

The Berea Baptist Banner

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Whole Number 237

Have You Counted the Cost

By Rosco Brong

(1908 - 1985)

TOWERS WE MAY TRY TO BUILD COST TOO MUCH —JESUS PAID IT ALL!

“Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish” (Luke 14:28-30).

“The name of the LORD is a strong tower: the righteous runneth into it, and is safe” (Prov. 18:10).

Are you building a tower of refuge and defense for your soul, hoping that this tower of your own building will keep you safe against all your enemies? Do you hope that this tower you are trying to build will protect you even from



Rosco Brong

the righteous judgments of God? Have you counted the cost?

Jesus' purpose in using this illustration of building a military tower or for-

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The Conversion of Saul

By Isaac Massey Haldeman

(1845 - 1933)

Acts 9:1-11, 17-19.

Golden Text. — “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief” (I Tim. 1:15).

I. SAUL ON THE WAY TO DAMASCUS.

a. Who he was.

He was a Jew, of the tribe of Benjamin (Rom. 11:1).

He was born in Tarsus, the capital of Cilicia (Acts 21:39; 22:3).

Although a Jew, he was born a Roman citizen (Acts 22:24-28).

On this basis as a Roman citizen he made his final appeal from the Jews to Caesar (Acts 25:10, 11).

b. His learning.

He spoke the “three” languages— Hebrew, Greek and Latin (Acts 21:37;



Isaac Haldeman

22:2).

To the centurion he spoke in Latin (Acts 22:25).

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The Inspiration of the Holy Scriptures

By Robert Haldane

(1764 - 1842)

The Scriptures of the Old and New Testaments are not only genuine and authentic, but also inspired writings. The claim of inspiration which they advance is a claim of infallibility and of perfection. It is also a claim of absolute authority, which demands unlimited submission. It is a claim which, if set up for any other book, might, with the utmost ease, be shown to be unfounded.

The inspiration of the Scriptures is attested, both by the nature and value of their contents, and by the evidence of their truth. On these grounds, they stand without a rival in the world, and challenge from every man the highest possible regard.

Our knowledge of the inspiration of the Bible, like every other doctrine it contains, must be collected for itself. If the writers of this book appear with such credentials as entitle them to be received as commissioned of God, then it is from themselves only that we can learn those

truths which they are authorized to make known. Among these, it is of primary importance to know what is the extent of that dependence which we are to place on their words. Is implicit credit to be

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Why Join A Baptist Church

By Roy Mason

(1894 - 1978)

Occasionally one comes across a person who says, “I believe in churches, I think that every Christian should be a church member, and I should like to join a church, if I could only settle the question as to which is the right one to join.



Roy Mason

With so many churches and denominations in existence, each one advancing their own peculiar claims, I have become confused so that I do not really know what to do.” It is for such persons who are in honest doubt about this matter that

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The Design of Our Savior's Coming

By Milburn Cockrell

Mantachie, Mississippi

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21).

My text is the words of the angel who appeared to Joseph before the birth of Christ. This angel told him that Mary was with child by the Holy Spirit, and that he should go ahead and take her as his wife. Joseph was told what to name this firstborn son of the virgin. He would be called “Jesus.”

WHO HE IS

The angel told Joseph: “And she shall bring forth a son, and thou shalt call his name Jesus. . .” The name “Jesus” is the same as “Savior.” It is derived from the verb signifying “to save.” His mother said of Him: “And my spirit hath rejoiced in God my Savior” (Luke 1:47). The angel told the shepherds the night of His birth: “For unto you is born this day in the city of

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

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Why Join A Baptist Church

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this chapter is written, although it is hoped that it may prove helpful to those who are already members of Baptist churches, but are little more than Baptists in name only.

Assuming that you, my reader, are in earnest, and have an open mind, I wish to show you why that you, a Christian, should be a Baptist and should unite with a Baptist church. Understand me, I do not believe that you should unite with a Baptist church unless you become thoroughly convinced that Baptist churches of all others are the true and the only New Testament churches. Often mere sentiment determines the church to join, for many people. Many join a certain church because grandmother or grandfather or some other relative or friend once belonged to that church. Many times I have known a husband or wife to change their church affiliation just so the family would not be divided on the church question. I cannot but feel that it is a sin against God and against one's own soul to do this. No one ought to join a certain church, when their choice of that church is dictated by mere sentiment, whim, or caprice. No one ought to join a certain church just to please some relative or friend, or to keep peace in the family. This matter is too important, and one might add, sacred, to settle

on any such basis. When one unites with a certain church it ought to be because of an intense *personal conviction that that church is right, and that it adheres to Christ's teachings, and that God approves of the making of that the church of their choice.* If more people felt that way about the matter of their church affiliation, we wouldn't have so many weak and "wobbly" church members who seem to love other churches about as much as they do their own.

In looking out over the religious world today, divided into numerous sects, parties, and denominations, one thing ought to stand out as very apparent, and that is, that the *Founder of Christianity did not start all of these sects and divisions.* He cannot be said to be the author of any such confusion.

The New Testament makes it very clear that He founded a church—not many institutions of different names and creeds calling themselves churches—but one institution. That this church was the local assembly should be very clear to any one who studies Christ's use of the word "church" (*ecclesia*) as given in the New Testament. His use of the word prohibits us from believing that other than the local assembly was meant. Moreover He promised the continued existence of this church throughout the ages. So in searching for the right church to join, the question for you to determine is, which church of all the institutions calling themselves churches today, is the one that Jesus founded and promised to perpetuate? If Jesus knew what He was talking about, and meant what He said, we are forced to believe that the church which he started has been perpetuated and is still in existence. I am quite sure that you would prefer to unite with the church that Jesus founded in preference to any counterfeit church that may have come into existence since His time. This brings me to a statement of the first reason that I wish to offer you as to why you should join a Baptist church:

You should join a Baptist church **BECAUSE JESUS FOUNDED THE FIRST BAPTIST CHURCH, AND HAS PRESERVED CHURCHES OF LIKE FAITH THROUGHOUT ALL THE CENTURIES UNTO THE PRESENT MOMENT.**

Now of course you will require at my hands some reasons for believing that the statement just made is true. Space does not permit of a lengthy discussion of this here, (for a full discussion of the perpetuity question, see the author's book, *The Church That Jesus Built*), but I shall give very briefly a few reasons that ought to prove conclusive.

1. *All churches, with the single exception of Baptist churches began hundreds of years after Christ, and had human founders.* This of course utterly precludes the possibility of any of them being the church that Jesus founded.

Below there follows a table giving the date of the founding of each of the great churches of the world, and the name of the founder. This table is from *Denomi-*

Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through

DENOMINATIONAL CHART

Denominational Name.	Founder's Name.	Date of origin	Present age 1924.
Catholic	Gregory I	A.D. 590	1334 yrs.
Lutheran	Martin Luther	A.D. 1520	404 yrs.
Episcopalian	Henry VIII	A.D. 1534	390 yrs.
Presbyterian	John Calvin	A.D. 1536	388 yrs.
Congregational	Robert Brown	A.D. 1580	344 yrs.
Methodist	John Wesley	A.D. 1740	184 yrs.
Campbellite	Alex. Campbell	A.D. 1827	97 yrs.
Mormon	Joe Smith	A.D. 1839	94 yrs.
Christian Science	Mary Eddy	A.D. 1884	40 yrs.
BAPTIST	JESUS CHRIST	Mk. 3:13-19; Matt. 16:18	

nationalism Put to the Test, By Dr. S. E. Tull.

2. *A comparison of the doctrines held by Baptists with those taught in the New Testament, shows them to be strictly apostolic in this regard.* A similar comparison of the doctrines held by other denominations with those of the New Testament, will show that such is not true in their case. Practices have been added for which there is no scriptural warrant, or else a meaning is placed upon the ordinances that is foreign to the teaching of the New Testament.

3. *Historians, many of them not Baptists, have conceded the apostolicity of Baptist churches.* Moreover they have traced the Baptists under various names back to the days of the apostles, and have established their identity with the church founded by Jesus. Let us take the time to note a few quotations from some reliable historians on this point:

Among Baptist historians, it is generally conceded that John T. Christian, stands at the head. Indeed, there are some who rate him as being the greatest historian in the world today. In his monumental work, *A History of the Baptist*, (Bapt. S. S. Board, 1922), we find him saying, (page 5), "I have no question in my mind that there has been a historical succession of Baptists from the days of Christ to the present time."

Mosheim: (Lutheran historian) "The origin of the . . . Anabaptists. . . is hid in the remote depths of antiquity" (*Institutes of Eccles. History III*, P. 200).

John Clark Ridpath, (Methodist historian, author of *Ridpath's History of the World*), in a letter to Dr. W. A. Jarrel (*Baptist Church Perpetuity* p. 59), wrote: "I should not readily admit that there was a Baptist church as far back as A. D. 100, though without doubt there were Baptists then, as *all Christians were then Baptists.*"

A. Ypeij and J. J. Dermout, (Reformed Church, Holland), in their *History of the Dutch Reformed Church*, (Vol. I p. 148), have this to say: ". . . the Baptists may be considered as the only

all ages."

Quotations might be multiplied, but space does not permit further historical references on this point. Any one who wishes to read further along this line, and to see the indisputable historical evidence of the perpetuity of the Baptists, can do so by obtaining the author's book, *The Church that Jesus Built*, or J. T. Christian's *A History of the Baptists*.

Since other churches and denominations were not started by Jesus but by some man, hundreds of years after Jesus founded the first Baptist church, and since they all depart radically from the New Testament doctrines, it seems to me that a Baptist church would be the logical preference of any devout Christian who is anxious to please his Lord.

The second reason that I wish for you to consider as to why you should be a Baptist is: **BECAUSE BAPTIST CHURCHES ARE THE ONLY CHURCHES THAT ADHERE STRICTLY TO THE SCRIPTURES IN REGARD TO ALL OF THE DOCTRINES THEY TEACH OR PRACTICE.** Other churches deviate from the Scriptures. Have you ever observed when attending other churches, that the minister often lays aside his Bible and reads from a Discipline or some man devised book, his authority for his mode of procedure? Would you not rather belong to a church that does not have to go outside the Bible for the justification of any of its actions?

Other denominations have doctrines and practices that have to be constantly excused and explained. Some of these practices involve them in inconsistencies that are very embarrassing. For instance, compare the way of salvation as held among Baptists with others. Baptists teach *only one way of salvation.* They teach that salvation is by grace through faith in Christ alone, and they only receive as candidates for baptism those who claim to have already been saved. Some other denominations hold to *more than one way of salvation.* They

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profess to believe in salvation by grace through faith, and at the same time baptize infants to make them children of God. Some of the members of these denominations, to be sure, claim that they baptize infants because they are already children of God, but the catechisms, rituals, disciplines, etc., of these denominations indicate on this point that baptism has to do with making them children of God. Further than this dome of the other denominations teach that unless one "holds out faithful to the end" they will be lost. In other words they hold that man must add his words in order to be saved. This practically amounts to three ways of salvation: by grace, by baptism, and by grace plus works. Still other denominations hold that immersion is essential to Salvation (Cf. *Campbellites and Mormons*). This leads me to the statement which you will do well to ponder: "BAPTIST CHURCHES ARE THE ONLY CHURCHES ON EARTH THAT REQUIRE A PERSON TO PROFESS TO BE SAVED BEFORE THE PERSON UNITES WITH THE CHURCH OR IS BAPTIZED."

You believe that a person should be saved before they unite with the church don't you? If you believe that you belong with the Baptists, for they alone hold to this requirement. Other denominations either baptize infants, who cannot be believers, or else baptize with the idea that baptism helps to save.

