponents. He abused the Presidential Pardon Power, and she commandeered confidential FBI files for political purposes and took campaign contributions from Terrorist groups. Finally, literally on their way out the door, they stole property from the White House!

Time and time again they broke the law, committed crimes and lied under oath about it.

Today, he is directing the Democratic Party and she is preparing to run for president.

The Justice Department won't prosecute them for their crimes.

Aides try hard. Clinton's aides, lawyers and other clever demagogues did a gargantuan job of trying to cover-up the corruption and hypocrisy of what has been called, many times, "The worst administration in the history of the United States."

No way should so many scandals and lies be hidden or explained away—even with Big Media soft-pedaling. We were insulted with evasions and double talk of apologists such as spin meister Paul Begala, "Attack Dog" James Carville, slick lawyer David Kendall and sweet talking George Stephanopoulos, and Lenny Davis.

They were rewarded by the liberal media. Stephanopoulos has a job as commentator with ABC News. Carville and Begala are stars on the CNN "Crossfire" program.

#### LIE AFTER LIE

The record of the Clinton - Gore administration is a record of so many lies told and so many lies believed, causing one of the major political crises in American

history, the impeachment of President Clinton. Writer and political commentator mark Helprin calls the Clinton lies as follows:

\* It was a lie that he did not perjure himself.

\* It was a lie that he did not intimidate witnesses.

\* It was a lie that these were only personal mistakes.

\* It was a lie that these files came to the White House by mistake.

\* It was a lie that Hillary's trading in commodities was not a bribe.

\* It was a lie that he did not receive campaign donations from China.

\* It was a lie that he did not aide sale of missile secrets to China.

\* It was a lie that the Senate could not try Clinton on political grounds.

The cause of justice was betrayed when the Clintons broke the law. The cause of justice was betrayed when high officials in the Clinton administration refused to investigate or prosecute their crimes. And the cause of justice is also betrayed when the current administration says, "It's time to move on" from the Clinton crimes, and refuses to prosecute them.

The Bush - Ashcroft team is not going to nail Hillary for failure to report \$2 million of in-kind contributions to her New York campaign for the U.S. Senate last fall for two reasons:

1. Bush doesn't want to; and
2. Ashcroft obeys the boss.

*Both took an oath to enforce our laws, but politics is politics!*

#### ELECTORAL COLLEGE

Leading the way is the charge for "Democratic way," i.e., killing the Electoral College, is the Senator from New York, Hillary Rodham Clinton who calls this goal a "Priority." She is cheered along the way by Arlon Specter, a top Republican on the Senate Judiciary Committee, and Bob Dole, former GOP Senate Majority Leader and Presidential candidate.

We question their judgment and indeed, their motives. We remember Bob Dole, in the 1999 Presidential debate saying, "He had too much respect for the presidency" to challenge Bill Clinton's Character. (Clinton must have loved that.)

Our founding fathers debated the issue and decided that the Electoral College was the best guard against the fraud and cheating, which could result from popular voting.

#### ONLY GAME IN TOWN

Judicial Watch is still after them. The chairman is Larry Klayman. The address is: 501 School Street SW, 5<sup>th</sup> Floor, Washington, D.C. 20024. Unfortunately, it is the only game in town. The Bush Administration will not prosecute. The crimes committed by the Clintons are numerous and continuing.

Bill and Hillary Clinton may pursue their enormous political ambitions. . . but they must be held accountable for their crimes as well!

The eight-year-old Judicial Watch is not giving up, though government investigators have—and even now are treading where the angels fear to tread, as follows:

\* Uncovered over 132 major scandals in the Clinton-Gore Administration. Have 80 active lawsuits against the Clintons and Gore and other corrupt government officials, politicians, and lawyers and judges. And much more.

#### ETHICS IS LACKING

As John Adams, our second and perhaps greatest American President, said just days before signing The Declaration of Independence,

"Statesman. . . may plan and speculate for liberty, but it is (Ethics) alone, which can establish the principles upon which freedom can securely stand.