As regards the ordinances, the Bap-

tists are happily situated. In holding to believer's baptism, baptism by immersion only, and baptism as a simple, symbolical ordinance, possessing no saving power, they are both scriptural and consistent. Other denominations are greatly embarrassed to explain their position on this ordinance. Most of the great denominations practice infant baptism. Many who belong to these denominations do not believe in it, but let the reader bear in mind the fact that when one unites with an organization that practices infant baptism, *they set the seal of their approval upon it.*

Since the question of infant baptism is so often involved when one comes to consider what church to join, let me just give you, in the briefest way, two or three reasons why it should not be practiced and why one should not sanction such a practice by belonging to a church that administers it:

1. *There is nowhere in the New Testament a single command to baptize babies, nor a single example of one having ever been baptized.* If there was a single passage to warrant the practice it would have been found long ago. On the other hand New Testament baptism always presupposes belief in Christ. Of course no infant is capable of belief.

2. *Historians have fixed the date of the beginning of the practice of infant baptism, many decades after the death of Christ, and the beginning of the first church.* (For full historical discussion of Infant baptism see *Infant Baptism* by McGlothlin, S. S. Board 1916). Thus they have shown that it was no part of the practice of apostolic churches.

3. *Infant baptism has no place in an evangelical system of religion.* Denominations that practice it today get the practice from the Catholics, who are not evangelical. One can readily see that if all babies were baptized, believer's baptism would soon perish from the earth. So utterly out of place is infant baptism in an evangelical system that the very churches that practice it have been able to keep from taking note of the inconsistency involved in it. This explains the dropping off in recent years in the number of infants baptized among the denominations that hold to this practice.

In regard to the other ordinance, the Lord's Supper, Baptists alone hold the logical, consistent, and scriptural position. Now you have probably heard more people object to Baptist churches on the ground of their attitude on this question, than any other thing. It is very common for people of other faiths to call Baptists "narrow" in regard to this matter. But there is really nothing in which Baptists are more right or scriptural than in this. We cannot go into this question exhaustively, but let us just think for a moment, and we can easily see the correctness of the Baptist position.

The Lord's Supper is a *church ordi-*

nance isn't it? All denominations that I know anything about admit that it is. Baptists believe that immersion must precede church membership. Hence those not immersed are considered by them as unbaptized and thus unqualified to partake of the Lord's Supper. Moreover, as I have sought to show, Jesus founded the Baptist church, and gave to it this ordinance. If this is true, then no other so-called church has the right to administer this ordinance. No other church is a scriptural, New Testament church, hence Baptists cannot invite members of other churches to partake of the Lord's Supper with them any more than they could invite the members of the Masonic Lodge or the Carpenters' Union.

Summing up the argument on this point, Baptists do not partake of the Lord's Supper with the members of other denominations, because: (1) They are not properly baptized, and baptism must always precede the Lord's Supper. (2) Because Jesus gave the ordinance to His church to be observed and administered by His church. Since other denominations cannot be identified with the church that Jesus founded; since they are man-originated institutions, they are not true churches and have no authority to administer the Lord's Supper, and have no more right to partake of it with New Testament churches than have those who claim no church affiliation at all.

Further, they are prohibited by Scripture from partaking of the Lord's supper with people of other faiths. Let me ask, is there division between denominations? Certainly, else they would not exist. All are divided on one or more doctrinal questions, as well as other things. Now, the New Testament teaches us very clearly that people who are in a state of division cannot really partake of the Lord's Supper. Let us notice this passage: I Cor. 11:18-20 R.V., "**For first of all when ye come together in the church I hear that divisions exist among you; and I partly believe it. . .when therefore ye assemble yourselves together it is not possible to eat the Lord's Supper.**" What could be plainer than the meaning of this passage? It declares plainly that there can be no real observance of the Lord's Supper where there is division and where there is "Open Communion" there is always division.

Again, whose Supper is it and whose table is it around which we assemble? Is it not the Lord's? If it is, what right have we to be so "broad" as to remove the restrictions that He placed upon it? All those who gathered with Christ at the first "Lord's Supper" were baptized persons. He did not even invite the good man who owned the house in which they gathered. We have no right to invite the unbaptized when He did not invite them. Suppose that you should invite a few of

your close relatives and very intimate friends to supper. You specify exactly whom you wish to attend, and you tell those invited to come at six o'clock. At six o'clock you look out and lo, and behold! people are gathered by the score before your door. You inquire and you find that one of your friends decided that you were too "narrow" in your choice of guests. He thought that you should have included others in your invitation so he assumed the privilege of broadening your invitation and invited dozens of others not included by you. The question is, what would you think of your friend's action? Would it not seem the height of presumption? What right had he to change your invitation and invite to *your* supper, those whom you did not invite?

Christ gave the Memorial Supper to church members—baptized persons. What right has any one to invite to this Supper those who are not scripturally baptized, and who do not belong to His church?

To do so is to act with arrogant presumption!

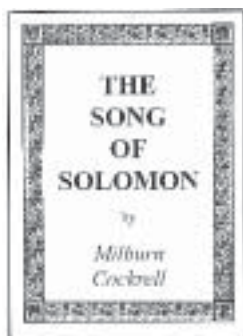
Another reason why you should be a Baptist is BECAUSE THEY HAVE THE ONLY FORM OF CHURCH GOVERNMENT THAT IS RECOGNIZED IN THE NEW TESTAMENT. Being a rational, sensible being you had rather live in the United States where you have a voice in the government, than to live under monarchical rule where you would have no "say so" whatever, wouldn't you? Would you not also rather be a member of a church with a democratic form of government where you are privileged to vote in all matters pertaining to the church and its work? If you should become a member of some churches you would have very little to say about the way that affairs should be conducted in that church. You would be expected to pay and keep your mouth shut. You would not even have the right to help choose a pastor for your church. He would be sent to you by a higher-up ecclesiastic, and you would have to put up with him whether you liked him or not. On the other hand if you should get a pastor that greatly pleased, and whose work should prove to be exactly suited to your church, and if he should want to remain, and every person in the church should want him to remain, the same higher-up could remove him just the same.

Now as a member of a Baptist church you would have just as many rights and privileges as any other member, regardless of their wealth, age, or social position. When it came to the call of a pastor, you would have a voice in the matter. In any other matter concerning the welfare of the church you would have a vote equal to that of any other member. Perhaps the purest democracies in the

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The Song of Solomon

By Milburn Cockrell



We are now making a very limited printing of my commentary on *The Song of Solomon*. We are doing the printing ourselves. The books will sell for \$4 plus \$2 for postage and handling. The books are 8-1/2 x 11. Order early as the supply is very limited.

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world are Baptist churches. Read the book of Acts, and see if the “**whole multitude**” of church members did not exercise a voice in matters concerning the church. Read all of the Epistles and see if believers were not on a strict equality as regards the church. The Catholic Church was the first to take from church members their rights and vest them in the clergy. Other denominations that withhold from their members their privileges in the government and affairs of the church, brought their unscriptural practice over from Catholicism.

If you believe in democracy rather than kaiserism and autocracy, then you are on this point a Baptist!

One last reason I will take time to give as to why you should be a Baptist: **YOU SHOULD BE A BAPTIST BECAUSE A STUDY OF THE NEW TESTAMENT WILL PRECLUDE YOUR BEING ANYTHING ELSE.** You cannot study the New Testament for yourself, with an unbiased, unprejudiced mind, willing to obey the Lord whatever the cost, and finish that study with other than Baptist convictions. Numerous instances are on record where a Bible has fallen into the hands of people totally unacquainted with the beliefs of the different denominations, indeed, unaware of their existence, and they became Baptists in belief. Baptist missionaries in Brazil have had such persons to come to them for baptism upon numerous occasions. I know of no people save Baptists who are willing to turn a new convert loose with a New Testament and say to him, “Here, take this New Testament, study it yourself, and join the church to which it leads you!”

Let not the reader be careless about the church question, and just push the whole matter aside with the thought, “Oh well, it doesn’t matter much which church I unite with anyhow!” Too many deal with the church question in this trivial way. It is quite common to hear people say, “There are good in all churches. The church doesn’t save anyone. We are all trying to get to the same place.” These things may be very true, but that doesn’t warrant one in being careless about the matter of church membership. It is a sad thing to see a new born soul start out on a career of life long disobedience to Christ. This is exactly what happens when a new convert unites with a church that has unscriptural doctrines and practices. Besides I think that we may take exception to the statement made above, and state that after all one church is *not as good* as another. No church founded by a fallible man could be as good as the one founded by Jesus Christ Himself. No church that practices unscriptural things

can equal the church that is sound and scriptural in all of its beliefs and practices. These two great claims, that Jesus founded the Baptist church, and that it adheres rigidly to apostolic doctrine and teaching, are well authenticated claims that demand your consideration in settling the question as to what church you should join.

Ponder carefully the things said in the foregoing paragraphs, investigate their truth, read and study the New Testament for yourself, with the determination to do what is right at any cost. If you will do this, I have no fear but that you will become a Baptist!

¶ ¶ ¶ ¶ ¶

Inspiration of the Holy

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given to everything they declare? and, if the writers are numerous, is this equally due to them all?

The question of inspiration has been viewed as one of the utmost difficulty; and, accordingly, various theories have been invented to explain it. To those who consider the subject merely in the light of the Bible itself, (the only source of legitimate information on any matter of revelation,) it may appear surprising that this doctrine should be supposed to present any difficulties at all. Nothing can be more clearly, more expressly, or more precisely taught in the Word of God. And while other important doctrines may be met with passages of seeming opposition, there is not in the language of the Scriptures one expression that even appears to contradict their plenary or verbal inspiration. Whence, then, it may be asked, has arisen the idea of difficulty so general among the learned, but utterly unknown to the great body of Christians. It has wholly arisen from the profane desire to penetrate into the manner of the Divine operation on the mind of man in the communication of revealed truth. Instead of coming to the Scriptures in a childlike manner, and humbly submitting to what they teach on this subject, many have occupied themselves in forming a scale for determining how far Divine assistance was afforded to the sacred penmen in the different parts of their writings; and according to almost all those who have discussed this subject, some parts of Scripture require only a very small degree of Divine assistance. But as the Scriptures assert the inspiration equally of all their parts, these writers are obliged to denominate even this slight assistance as a kind of inspiration. Some, accordingly, make three degrees or kinds of inspiration, while others add a fourth. To the *Superintendence, Elevation, and Suggestion*, of Doddridge, has been added *Direction*. And some, substantially agreeing in the doctrine of different de-

grees, quarrel with the terms by which these distinctions are designated, and for Suggestion have substituted *Revelation*, as more appropriately expressing the highest degree in the scale of inspiration.

To these speculations, though very generally adopted, the writers of the Scriptures give not the slightest countenance or support. Such being the fact, and as the question of inspiration can only be determined by the Scriptures themselves, all the distinctions that have been introduced are nothing better than vain and unsubstantial theories, unfounded and unsupported by any evidence. The Scriptures contain no intimation of their being written under an inspiration of any kind but one. “**All Scripture,**” says Paul, “**is given by inspiration of God.**” This declaration refers to the whole of the Old Testament, which Timothy had known from his childhood. But as the greater part of the New Testament was at that time published, and as the whole of it is uniformly classed by its writers with the Old Testament, this expression of Paul equally applies to the New Testament. The Apostle Peter classes *all* the Epistles of Paul, which he ascribes to the wisdom given to him, with “**the other Scriptures,**” thereby declaring them to be of the same authority, and showing that all the writings, both of the Old and New Testament, were designated the “**Scriptures.**”

Inspiration belongs to the original writings. No one contends for any degree of inspiration in the transcribers in different ages. Accuracy in the copies they have made is, under the providence of God, by which He always perfectly attains His purposes, secured by the fidelity of those to whom the Scriptures have been committed—by the opposition of parties watching each other, as of Jews and Christians, and of various sects—and by the great multiplication of copies and translations into different languages, which took place so early.