The only foundation of a free Constitution is pure virtue, and if this cannot be inspired into our people in a greater measure than they have it now, they may change their rulers and the forms of Government, but they will not obtain a lasting liberty."

Larry Klayman said: "Bill and Hillary Clinton have gone through life acting as if they are immune from the rules that govern people like you and me. Aided by the political elite and the liberal media, and even by the current Justice Department's lack of action against them, they've gotten away with it. But as President John Adams, a great conservative, once said, "Facts are stubborn things."

Judicial Watch deserves our support. As I said, "There is no other game in town."

I predict that Hillary won't get over 42% of the vote for President. She is well known and that is the extent of her popularity.

*(Captain Evans is a retired U.S. Coast Guard officer and lives in Norfolk, Virginia. Donna Bateman, secretary, helped with this article. Excerpts from my previous article and letter from Larry Klayman.)*

## ANNOUNCEMENTS

The Berea Baptist Church of Mantachie, MS will be hosting a Bible conference Friday through Sunday, October 17th, 18th, and 19th. The service will begin Friday evening at 6:30 p.m. The Saturday service will begin at 9:30 a.m. with a break for dinner followed by an afternoon service. The Sunday service will begin at 10:00 a.m. and dinner will be served afterward. The dinners will be served at the Church building by the ladies of the Church. The preachers for our meeting will be Elders Garner Smith, Wayne Adams, Larry Lafferty, Shawn Berry, Troy McGahan, Chris Page, Todd Bryant, and Matt James. There will be special singing by the Bryant family, Sister Donna Lafferty and Adam Lafferty, the Adams family, Sister Terra McGahan, and perhaps by some others also.

The Church building is located right on Highway 363 and is 2 miles south of the intersection of Highways 363 and 371 in Mantachie. For more information, contact Pastor Jeff Short at 662-282-7085 or via email at [bbchurch@intop.net](mailto:bbchurch@intop.net).

\*\*\*\*\*

The Covenant Baptist Church, 38505 Dequindre Road, Troy, MI and Pastor Bill Senich will be hosting a Bible Conference beginning on September 23<sup>rd</sup> at 7:00 p.m.; September 24 at 10:00 a.m. and 7:00 p.m. and September 25<sup>th</sup> at 10:00 a.m. and 7:00 p.m. Noon and evening meals will be served.

For more information or directions to the conference, please contact Pastor Senich at 586-977-8809 or email: [wsenich811@comcast.net](mailto:wsenich811@comcast.net).

\*\*\*\*\*

The Unity Baptist Church in Glendon, WV will host the Voice In The Wilderness Bible Conference August 15<sup>th</sup> thru 17<sup>th</sup>. The service will begin Friday evening at 6:30 p.m., and Saturday and Sunday mornings at 9:30 a.m. A meal will be provided by the church on Saturday and Sunday. For more information contact Pastor Mark Minney at 304-462-5591.

\*\*\*\*\*

At about 12:00 noon on July 7<sup>th</sup> Elder Ralph Hawkins went to be with the Lord. He was a faithful pastor and preacher having pastored the First Baptist Church of Nappanee, Indiana for some 40 years. He help to start *The Baptist Bookshelf*. He was a good friend to many and will be sorely missed.

"... and thou shalt be missed, because thy seat will be empty" (1 Sam. 20:18).

\*\*\*\*\*

## INDEX

Bible and the Newspaper .....	p. 153
Forum .....	pp. 150 - 151
Mini-Edition .....	p. 159
<i>Plain Words to "Cussers"</i> by Roy Mason .....	p. 141
<i>Present-Day Evangelism</i> by A. W. Pink .....	p. 141
<i>The Cities of Refuge</i> by Milburn Cockrell .....	p. 141
<i>The Impressive Word</i> by Milburn Cockrell (sermon outline) .....	p. 147
<i>The Old Paths</i> by Wayne Adams .....	p. 141
<i>The Prophet of Nazareth</i> by Jeff Short .....	p. 141
World Scene "Bill and Hillary Are At It Again" .....	p. 160