The inspiration spoken of in the book of Job, 32:8, where it is said, “**There is a spirit in man, and the inspiration of the Almighty giveth them understanding,**” appears to refer to the communication of those intellectual powers with which man is endowed by his Creator. Every Christian has, besides this, an unction from the Holy Ghost, who dwelleth in him, through whom he was born again, and by whose influence his spiritual life is maintained. There have also been various miraculous gifts of the Holy Spirit bestowed on the servants of God, and among these is that inspiration, by means of which God has revealed Himself in the Scriptures of the Old and New Testaments.

The word *inspire* signifies to breathe into, and literally corresponds to the original in II Tim. 3:16. All *Scripture* is

inspired by God, or breathed into the writers by God. It is, therefore, of the *writing* that the inspiration is asserted. The Greek compound word, corresponding to our phrase *inspired by God*, was applied among the heathens to such dreams as were supposed to be breathed into men by any of the gods. This inspiration, which without any exception, variation or graduation, is claimed by the writers of the Scripture, and which entitles the whole of it to be denominated “the Word of God,” is of the highest kind by which they were “led into all truth.” It consists in that communication made to their minds by the Spirit of God, of the ideas and words which they have recorded in that sacred book. Paul expressly calls the Old Testament Scriptures “**the ORACLES of God,**” which were committed to the Jews (Rom. 3:2). He afterwards gives the same denomination of “**oracles**” to all the revealed truth of God (Heb. 5:12). The same expression was used by the Greeks to denote the responses given out in distinct words, which their priests made, in name of their deities, to those who consulted them. In the same sense, Stephen, speaking under the immediate influence of the Holy Ghost, designates the writings of Moses as “**lively oracles.**” In this expression their *verbal* inspiration is distinctly asserted.

In the passage above quoted, “**All Scripture is given by inspiration of God,**” the same thing is distinctly affirmed. Paul does not say the *meaning* of all Scripture, or the *ideas* contained in it, but all *Scripture*—all *writing*, or all that is *written* (taking writing in the appropriated sense in which he uses it) is given by inspiration of God. We have here a most unequivocal testimony to the inspiration of the *words* of Scriptures, for neither a meaning, nor an idea, can be expressed in writing, except by words. If any writing is inspired, the words of necessity must be inspired, because the words are the writing; for what is a writing, but words written? The thoughts and sentiments are the meaning of the words. To say that a writing is inspired, while the *words* are uninspired, is a contradiction in terms. The affirmation of Paul, then, respects the words as containing the meaning, and not the meaning as containing the words. To the same purpose, the Apostle Peter affirms, that “**the prophecy came not of old time [at any time] by the will of man, but holy men of God spake as they were moved by the Holy Ghost.**” If they “**spake as they were moved,**” they did not choose the language they uttered, but the words which they spoke were given to them by the Holy Ghost. In the same manner the disciples, on the day of Pentecost, “**were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them**

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utterance.” Here *utterance*, or the words they spoke, is expressly ascribed to the Holy Spirit. Nothing can more distinctly convey the meaning of inspiration than these words, **“who by the mouth of thy servant David hast said”** (Acts 4:25). And this inspiration, which without variation or exception is claimed for the Scriptures, by the sacred writers, entitles the whole of them to be called *“the Word of God,”* to which high designation they could not be entitled on any other ground.

The words of Scripture, as used by the writers, were indeed their own words. But this does not imply that the Bible is partly the word of God, and partly the word of man. It is not the effect of any such co-operation, as supposes that one part was produced by God, and the other part by man, to make out a whole. The passages above quoted preclude our entertaining any such notion. Because the words were written by the Prophets and Apostles, this does not prevent them from being the words of God. The following remarks of President Edwards, when he is combating the deeply erroneous sentiment of the Arminians, respecting a co-operation between God and man in the work of grace will explain this matter. “In efficacious grace, we are not merely passive, nor yet does God do some, and we do the rest. But God does all, and we do all. God produces all, and we act all. For that is what he produces, viz. our own acts. God is the only proper author and foundation: we only are the proper actors. We are, in different respects, wholly passive and wholly active. In the Scriptures the same things are represented as from God and from us. God is said to convert, and men are said to convert and turn. God makes a new heart, and we are commanded to make us a new heart. God circumcises the heart, and we are commanded to circumcise our own hearts; not merely because we must use the means in order to the effect, but the effect itself is our act and our duty. These things are agreeable to that text, **“God worketh in you both to will and to do.”** Edwards’s Remarks, etc. 251.

“We grant,” says Dr. Owen, “that they” (the sacred writers) “used their own *abilities of mind* and understanding in the choice of words and expressions. So the *preacher* sought to find out *acceptable words* (Eccl. 12:10). But the Holy Spirit, who is more intimate into the minds and skill of men than they are themselves, did so guide and operate in them, as that the words they fixed upon were as directly and certainly from him, as if they had been spoken to them by an audible voice.”—Owen on the Spirit,

Book ii. chap. I. sect. 20.

We are not however required to suppose, that while inspired, the ordinary exercise of the faculties of the penmen of the Scriptures was counteracted or suspended, or that their minds did not entirely go along with what was communicated to them. **“They were all filled with the Holy Ghost”** (Acts 2:4). “They had the mind of Christ” (I Cor. 2:16) and were themselves cast into the mold of that doctrine which they delivered to others. We are certain then, as appears from the whole of their writings, that as far as they comprehended the truths which they were employed to record, they both fully acquiesced in them, and powerfully felt their force. It forms no objection to their inspiration, that the words of Scripture are occasionally changed in parallel passages or quotations, by him who dictated them. The Holy Spirit is not confined to any one mode of expression, and in such places His mind is conveyed in words, which, though varied by Him, are yet perfectly adapted to communicate His will.

Nor does the difference of style which we find among these writers at all conclude against their having the words they were to write imparted to them. On the same ground that the term “Scripture” includes the thoughts and words, so also does it necessarily comprehend the style in which it is written; which is in fact nothing more than the choice and arrangement of the words; for what is style, abstracted from the words that express it? The style that God was pleased to employ was used, and the instruments were such as that style was natural to, flowing, like the words, with their full consent, and according to the particular tone of their minds. The style of the Scriptures is the characteristic style of the different writers; but God is the author of it. The style is as truly God’s as the matter; for if He has employed the style of different writers, He has likewise employed their expressions, thoughts, reasonings, and arguments. God did not leave them to the operation of their own mind, but has employed the operations of their own mind in His Word. The Holy Spirit could dictate to them His own words in such a way that they would also be their own words, uttered with the understanding. He could express the same thought by the mouth of a thousand persons, each in his own style. Is it then because we cannot comprehend the mode of such an operation, that arrogant and weak mortals dare to deny the obvious import of Scripture declarations?

The objection to verbal inspiration, taken from the variety of style among the sacred writers, or from the circumstance that the same fact is often variously related by them, though at first sight it may seem plausible, is, in reality, both unfounded and absurd. It is tak-

ing it for granted that two or more accounts of the same thing, differing in phraseology, though substantially agreeing, cannot all be the words of inspiration; which has not the smallest foundation in truth. In variety of expression in relating the same things in the Gospel, would not affect the truth of the narrative, on the supposition that the writers were uninspired men, why is it presumed that it would affect it on the supposition of their being inspired? and why should it be thought improper for the Holy Ghost to make use of that variety? Or, because one peculiar cast of style distinguished every man’s writings, it is thought impossible that the Spirit of God can employ a variety of styles; or is it supposed that He must be confined to one single mode of expression? The simple statement of such an idea contains its refutation. It is evident, too, that variety of style militates no more against verbal inspiration, than against the supposed inspiration of *superintendence*; for if the Holy Spirit *sanctioned* variety, it was equally consistent to *dictate* variety. And it might be shown that such variety is of essential importance in the Gospel narratives in bringing out very interesting views, that could not be so well exhibited in a single narrative.

Of the fact, however, that the variety of style which is found among the writers of the Scriptures does not in the smallest degree militate against that verbal inspiration by which they affirm that they wrote, we have conclusive proof. For while it is evident to all, that there is a certain characteristic distinction of style, that pervades the whole of the Scriptures, and sufficiently attests that they are the work of the same author, it is equally certain that each one of the writers is distinguished from the rest by a style peculiar to himself. Now the difference of style is as great among the prophets, when predicting future events which they did not understand, where, *as is admitted by all, the words they employed must necessarily have been communicated to them*, as it is found to be among them when relating events with which they were previously acquainted. Here, then, we have positive proof on this subject, which it is impossible to set aside. The objection, too, that is founded on variety of style, to the communication of *words*, would equally militate against the communication of *ideas*. *There is as great diversity of MODES OF THOUGHT, and of viewing their subjects, as of EXPRESSION AND STYLE, among the writers of Scripture.* And can it for a moment be supposed, that either as to the one or the other, the Spirit of God is limited? **“He that planted the ear, shall he not hear? He that formed the eye, shall he not see?”** **“Who hath made man’s mouth, or who maketh the dumb, or the deaf, or the seeing, or the blind, did not I**

the Lord?” He who conferred upon men all the varied powers and faculties which they possess, is He not able to communicate to their minds whatever to Him seems good, in every possible variety of expression, and in every conceivable shape?

It has been objected, that if the verbal inspiration of the whole of the Scriptures could be proved, it would follow, that the words of all the speakers who are introduced in them, such as those of Job’s friends, although their opinions were erroneous, nay even the words of the devil himself, were inspired. This objection is so absurd, that, unless it had been sometimes gravely urged, it would be too trifling to be noticed. Is it not sufficiently plain, that while God dictated to the sacred penman the words of those referred to, He dictated them to be inserted, not as *His* words, but as *their* words? Even the sayings of wicked men and of devils in the Scriptures are recorded by inspiration as truly as the sayings of Christ Himself, and, as recorded by the Holy Ghost, suggest inspired instruction. Every thing contained in the Bible, whether the words of the penman, that contain the mind of God, or the words of others, that are inserted for the purpose of giving such information as He is pleased to impart, is equally, according to the express declarations of Scripture, dictated by God. It should, however, be observed, that it is not at all implied in the assertion of plenary verbal inspiration, that every example recorded in Scripture, without any judgment expressed with regard to the conduct of good, or even inspired men, should be for imitation. When the Word of God records human conduct, without pronouncing on its morality, whether it is sin or duty, must be ascertained by an appeal to the general principles of Scripture.

It is no valid objection to verbal inspiration, that the sacred writers were often acquainted beforehand with those facts which they recorded, and that they were directed to refer to this knowledge to establish their credibility. This no more proves that their relating these facts originated with themselves, than the previous knowledge of a messenger of the contents of the message he bears, proves that it originated with himself, or detracts from its truth or authority. Nor does it form any objection that the penmen of Scripture often appeal, in support of what they advance, to its own evidence, or that they reason from principles granted by those whom they addressed. This was practiced by the Lord Himself, as to whose words no Christian will affirm that they are not the words of God.

There is a simplicity, harmony, and consistency, in that plan which represents the Scriptures as, in one point of

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view, the production of man, and in another wholly the book of God. This is precisely consistent with the language of the Apostle Paul, when he sometimes designates the Gospel, "my Gospel," and sometimes, "the Gospel of God," it being, in fact, both the one and the other. Though the deepest wisdom of man could never have anticipated such a scheme of inspiration, yet when it is submitted to the mind, it manifests itself to be Divine. And nothing but this view will harmonize all the assertions of the Scriptures.

The subject of the inspiration of the Bible has been too much disregarded among Christians; many have not attended to it at all, while others have ventured to indulge in vain speculations respecting it. But like every other doctrine, the nature of Divine inspiration ought to be carefully inquired into, and the truth respecting it received with the most unreserved submission. It will be proper, then, to consider it solely in the light which the Word of God affords; and for this purpose, after attending to the objections that have been derived from erroneous views of the meaning of certain passages of Scripture, to exhibit the ample proofs contained in the sacred record, which unequivocally substantiate its own plenary inspiration in every part, without a single exception.

The inspiration of certain parts of the Scriptures is frequently denied, on the supposition that the Apostles themselves "sometimes candidly admit, that they are not speaking by inspiration." This objection proceeds on a mistaken view of the meaning of the passages on which it is founded.

In the 7th chapter of the 1st Epistle to the Corinthians, the Apostle Paul is supposed, in some places, to disclaim inspiration, and, in one place, not to be certain whether or not he is inspired. This, at first sight, will appear to be evidently contrary to the uniform style of this Apostle's writings, and altogether improbable, when, as a commissioned and accredited ambassador of Jesus Christ, he is answering certain questions put to him by a Christian church, to whom he had just before in the most explicit manner asserted, that he spoke "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," and that he was addressing them "in the name of the Lord Jesus" (I Cor. 21:13; 5:4). Attention to this might have prevented the adoption of the unfounded and mistaken meaning that has been affixed to the passages referred to, which tends to unsettle the minds of Christians respecting the inspiration of the Scriptures. No such in-decision, however, attaches to the pas-

sages in question.

In answer to the question about marriage, Paul says, I Cor. 7:6, "I speak this by permission, and not of commandment." Does this mean that the Spirit permitted him, but did not command him, to give the answer he had done? Even upon this supposition, the Apostle's declaration must be according to the mind of the Spirit: for Paul could not, on such an occasion, have been permitted to say what was contrary to it. But this would have been a very extraordinary and unusual mode of communicating that mind, and evidently is not what is here intended. The obvious meaning is, that what the Apostle here said was in the way of permission, not of commandment. "I speak this," says he, "as a permission, and not as a commandment;" and without this, the Apostle might have been understood as enjoining marriage as an indispensable duty. In the second Epistle to the same church, chapter 8:8, the Apostle expresses himself to the same purpose, in a passage which no one misunderstands. Again, at the 10th verse, —"Unto the married I command, yet not I, but the Lord." This commandment had been delivered by the Lord Jesus Christ Himself. The Apostle, therefore, had no new commandment to deliver to them, or no commandment from himself only, but one which the Lord had given. "To the rest, speak I, not the Lord." There was no former commandment given by the Lord, to which he might here refer them; on this point, therefore, he now delivers to them the will of God. So far, indeed, was this commandment from having been given before, that it was the repeal of an old one, by which, under the Jewish dispensation, the people were commanded to put away their wives, if heathens. Can it, then, be supposed, that the Apostle is speaking from himself, and not under the dictation of the Holy Ghost, when he is declaring the abrogation of a part of the law of God?

"Now, concerning virgins, I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." Here again no commandment had formerly been given, to which Paul could refer those to whom he wrote. But now, he gave his judgment as one that had obtained mercy of the Lord to be faithful in the discharge of that ministry which he had received, to deliver the whole counsel of God to man. "I think also that I have the Spirit of God." In this, as in many other passages, the word translated, "I think," does not mean doubting, but the most positive certainty. If Paul meant it to be understood, that he was not certain whether he was inspired or not, it would contradict all that he has positively affirmed in the same Epistle, on the subject of his inspiration, both before the expression in question,

and afterwards, when he says, chapter 14:37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things which I write unto you are the commandments of the Lord." And it would stand directly opposed to what he affirms, I Thessalonians 4:8, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." But so far is this from being the case, that in order more deeply to impress the minds of those to whom he wrote, with the importance of what he had said, Paul concludes by assuring them that he was certain that he wrote by the Spirit of God.

The only other passage in which this Apostle is supposed to disclaim inspiration, occurs in II Corinthians 11:17: "That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting." In this passage Paul does not refer to the authority, but to the example of the Lord. "I speak not according to the example or manner of the Lord, but after the manner of fools;" a manner which, as he tells the Corinthians in the next chapter, they had compelled him to adopt. Such is the true sense of the above passages; but even if the mistaken meaning so often attributed to them were the just one, they would not at all militate against the plenary inspiration of the Scriptures, because in that case Paul was inspired to write precisely as he has done, since they form a part of Scripture, all of which "is given by inspiration of God." If he has told us that he was not inspired on these points, he was inspired to make the denial.

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Have You Counted the

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tress was not merely, as many people suppose, to incite us to earnestness and sincerity of purpose, but to bring us to realize that none of us can pay the price, none of us can bear the cost, of finishing a tower that can save us from divine judgment. When we realize this fact, we are ready to flee for refuge to the strong tower that God has already provided for us.

Let us look at some of the towers which men try to build but can never finish to the extent that they can save a soul:

TOWERS OF WEALTH

The Bible plainly tells us that we were not redeemed with corruptible things as silver and gold (I Pet. 1:18); yet many men vainly hope that worldly riches can buy not only anything in this world, but even a place in the world to come. They will learn better, if not before, after it is too late:

"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of his majesty, when he ariseth to shake terribly the earth" (Isaiah 2:20, 21).

TOWERS OF FAME

Some people think that if they can acquire sufficient fame or renown in this world it may go with them into a future life. But even in this life, fame is fleeting and fickle:

"A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers" (Ps. 74:5,6).

TOWERS OF STATION

Worldly station or position will gain us no advantage before God. "Verily every man at his best state is altogether vanity" (Ps. 39:5).

The Bible makes it clear that God's judgments will come upon the high and mighty as well as on the lowly and weak (Rev. 6:15).

TOWERS OF LEARNING

Our modern world especially is characterized by a near-worship of human learning, but, though a man could acquire all the knowledge and wisdom of this world, he still could not stand against the omniscience and the eternal wisdom of God.

"There is no wisdom nor understanding nor counsel against the LORD" (Prov. 21:30).

TOWERS OF SENTIMENT

Many people have false sentimental ideas about God, and trust in these sentiments, contrary to the plain teaching of God's Word. So, they suppose that

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Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS	Sunday 9:30 - 10:00 a.m.	101.9	3,000 FM
WJOR, Saint Joseph, TN	Sunday 1:00 - 1:30 p.m.	101.5	1,000 FM
WEPA, Eupora, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 9:30 - 10:00 a.m.	95.9	3,000 FM
WYWY, Barbourville, KY ..	Sunday 7:30 - 8:00 a.m.	950	1,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m. ..	550	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

Have You Counted the

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God is too "good," "loving," "merciful," to "send them to Hell." Modernistic misinterpreters of scripture vainly imagine a difference between the God of the Old Testament and the Christ of the New. But it was the kind and loving but also true and faithful Savior Who exclaimed:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

It is in the New Testament that we read, **"our God is a consuming fire"** (Heb. 12:29). And in Revelation 6:16 we read of the terrible **"wrath of the Lamb."**

TOWERS OF TRADITION

Following and building upon the traditions of men will never build a tower that can stand against God. So Jesus said: **"This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. . . And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition"** (Mark 7:6, 7, 9).

TOWERS OF PRETENSE

Merely pretending to worship and serve God is another tower of delusion that is never finished and could not stand if it were. Jesus speaks of those who **"for a pretense make long prayer,"** and declares, **"therefore ye shall receive the greater damnation"** (Matt. 23:14).

We are reminded that **"all things are naked and opened unto the eyes of him with whom we have to do"** (Heb. 4:13).

TOWERS OF UNION

The religious fashion of the day is so-called union. Religionists, unsure of their positions, seek to strengthen themselves by uniting with others who, likewise, are not sure of anything much. But the only religious union that God will bless is union with and in Christ.

As to the union of secular powers and false religions of this world, we may note well Proverbs 11:21: **"Though hand join in hand, the wicked shall not be unpunished."**

TOWERS OF TEARS

Some people seem to think that they can shed enough tears to wash their sins away. We may well shed tears over our sins, but that tears do not insure acceptance with God is evident from Malachi 2:13: **"And this ye have done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand."**

TOWERS OF PRAYERS

Again, it is vainly supposed that our prayers, if long enough, frequent enough, or earnest enough, can bring us

salvation. That a form of prayer cannot avail is evident from many scriptures. To certain ones, God said: **"When ye make many prayers, I will not hear"** (Isa. 1:15). And in Proverbs 28:9 we read: **"He that turneth away his ear from hearing the law, even his prayer shall be abomination."**

TOWERS OF CEREMONY

Outward rites and ceremonies of religion can never afford us a place of safety. Of the sacred Jewish rite of circumcision, Paul wrote:

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28, 29).

So, in our day, even the sacred ordinances of baptism and the Lord's Supper have no saving virtue in themselves—much less have religious rites or ceremonies of human invention or tradition.

TOWERS OF DOCTRINES

It is good for us to believe sound doctrine—the teaching of God's Word. But a mere intellectual and formal adherence to sound doctrine is not salvation.

Of the Pharisees, Jesus said: **"All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not"** (Matt. 23:3). To us He says: **"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."**

TOWERS OF FAITH

It is by faith that we have access **"into this grace wherein we stand"** (Rom. 5:2).

Faith, however, is the means, instrument, or channel that connects us with the Savior. Faith has no saving virtue in itself.

Sad to say, some people have faith in faith instead of faith in God. A misdirected faith can be a most terrible agent of destruction. Thus, we read of some that **"God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness"** (II Thess. 2:11-12).

A STRONG TOWER

So, with all the religious towers of men's building we can only say in the light of God's Word that man is not able to finish the towers that he begins and they would be no help to him in eternity even if he could finish them.

But, thank God, there is a strong tower already provided:

"The name of the LORD is a strong tower; the righteous runneth into it, and is safe" (Prov. 18:10).

Will you not today say with the

Psalms of old, **"refuge failed me"** (Ps. 142:4), and then, **"I flee unto thee to hide me"** (Ps. 143:9).

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The Conversion of Saul

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He was versed in Greek literature (Acts 17:28). A quotation from Aratus (Titus 1:12). A quotation from Epimenides.

He studied Hebrew theology and literature under Gamaliel (Acts 22:2, 3; 5:34).

c. *His religious zeal* (Acts 22:3).

The word "zealous," is, properly, "zealot."

The zealots were a party constituted mainly of the sect of the Pharisees. They were organized to resist any interference of Rome with their religious laws and customs. They were also organized to resist any attempt on the part of the Jews themselves to depart from the Mosaic law and the tradition of the elders. To accomplish their mission they were ready to use violence and persecute to the death.

Paul was an enrolled member of this body, and as such was ready to use any means to stop the spread of the Christian faith among his own people. His role as a zealot accounts for his role as a persecutor.

d. *His persecution of the Church.*

He consented to the death of Stephen (Acts 7:58).

He made havoc of the Church in Jerusalem (Acts 8:3).

He obtained letters from the high priest authorizing him to visit the synagogues in Damascus, arrest and bring to Jerusalem all who showed any disposition to believe in Jesus as the Christ. It was his intention to bring them before the council and have them condemned (Acts 9:12-14).

He imprisoned and beat in every synagogue those who believed (Acts 22:19).

He confessed to the Lord that he was guilty of the death of Stephen (Acts 22:20).

He voted for the death of those whom he brought before the council (Acts 26:10, 11).

He calls himself the persecutor of the Church (I Tim. 1:13; Phil. 3:6; Gal. 1:13).

2. SAUL ARRESTED

a. *The light from Heaven.*

It was not natural light. It was light above the brightness of the mid-day sun (Acts 22:6; 26:13).

It was the personal and essential glory of the Lord. He manifested some of this glory to His disciples on the Mount of Transfiguration (Matt. 17:1, 2).

He manifested this glory in its fullness to John in Patmos (Rev. 1:12-16).

It was the manifestation to Paul of that glory He had with the Father before the world was (John 17:5).

b. *The voice from Heaven.*

It was the voice of our Lord Jesus Christ. The words He spoke were in Hebrew (Acts 26:14).

In Acts 9:7, it is said the men who were with Paul *heard* the voice.

In Acts 22:9, Paul declares they did *not* hear the voice.

There is no contradiction.

In Acts 9:7, the men heard the *sound* of the voice.

In Acts 22:9, Paul says they did not hear the voice *speaking*; that is to say, they heard the sound but did not hear the words. On one occasion when our Lord was praying the Father spoke to Him from Heaven. The people who stood by said it thundered. They heard the sound but did not distinguish the words (John 12:29).

The voice Paul heard was an arresting one.

He declares himself that he was "arrested" (Phil. 3:12). Literally, **"I was laid hold of."**

c. *The Lord's disclosure of Himself.*

"I am Jesus of Nazareth" (Acts 22:8; 9:5).

As Jesus He ascended to Heaven (Acts 1:11).

Through the opened heavens Stephen saw Him at the right hand of the Father as Jesus (Acts 7:55).

In the last message which He sends down from Heaven, He declares Himself as Jesus. He says:

"I Jesus" (Rev. 22:16).

His name as Jesus has been exalted above every name in the universe (Phil. 2:10-11).

Jesus was the name given Him at His birth (Matt. 1:21).

Jesus therefore is His name as a man.

In identifying Himself in Heaven as Jesus of Nazareth, our Lord declares He is there, not as a spirit being, not as a ghost Christ, but as a *real* man, as well as true God.

He is there as the **"Man Christ Jesus"** (I Tim. 2:5).

In speaking to Paul in Hebrew He identified Himself with the nation of the Jews, and thus testifies that although rejected by them, He was still their covenant king. In Heaven as the once slain but now risen one, He is seen as the lion (that is—the king) of the tribe of Judah. Thus He is there as a Man, a Jew, and the *king of the Jews* (Rev. 5:5-6).

d. *Our Lord's identification of Himself with the Church.*

"Why persecutest thou me?" (vs. 4, 5).

The Church is the spiritual body of Christ (I Cor. 12:27; Rom. 12:5; Eph. 1:23; Col. 1:18, 24; I Cor. 12:12). Literally, **"so also is (the) Christ."**

The Church is here called **"The**

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The Conversion of Saul

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Christ” because the body takes the name of the Head.

Our Lord is the Head of the Church (Eph. 4:15; Col. 1:18; Eph. 5:23).

The blow that smites the body is felt by the head, felt there even before the body is conscious of it. . . .

Anything which hurts a member of Christ’s body hurts the body, and hurts Him who is the Head of the Body.

In persecuting the Church Paul was persecuting the Lord Himself. Every blow that fell upon the back of a Christian fell upon Him.

e. *The folly of fighting against the Church.*

“It is hard for thee to kick against the pricks” (v. 5; 26:14).

The word “pricks” is “goads.”

A farmer while plowing held a long rod in his right hand, at the end of the rod was a sharp point or goad. When the ox kicked back to drove the goad into itself, inflicting useless suffering. Just as the resistance of the ox was futile, so every effort to overthrow the Church of Christ will be without avail, and will only emphasize the judgment upon those who act against it.

f. *Paul’s great question.*

Paul’s first question was an inquiry concerning the personality of the Lord.

“Who art thou Lord?”

His second and great question was an inquiry as to the *will* of the Lord concerning himself.

“What wilt thou have me to do?”

We are not to do at all in order to be saved. All has been done for us.

It is *law* that says “do.” But *grace* says, “It is *done*.”

We are saved not by works which we have done or can do, but by grace, through faith (Eph. 2:8, 9; Titus 3:5).

After we have been saved by virtue of the Lord’s gracious doing, then are we called upon to do. We have been redeemed as Christians that we might be a peculiar people, zealous of good works (Titus 2:14).

We have been created in Christ Jesus to that end (Eph. 2:10; Titus 3:14).

As Christians we are called to surrender ourselves into the Lord’s hands as instruments of His use.

Like Paul we are to inquire of the Lord what He would have us to do.

Like Isaiah we are to offer ourselves fully to His service, and say with him:

“Here am I; send me” (Isa. 6:8).

Paul’s conversion is itself a figure or symbol of the way in which the nation of the Jews is to be converted at last.

Paul was not converted by the preaching of the Gospel, but by the personal appearing of the Lord in glory.

Individual Jews here and there will believe the Gospel. They constitute the

elect remnant in this age (Rom. 11:5).

They form the true Israel of God (Gal. 6:16).

As a nation the Jews will never believe the Gospel. They are now enemies of the Gospel for the sake of the Gentiles (Rom. 11:28). That is to say, the Jews not only crucified the Lord as their king; not only rejected Him as risen king when presented by Peter and Stephen, but rejected Him as the Son of God, as the Saviour of men. They refused the Gospel. The Gospel was then officially taken from them and given to the Gentiles (Acts 13:46).

Through their unbelief it has come to the Gentiles (Rom. 11:30).

As a nation they will be saved even as Paul was saved—by the appearing of our Lord in glory (Rom. 11:25; Zech. 12:10).

Paul declares his conversion is a type of their conversion (I Tim. 1:16).

The word “pattern” signifies an outline, a sketch, a picture. Since he was converted by the personal appearing of the Lord in glory, and so converted in advance of the nation, he describes that conversion as of one born **“out of due time”** (I Cor. 15:8). That is: *“before the time.”*

In the conversion of Paul therefore we read the manner and way in which the nation of the Jews will be brought to own the Lord both as Saviour and King.

It is when the Lord is revealed in His glory that they will take up the refrain of Isaiah 53:3-6.

3. PAUL IN PRAYER.

a. *The Lord knew the details of Paul’s daily life.*

He knew the street in which he lived, the house in which he dwelt, the name of the owner of the house; He knew Paul was engaged in prayer. To Ananias He said:

“Behold, he prayeth.”

The Lord knows when His people pray and when they do not. All things are open to His gaze (Heb. 4:13; Jer. 32:17). Literally, **“There is nothing hid from thee.”**

b. *The Lord avouched him as a chosen vessel.*

He was separated unto the Gospel (Rom. 1:1).

Literally, **“set apart,”** chosen, dedicated to the Gospel (Gal. 1:15; Eph. 3:7, 8; Rom. 11:13; 15:15-16; Gal. 2:7-8).

c. *The character of Paul’s prayer.*

He prayed to the Lord. He prayed to be delivered from his blindness. The glory of the Lord blinded him (Acts 22:11). For three days he was without sight (Acts 9:9).

The vision of Heaven shut out the vision of earth.

d. *The Lord’s response to Paul’s prayer.*

He bade Ananias to go to him, lay his hands upon him, and he should receive his sight (Acts 22:13; 9:17).

Paul’s attitude of prayer was a witness that the divine life and spirit were now in him.

This attitude of prayer moved the Lord, and such attitude moves Him still.

Today as then He notes the bended knee and draws attention thereto, saying to the surrounding hosts of Heaven—“Behold, he or she, prayeth.”

4. PAUL TRANSFORMED.

a. *Scales fell from his eyes.*

The scales were spiritual ignorance and unbelief (I Tim. 1:13).

b. *He was filled with the Holy Ghost.* He yielded himself to the Spirit.

c. *He was baptized.*

By his baptism he confessed that Jesus Christ died, was buried and rose again, and was thus—the Son of God (Rom. 1:4).

d. *Straightway he began to preach Christ.*

He preached Him in the very synagogues where he had sought to persecute all who should believe. It was an amazing providence, a divine grace that arrested him on the road to Damascus, commissioned as he was by the subtlety of the Devil to destroy the faith of Christ, and then led him into the synagogues which had trembled at his approach to proclaim the unsearchable riches of Christ. Damascus was the end of his career as a persecutor, and the beginning of his career as an apostle (Acts 9:19; 26:19, 20).

Preaching Christ in the synagogues now became his “custom” (Acts 17:1-3).

e. *Saul was transformed into Paul* (Acts 13:9).

“Saul” signifies, “sepulchre,” “a destroyer.”

“Paul” means, “a worker.”

Thus was the destroyer changed into the builder.

The work the Lord set before him was clear and distinct. He was to bring the truth to the people, open their spiritually blind eyes, bring to them the knowledge of the forgiveness of sins and heirship in the kingdom of God through faith in a risen Lord (Acts 26:18).

He was not disobedient to the Heavenly vision (Acts 26:19).

Instead of putting men to death, he sought to present every man perfect in Christ Jesus (Col. 1:28-29).

From henceforth he had but one theme—**“Christ and him crucified”** (I Cor. 2:2).

From henceforth he had but one objective in life—to live for Christ (Phil. 1:21).

LESSON POINTS

1. Zeal without knowledge is activity without grace.

2. Spiritual ignorance is the father of religious persecution.

3. The Christ who was Jesus of Nazareth on earth, is Jesus of Nazareth in Heaven.

4. Christ is the Head—the Church the Body. Every blow on the Body is a blow felt by the Head.

5. To persecute a Christian is to persecute Christ.

6. We are saved without doing by the Lord, that when saved we may always be doing for the Lord.

7. The Lord in Heaven knows when His people are praying on earth.

8. Spiritual ignorance and unbelief are the Devil’s scales on the eyes of men.

9. By the grace of God every Saul may become a Paul—every destroyer may become a worker.

10. He who is called by the Lord will be transformed by the Lord.

(Sunday School Lesson as taught by I. M. Haldeman April 2, 1916 in the First Baptist Church, New York City, N.Y.)

S S S S S S S S

The Design of Our

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David a Saviour, which is Christ the Lord” (Luke 2:11). The Samaritans said of our Lord: **“Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world”** (John 4:42).

“Jesus” is the Greek form of the Hebrew word “Joshua” (Acts 7:45; Heb. 4:8). Joshua had been called “Oshea” (Num. 13:8) which means “salvation.” Moses changed his name to “Jehoshua” (Num. 13:16) which means “Jehovah saves.” This intimated that the Messiah, who was to bear that same name, was Jehovah, and therefore able to save to the uttermost.

“Joshua” was a common name among the Israelites. There are two important Joshuas in the Old Testament, and both were types of Jesus Christ. First, there was Joshua, the successor of Moses and the son of Nun, who was a type of Christ as our captain and deliverer. He was **“captain of the host of the LORD”** (Josh. 5:14). He led Israel to conquer the Canaanites and to enter the promised land. Even so, Jesus leads His people to fight against sin and Satan and to overcome the world (John 16:33; I John 5:4). Jesus leads us into the land of everlasting rest.

Second, there was Joshua the high priest who was active in re-establishing the civil and religious polity of Jesus on their return from Babylon. He appears in the Book of Zechariah in a vision, in court before God, under accusation of Satan (Zech. 3). Joshua stands before the Lord in filthy garments, not for himself, but as the representative of sinning and suffering Israel. The Lord rebuked Satan and declares He would save His chosen people. In token of this God commands that the accused priest be clad in

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The Design of Our

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a clean robe and crowned with the priestly miter. This points to Christ who assumed the stained garments of our humanity and was **"made sin"** (II Cor. 5:21) to save His people.

While other men were called saviors (II Kings 13:5; Neh. 9:27; Isa. 19:20; Obad. 21) because they rescued the bodies of people, Jesus Christ is a greater Savior than any of them. These temporal deliverers saved the Jews from the Egyptians, the Medianites, and Canannites. This child born to Mary is a Savior for a nobler reason. He rescues souls. He is an eternal Deliverer. In the text the angel distinguishes Him from every other savior that ever lived.

Jehovah said in the Old Testament: **"I, even I, am the LORD; and beside me there is no savior"** (Isa. 43:11). The Father set forth Jesus as **"a Prince and a Saviour"** (Acts 5:31). Paul preached at Antioch: **"Of this man's seed (David) hath God according to his promise raised unto Israel a Saviour, Jesus"** (Acts 13:23). Writing of the virgin-born Son of Mary, Paul called Him **"the Lord Jesus Christ our Saviour"** (Tit. 1:4; 3:6). John tells us: **"And we have seen and do testify that the Father sent the Son to be the Saviour of the world"** (I John 4:14).

WHAT HE DOES

The text continues: **". . . for he shall save. . ."** The Revised Version has it, **"for it is he that shall save,"** equivalent to "He, and no other, is the expected Savior." He is called Jesus, for He Himself in His own person (I John 2:2), by virtue of what He is (John 2:24-25) shall save His people. John Broadus says on this expression: "The word 'he' is here pretty clearly emphatic in the Greek., he himself, he and no other. . ." (*Matthew*, p. 10).

The salvation mentioned in my text is not national salvation. Christ did not come to save the Jews from the Roman yoke. The salvation in my text is not temporal salvation, but it is a spiritual and eternal salvation. This salvation was prophesied in Isaiah 45:17: **"But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end."** Of this salvation by Christ Jacob said: **"I have waited for thy salvation, O LORD"** (Gen. 49:18). Having described the covenant of redemption which concerned his son, Jesus Christ, David exclaimed: **"For this is all my salvation, and all my desire"** (II Sam. 23:5). The aged Simeon, holding the holy child Jesus in his arms, declared: **"For mine eyes have seen thy salvation"** (Luke 2:30).

If Jesus Christ alone is the means of salvation, then nothing else is a means

of salvation. There is no salvation in church ordinances, or even in joining some church. It is not in turning over a new leaf, or doing the best you can. There is no salvation in walking down the aisle of the church, or signing some decision card. There is no salvation in sitting on a mourner's bench, or praying through, or speaking in tongues. Salvation is in the person and work of Jesus Christ, and nothing else.

My text does not say: "He shall attempt to save and fail." This is the gospel of Arminianism. They say, "Jesus is trying to save you, and you will not let Him," making Jesus Christ a failure. This is unscriptural; it contradicts the Old Testament prophecy about Christ. Of the Savior Isaiah said: **"He shall not fail nor be discouraged"** (Isa. 42:4). I may be a failure. You may be a failure, but Jesus Christ, **"the mighty God"** (Isa. 9:6), is not a failure. Those who preach that Jesus Christ is a failure are preaching another gospel and another Jesus (Gal. 1:8-9; I Cor. 16:22).

Note some of the language of the New Testament. Romans 5:10 says: **"We were reconciled to God by the death of his Son."** The verse did not say that Christ put us in a reconcilable state. Ephesians 1:7 declares: **"In whom we have redemption through his blood."** It does not read: "In whom we might be able to obtain redemption if we pray through." I John 2:2 informs us: **"He is the propitiation for our sins."** Again it does not read: "He could possibly be a propitiation for our sin if we get baptized." I Peter 2:24 says: **"By whose stripes ye were healed,"** not "by whose stripes ye were put in a position to be healed, if you met certain conditions." I do not preach a Christ who tries to save and is unable to do so. I preach a Christ who actually saves His people from their sins. I have a better Gospel to preach than some.

The personal name "Jesus" comes before the official title "Christ." The purpose of His mission into the world is to save. He does not help save or half save. He saves His people from their sins. He cannot teach us or rule over us until He has saved us. The glory of Christ is that He does not try to save people from their sins; He really and truly does what He came to do. **"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief"** (I Tim. 1:15).

WHOM HE SAVES

My text set forth the people Christ came to save: **". . . for he shall save his people. . ."** "His people" cannot mean all mankind, for many unbelievers die in their sins and perish. Our Lord declared: **"He that believeth not shall be damned"** (Mark 16:16). John 3:36 informs us: **"He that believeth not the Son shall not see life; but the wrath of**

God abideth on him." Nor can it mean all Israelites are spiritually and eternally saved. John 1:11 tells us: **"He came unto his own, and his own received him not."** In Romans 9:6 Paul wrote: **"For they are not all Israel, which are of Israel."**

"His people" must mean all the elect of God, whether Jews or Gentiles (I Pet. 2:9-10; Rom. 9:25-26, 30). The Septuagint translation of Ecclesiasticus 46:1 reads: "Jesus the son of Nave. . . who according to his name was made great for the saving of the elect of God. . ." The elect are here called Christ's people because they were a love-gift from His Father in the Covenant of Redemption. In John 6:39 the Savior said: **"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day"** (John 6:39). Again in John 17:2 He declared: **"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."** In John 17:9 Christ said: **"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."** Hear Him again: **"Holy Father, keep through thine own name those whom thou hast given me"** (John 17:11). Still again: **"Those that thou gavest me I have kept"** (John 17:12). Yet still again in John 17:24: **"Father, I will that they also, whom thou hast given me, be with me where I am."**

"His people" are also described in the Scriptures as those who will believe on Christ, or come to Christ. **"All that the Father giveth me shall come to me"** (John 6:37). They are those who believe the gospel: **"Neither pray I for these alone, but for them also which shall believe on me through their word"** (John 17:20). Reprobates are those who reject the Christ of the gospel, for the sheep shall be called by the gospel: **"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ"** (II Thess. 2:10-14). Those not His people **"believed not the truth"** while those chosen to salvation were brought to **"belief of the truth"** and were called by the gospel (cf. II Thess. 1:7-9).

In the Bible many blessings and benefits are conferred on **"His people."** They are the recipients of everlasting peace: **"For he will speak peace unto his people"** (Ps. 85:8). They receive Divine strength and power: **"The God of Israel is he that giveth strength and power unto his people"** (Ps. 68:35). They will never cease to be His people: **"For the LORD will not cast off his people"** (Ps. 94:14). **"God hath not cast away his people which he foreknew"** (Rom. 11:2). All of them actually receive the benefits of His redemption: **"He hath sent redemption unto his people"** (Ps. 111:9). The Lord has pleasure in them: **"For the LORD taketh pleasure in his people"** (Ps. 149:4). This is why He comforts them: **"For the LORD hath comforted his people"** (Isa. 49:13). The evidence that they are His people is that they always hope in Him: **"But the LORD will be the hope of his people"** (Joel 3:16).

It can be seen from the last part of my text that "His people" are those who are actually saved from their sins. Christ came to save His people, not "in their sins," but **"from their sins."** The Savior did not give them a license to sin, but liberty from sin. Christ redeems them **"From all iniquity"** (Tit. 2:14). The elect are known when they leave their sins and give themselves up to Christ to be **"His people."** He who cleaves to his sins is a deceived reprobate and would never be happy in Heaven.

HOW HE SAVES

As I already stated, He saves His people **"from their sins."** Jesus Christ saves from original and actual sin, from secret and open sins, from sins of the lip and life, from sins of omission and commission. He saves from all that is called sin and its consequences.

First, Jesus Christ, the Mighty Savior, saves from the penalty of sin by washing us in His atoning blood: **"Unto him that loved us, and washed us from our sins in his own blood"** (Rev. 1:5).

Second, He saves us from the pleasure of sin by making us **"partakers of the divine nature"** (II Pet. 1:4). A life of sin is incompatible with this new nature (I John 3:1-9).

Third, He saves from the power of reigning sin: **"For the love of Christ constraineth us: because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again"** (II Cor. 5:14-15).

Fourth, He will save us from the presence of sin when He takes us out of this world: **"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salva-**

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Does the Bible speak of an age of accountability? If so, where?

--- Alabama



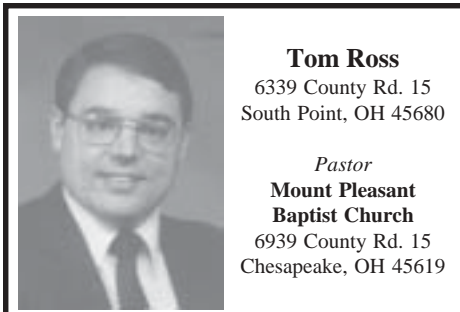
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I know of no scripture that speaks of a specific age where a person becomes accountable to God. We as human beings, created by God, are all responsible to God. I believe one becomes accountable to God when they are presented with the truth and are able to grasp they are responsible for their thoughts and actions. I do not believe that all infants, imbeciles, and all those unable to think normally from birth are in the plan of God and are part of the elect of God that Christ died for. I will not take the time here to explain what I believe the scriptures teach concerning the eternal welfare of such people, but simply state that nowhere does the scriptures speak of the damnation of infants and such. Quite the contrary, the Bible does speak of the salvation of infants in II Samuel 12:23.

The accountability of any individual is entirely in the plan and purpose of God. This does not at all lessen our responsibility to teach our children about the Lord. The Lord commands that we raise our children in the nurture and admonition of the Lord (Eph. 6:4).

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No, the Bible does not speak of a certain age of accountability. Many people believe that at a certain age (usually between 8 and 12) young people become accountable for their sins, and thus liable for sins penalty from that point forward. However, the Bible teaches that all men are born with a sinful nature (Psa. 51:5; Rom. 5:12) and thus subject to sin's wage which is death (Rom. 6:21). From birth until death all men are accountable to God and are in need of the imputed righteousness of Jesus

Christ regardless of their age. All men everywhere are commanded to repent of their sins (Acts 17:30-31) and believe on the Lord Jesus Christ (I John 5:9-12).

I have three children, ages 13, 11, and 9. My wife and I have taught them from birth that they are sinners in need of a Savior. We have tried to be faithful in pointing them to the Lord Jesus and praying for God to save them by His sovereign grace. I believe that they are fully accountable to God and responsible to repent and believe on the Lord Jesus Christ.

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"For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean which accusing or else excusing one another)" (Rom. 2:12-15).

When God commanded the children of Israel to go into the land of the Amorites and possess it, they first sent men to search it out. These men returned with fruit from the land and told of the greatness of the people and that the sons of the Anakims were there. The children of Israel became afraid and rebelled against the Lord. They did not believe that God would deliver the Amorites into their hands. Because of their sin, the Lord turned them and made them journey into the wilderness (Deut. 1:19-40). He said, **"...there shall not one of these men of this evil generation see that good land. . ."**; but in verse 39, the promise was made to the children. **"...Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall**

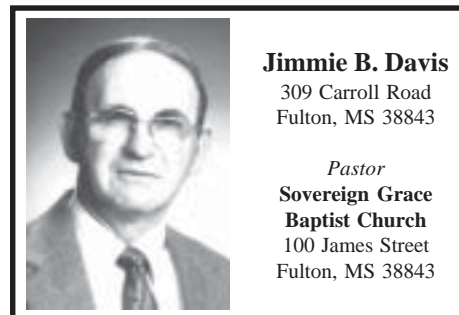
go in thither, and unto them will I give it, and they shall possess it." The children which had no knowledge between good and evil were not charged with the sins committed by Israel.

In Romans 2:12-15, it appears that man is responsible as far as to what knowledge he has. Infants who die and those who are born as an imbecile will be saved, for they possess no knowledge between good and evil. Jesus speaking to some of the Pharisees said, **"If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth"** (John 9:41). The Lord was not saying that if these were spiritually blind they would have no sin. If that were true, all lost men would be without sin. They had confessed that they could see; therefore, they were not blind. He was referring to mental blindness, and these by their own confession could see. They possessed knowledge between good and evil.

Infants and imbeciles are mentally blind. They are the children of Adam and are born with a fallen nature, but they do not possess knowledge between good and evil and are not responsible for their conduct. In Psalm 106:38 one of the sins of Israel was that they had **"...shed innocent blood, even the blood of their sons and of their daughters. . ."** Some of the definitions given by Strong for the Hebrew word translated "innocent" are, "free from guilt, clean, innocent, free from punishment, free or exempt from obligations."

If we believe that infants who die go to Heaven, then there must be a time when they become accountable. Every child is different and does not develop in the same way or at the same age level. I know of no Scripture that gives an age of accountability, but I believe there is sufficient Scriptures to prove that when each child develops till they understand between good and evil, they become accountable.

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Nearly forty years ago a distant relative called me about something he be-

lieved could be found in the Bible. He assured me that he had read the expression "Once a man, and twice a child", and that he was almost certain it was in the Scriptures. When I told him that I knew where it was found, he said, rather enthusiastically, "I knew if anyone could tell me, you could." I then told him the expression he had in mind could be found in the second chapter of the book of imagination. He hesitated for a few seconds and replied, "You're telling me that it is not found in the Bible, and I stand corrected."

The word "accountability" does not appear in our KJV of the Bible, and one would thus search in vain for its connection with the word "age." Most of us have heard preachers refer to an age of accountability, but I have yet to hear one of them tell us where it can be found. I have heard several preachers try to stretch other verses of Scripture in an attempt to teach this doctrine, but never have I heard one read or quote one verse which speaks of a so-called age of accountability. In my opinion the age of accountability was invented to get around the doctrine of the total depravity of man. This teaching, in my opinion, belongs in the same category as the expression, "Once a man, and twice a child."

A Roman Catholic Senator made this statement on TV recently, "The Catholic Church believes in original sin and that baptism removes it." As the Catholic Church seeks the removal of original sin from infants through baptism, those who teach an age of accountability seek to subvert the doctrine of Total Depravity, in an outright denial of original sin, saying that children do not sin, or in teaching that if they do sin they are not accountable until they reach some mythical age of accountability. I heard a preacher several years ago who taught that the wayward (prodigal) son in Luke 15 represents one who is saved until reaching the age of accountability and then choose to go away from God and is lost. I thought at the time that this unscriptural interpretation was the most outlandish stretching of the Scriptures that I had ever heard.

Psalm 51:5; 58:3; Romans 5:12-21 clearly reveal that the sin of Adam was passed on to all his posterity. We who believe that children who die in infancy are saved do not base this belief on their being free of sin, or that they are not accountable, but that they were included in the atonement for sin made by Jesus Christ. We believe that the substitutionary death of Christ is the only way for children or adults to be saved.

JIMMIE B. DAVIS



The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

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Is it scriptural for a women to vote in the church business meeting?

--- Ohio



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I know there is great controversy concerning the women's place in the church, particularly this question.

The scriptures have a great deal to say about the woman's place in the home and the church. Titus 2:3-5, I Peter 3:1-6, and Colossians 3:18 inform us about women in the home. In I Corinthians 11:3-10; 14:34, Ephesians 5:22-23, I Timothy 2:9-15, and Titus 2:3-5 we find how women are to dress and act in the assembly. In I Timothy 3:11 we are given the biblical demeanor of pastor's and deacon's wives.

In I Corinthians 14:34 we are told that women are to remain silent and along with I Timothy 2:9-15 to be in subjection to the men, and they are not allowed to teach men in the assembly. There is no question that the woman is to always be in subjection to her husband and the male leadership of the church as to the Lord's work.

I personally do not find any scriptures that forbid women to vote if the church approves of it. They are not to usurp authority over the men but concur with them.

The scriptures teach that the authority to carry on the Lord's work today is in His church; therefore, it would seem reasonable to me that each member of that body is to be led by its Head, the Lord Jesus Christ in the person of the Holy Spirit, and has a right to their own convictions. I do not believe that a husband and wife who are members of the same church could be led of the Spirit to vote differently. This would be usurping authority over the man, but we must keep in mind that sometimes men are wrong, and, therefore, each husband and wife must be responsible for their own actions.

The apostle Paul speaks to the Romans in 14:1 about receiving others into their fellowship, and he places no restrictions on the woman in acting upon receiving others into the fellowship.

If we as Baptists believe in the priesthood of the believer, and a congregational form of government in our

churches, we have no choice but to let each member vote. Many dedicated Baptist women do not have a dedicated Christian husband to guide them and encourage them in the church. If we refuse to let them be involved as a member in the functions of the church, then we make them less than a member.

GARNER SMITH



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As far as I can tell there are no prohibitions in the Bible stating that a woman is forbidden to vote in a business meeting. Women are commanded not to speak in the assembly (I Cor. 14:34-35), but I have never found a verse that forbids them from the privilege of voting in a business meeting. Acts 1:14-15 declares: **"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty)." I fully believe that the women present at the business meeting to appoint two men to take the place of Judas participated by casting their votes for the appointees (Acts 1:22-26).**

II Corinthians 2:6 states: **"Sufficient to such a man is this punishment, which was inflicted of many."** When the church at Corinth voted to exercise discipline on this man (I Cor. 5:4-5) in all probability women were included in the many who voted for the execution of disciplinary action.

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I can find no Scriptural reason that would prevent anyone who is a member

in good standing of a Baptist church from voting in its business meeting. There is a Divine order of headship in which God has ordained that man is the head of the woman. Because of this, the women are not to speak in the church (I Cor. 14:34-35) but, I do not see that this would prevent them from voting in its business meeting. The business meeting of a Baptist church and each decision that is made in that meeting is important to each member.

I have heard of churches that, for some reason or another, have refused to let a member take part in the services of the church. I do not believe that a Baptist Church can have second class members. Each and every member working together make up the body. **"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many"** (I Cor. 12:12-14). If a woman is qualified to be a member of the church, she is just as much a part of the body as any male member.

In Acts chapter one, we see the apostles gathered together with the church and this included the women (verse 14). They proceeded to fulfill the Scriptures by choosing a replacement for Judas. In verse twenty six, **"...they gave forth their lots. . ."** There is no indication that the women were not a part of this vote.

In I Corinthians 5:1-5 Paul commanded the church to discipline a man that was guilty of fornication. In II Corinthians 2:6 Paul said, **"Sufficient to such a man is this punishment, which was inflicted of many."** The word that is translated "many" is defined by Strong as "greater in quantity." Paul said that the punishment was inflicted by the majority. If we exclude the women from taking part in the vote of the church, it would be very difficult to have a majority vote. In many churches, the women make up the majority.

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If it is wrong for a woman to vote in business meetings conducted by a church we can be assured it would be clearly spelled out in the Word of God. I read where women are forbidden to offer public prayer (I Tim. 2:8). Scholars tell us that the Greek word for "men" is the word (*aner*) that distinguishes men from women and children. I read where women are forbidden to speak in the public assemblies of the church (I Cor. 14:34,35). I Timothy 2:12 says, **"I suffer not a woman to teach."** I believe this means that a woman cannot teach in an assembly made up of men, women, and children combined. T. P. Simmons writes: "There is nothing, absolutely nothing, in the Scripture against women teaching Bible classes composed wholly of women or children, so as they do it in subjection to the church, the pastor, and their own husbands. Those who would forbid women to teach women and children are simply adding to the Word of God (*A Systematic Study of Bible Doctrine* - page 423).

Even though we find that women are forbidden to do the above things, as well as others we could mention, honesty would compel us to say that there is not a single Scripture which mentions women voting or casting lots. If the argument is advanced that women are to be silent in the assembly and this forbids them the right to vote, I would simply point out that a woman can raise a hand or fill out a ballot and never speak. If Baptists truly believe that the majority rules in our churches, then I would find it to be most inconsistent to deny a vote to a great percentage of the membership.

If a pastor can give Scriptural proof that it is wrong for women to have the right to vote, then by all means they should do so, but they should not expect people to follow tradition or custom, or their personal preference in the matter. Some preachers who oppose women voting in a business meeting of the church have been known to employ their vote when it is convenient to pass something that serves their purpose. This would not only be dishonest, it would be hypocrisy.

JIMMIE B. DAVIS



The Design of Our

Continued from page 469
tion" (Heb. 9:28).

Fifth, He shall save His people from the problem of sin when He gives them a glorified body: ". . . we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body. . ." (Phil. 3:20-21).

SIN OUR WORST ENEMY

To judge the worth of the remedy, it is necessary to know the malignity of the disease. If sin is our worst enemy, then He who saves us from it is our best Friend. Let us view the evil of sin from four standpoints. This will help us to appreciate our great God and Savior more.

First, look at sin with regard to God, for against Him it is committed. In Psalm 51:4 David said: "Against thee, thee only, have I sinned, and done this evil in thy sight. . ." Every sin is a strike at a sovereign God. It is enmity against God; it is rebellion against His moral government in the world. God has never purposed a thing which sin has not resisted, nor given a commandment which sin has not trampled under foot. "The foolish shall not stand in thy sight: thou hatest all workers of iniquity" (Ps. 5:5).

Second, behold sin from its names in the Bible. It is a lack of faith; it is transgression of God's holy law; it is foolish thoughts and foolish deeds. It is missing the mark; it is disobedience; it is treason; it is a work of the Devil. Sin is a terrible thing! It is ignorance; it is moral and spiritual madness. Sin is blindness; it is sickness; it is poison; it is slavery. It is an incurable plague of the human heart. Sin is death and Hell. The Judge of all the earth, who perfectly understands sin has given us these dreadful representations of it in holy Scripture. Truly sin is the foundation of all evil.

Third, consider what sin has done to man. It has stripped him of his glory, and it has taken the crown of dominion from his head. It has defaced the moral image of God in his soul. It has banished him from God's presence. Sin has confused his mind, seared his conscience, wrecked his passions, distorted his imaginations, defiled his soul, and murdered his spirit. Once his body was immortal; now it suffers from disease and danger. Man that is born of woman is of few days which are full of trouble. Man comes forth into a world of thorns and thistles to pierce himself "through with many sorrows" (I Tim. 6:10). Every comfort has its cross, and every blessing its burden.

Fourth, study how our Savior had to suffer and die to remove sin from His people. When man broke the law the curse of the law entered. The sinner became liable for punishment because he

had become guilty before God. He had sinned and therefore he must suffer for his sin. The Savior became the Surety and Substitute for His people. He stood in our place and became answerable for our sins. "Christ hath redeemed from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). All the sins of the elect were laid on Christ (Isa. 53:6) by way of expiation. John the Baptist said: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Thank God that Jesus "appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11).

CONCLUSION

1. Jesus Christ is not a failure. He laid down His life in the place of His sheep. When He suffered and died He "justified many" (Isa. 53:11). "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).

2. Jesus Christ did not come to save the Jews from the Roman yoke. He did not suffer and die to save His people from poverty or low self-esteem. He did not save His people from suffering and sorrow in this present evil world. His name was Jesus, and he came to save His people from their sins.

3. If Jesus is a Savior from sin, how awfully deceived are those who hope to be saved in their sins! Some expect to go to Heaven when they die no matter how unholy they live. Yet the Bible says: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). We have no evidence we are His people unless we are saved from the power of reigning sin. A mere profession of being one of His people is not enough to get you to Heaven. Paul said: "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Tit. 1:16).

4. Are you ready to get rid of your pride, pomp, and pleasure? The number of your transgressions do not keep you from coming to Christ. Remember, He is a Savior from sin. Though you are in the bondage of corruption, the Savior can make you free indeed. I do not mean free from all service and obedience, but you can then be free to serve a new Master whose yoke is easy and whose burden is light.

No Strong Leaders for Dangerous Times

By Edgar C. Carlisle

Yukon, Okalahoma

The United States. As I write this, Kenneth Starr has delivered to Congress the results of his four years of investigating President Clinton. The President's influence in Washington D.C. is rapidly eroding. Not only is he a crippled leader at home, but the same is true overseas. The British and European presses have been exposing Clinton for years, while our media has kept the lid down on his sins. Our president does not carry the clout overseas that he needs.

If Clinton is forced out of office, Al Gore is also under fire over the China money. If he is proven guilty of violating the law he too could be pushed out. Mr. Gore is like Clinton, a one world government socialist, with intentions to put America under the U.N. world government. If he is knocked out of office, where do we have a true-blooded, pro-American, morally sound, and wise leader to step into the gap? Newt Gingrich? He too has been caught with his hands in the cookie jar. At a time when the world is now sliding into a dangerous era we appear to have no Ronald Reagan in the wings.

Weak leadership in Washington can and will produce trouble for America in the troublesome days that are ahead. This tells me that we are on the brink of going down and yielding to the soon coming antichrist.

Europe. The Europeans are in an intense squabble over whether they should have only one kind of currency for all of their nations. Even if they push this through, observers are expecting the European Union to eventually split, and fall apart.

This is biblically prophetic. The European Union is the seventh head of Revelation 17:10. It came out of the sixth head, the old Roman Empire. This seventh major world power will not last long; it will crumble (Rev. 17:10). It will have no strong leadership to hold it together. This will enable it to fall apart so that the antichrist/the little horn of Daniel 7:8 can step in and take control. However, as of now there is no powerful leader to guide Europe through the perilous days that lie ahead.

Russia. As I write this, even though Yeltsin is in leadership, he is so weakened in Russia that he can't control the Communists in his national legislature. As I have written to you before, his days are limited.

Meanwhile the Russian stock market is down 95% and their national currency, the ruble, is plunging downward. Prices are skyrocketing. Their leaders are saying that they are on the verge of a national economic collapse, and Yeltsin can't stop the slide.

The West watches Russia with an attitude of extreme caution. And they should.

General Zupanoy, General Lebed, the wild lawyer Zhironovsky, and several other aspiring dictators are chomping at their bits to take control of Russia. One of them will be the Gog of Ezekiel 38:1, 2. And that's when the world will be in serious trouble.

Meanwhile weak Yeltsin is wobbling at the top of an explosive situation. Weak leadership is paving the way in Russia for a Gog to step into power and plunge Russia into the Mideast.

Japan. The situation in Japan is no better. That little wealthy island nation also has no strong leadership. They change leaders like we played musical chairs. They are also plunging down economically and they have no man who can step forward with the financial wisdom to lead them out. This leaves Japan vulnerable to rising Red China.

This situation is extremely important to us because Japan is a major support under our debt laden economy. If they pull their money out of here for their own needs we will see financially tumultuous days ahead. Meanwhile, there is no strong financial wizard to guide the Japanese economic ship over their waterfalls of money troubles.

The Orient. Up and down the Pacific Shelf, from Japan in the north to Australia in the south, there are no powerful leaders, except in two cases. One case is North Korea and the other is Red China. Both have Communist dictators. In all of those nations they are experiencing not only stock market crashes, but in most cases a severe economic depression with no one to lead them out.

South America. The South American countries are experiencing severe stock market slides and souring economics. Again there are no strong leaders to handle their financial crisis.

Africa. Other than causing trouble for some white nations and fighting among themselves, the African countries are not affecting global affairs in a major way. Other than Khaddafi in Lybia, North Africa and Mandella in South Africa, there are no strong leaders of renown.

The Mideast. Here we find a different picture. There are more strong, solid leaders in Mideast than in any other influential area of the world. Most of the Muslim world has solid, firm leaders. Israel has a strong leader in Netanyahu.

The Dangers In Weak Leadership. As the world is moving into serious troublesome events weak leaders will not have the wisdom to wisely lead their nations through major crises. This sets the stage for blunders, confusion, no strong policy and ultimately financial disaster and war. That is exactly where this generation is moving.

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Character and Morality Up for Grabs in D. C.

By G. Russell Evans

Norfolk, Virginia

Every now and then, Larry King, the great pretender of neutrality, slips us an outrageous panel of guests on his TV show to pontificate on the issue of the day.

On July 28th, the topic was the latest muck on President Clinton—the subpoena—but panelists, stacked 5 to 1 pro-Clinton, had no problem with that disgrace, quickly dismissing character and morality as of no real consequence to his job—only the economy, the budget and prosperity mattered. That is, greed is the creed!

THE PANELISTS

Only Mary Bono, R-Calif., stood her ground to defend our national character and honor. She boldly took on the panel liberals and Larry.

Lt. Gov. Kathleen Kennedy Townsend, D-Md., up for reelection, praised Clinton’s glorious deeds and gleided undying support forever.

Former Gov. Ann Richards, D-Tex., famous for her “silver foot in mouth” smear of Pres. Bush, was ecstatic in praise for her hero, Bill Clinton, and sparkling with self-importance.

Then, ex-TV hostess of “Crossfire,” Geraldine Ferraro, D-N.Y., she of the whining voice, praised Bill and Hillary to the skies and beyond, taking over the show at times.

Fourth for Clinton, we’d say, was Gov. Christine Todd Whitman, R-N.Y., reluctant to criticize the Clintons and near-apologetic about her pro-abortion stand and Republicans in general. A sad act!

And fifth, there was Larry himself, always the suave host but never one to suffer criticism of pet guests, unable to hide his pro-Clinton bias.

KNOWN BY OUR COMPANY

It is a truism that we are known by the company we keep. As for character and honesty, belittled by the King panel, let’s look at a few Clinton associates whose record of corruption and abuse has become legend. Doesn’t America deserve better?

* Webster Hubbell—Resigned in disgrace as Deputy Attorney General for stealing from clients in Rose Law Firm and served prison time. Orchestrated firing of all U.S. Attorneys for replacement with Clinton-friendly lawyers. Also jailed for tax evasion and mail fraud.

* Janet Reno—Attorney General, the president’s lawyer, head of the most politicized Justice Dept. in history, stalling and stonewalling in appointing special prosecutors clearly needed for Clinton misdeeds.

* The late Ron Brown—At time of death in a plane crash, Brown, as Commerce Secretary, was under investiga-

tion for an alleged \$700,000 bribe to open up trade with Vietnam, selling seats at \$50,000 on government trade missions, lying to Congress and other shady doings.

* Mike Espy—Agriculture Secretary, resigned when investigated for free trips and gifts from companies regulated by his department. One was Tyson’s Foods, great pal and contributor to the Clintons.

* Henry Cisneros—Secretary of Housing and Urban Development, resigned when under FBI investigation for misstatements about womanizing.

* Joycelyn Elders—Surgeon General, famous for irrational and unpopular policies: condom distribution, teaching masturbation, the contraceptive Norplant for prostitutes, telling pro-lifers “Get over your love affair with the fetus.” Resigned and returned to Arkansas.

* Bernard Nussbaum—Slick Clinton lawyer, forced to resign for apparent lying about ransacking Vince Foster’s office after the latter’s death, a clear case of obstructing justice.

* Maggie Williams—Hillary’s chief of staff, illegally took Whitewater files from Foster’s office to hide them in the Clinton living quarters. Under investigation for possible lying about this.

There are many other characters: David Watkins for aiding Hillary in Travel Office firings; Ira Magaziner for hiding illegalities in Hillary’s health care hearings; Craig Livingstone supervised illegal acquisition of 900 FBI files; Lloyd Bentsen resigned to avoid investigation about illegal briefings of Clintons by Treasury officials; Hazel O’Leary investigated for ultra-extravagant air trips and general squandering taxpayers money as Secretary of Energy, a real prima donna. Some of the others: James McDougal, Susan McDougal, David Hale, Jim Guy Tucker, John Huang, Vincent Foster, Harry Thomason, Henry Foster, Donna Shalala, Lani Guinier, William Kennedy and Susan Thomas—all of whom have unsavory niches in the Clinton hierarchy!

In the face of all this, President Clinton told the world on CNN News on Aug. 25, 1996: “No one ever, even my roughest enemy, my strongest opponents, never suggested that there was a hint of scandal in my Administration.”

(Capt. Evans is author of *Death Knell of the Panama Canal?* available for a \$7.00 donation to the National Security Center, 3554 Chain Bridge Road, #301, Fairfax, VA 22030.)



F u n n y b o n e

"... A time to laugh..." (Eccl. 3:4).

The material to follow was given to me by a Kentuckian some days ago. It will not offend Kentuckians because they, like Mississippians, enjoy good humor.

KENTUCKY MOM TO KENTUCKY SON

Dear Son:

I’m writing this slow cause I know you can’t read fast. We don’t live where we did when you left. Your Dad read in the paper where most accidents happen within twenty miles of home so we moved. I won’t be able to send you the address as the last Kentucky family that lived here took the numbers with them for their next house, so they wouldn’t have to change their address. This place has a washing machine. The first day I put four shirts in it, pulled the chain and haven’t seen ‘em since. It only rained twice this week, three days the first time and four days the second time. The coat you wanted me to send you, your Aunt Sue said it would be a little too heavy to send in the mail with them heavy buttons, so we cut them off and put them in

the pockets. We got a bill from the funeral home, said if we didn’t make the last payment on Grandma’s funeral, up she comes. About your father, he has a lovely new job. He has over 500 men under him. He’s cutting grass at the cemetery. About your sister, she had a baby this morning. I haven’t found out whether it is a boy or a girl, so I don’t know if you are an Aunt or an Uncle. Your Uncle John fell in the whiskey vat. Some men tried to pull him out, but he fought them off playfully so he drowned. We cremated him, he burned for three days. Three of your friends went off the bridge in a pickup. One was driving, the other two were in the back. The driver got out. He rolled the window down and swam to safety. The other two drowned. They couldn’t get the tailgate down. Not much more news this time, nothin’ much happened. Write more often.

Love,
Mom

P.S. Was going to send some money, but the envelope was sealed.

THE BIBLE AND THE NEWSPAPER

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.

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PRESIDENT CLINTON ASKS FORGIVENESS FROM HOME CHURCH IN LITTLE ROCK

LITTLE ROCK, Ark. (EP)—President Clinton, caught in a sex scandal that threatens his presidency, has written to his home church, asking for forgiveness.

Rex Horne, pastor of Immanuel Baptist Church in Little Rock, read Clinton’s two-page letter aloud during the Oct. 18 service.

In the letter, Clinton “expressed repentance for his actions, sadness for the consequence of his sin on his family, friends and church family, and asked forgiveness from Immanuel.” Horne said. Horne did not release the text of the letter, but he told *Arkansas Baptist* magazine that the letter “was the right thing for the President to do.”

Some Baptists have pressured the church to criticize or discipline Clinton, but Horne has stood by the President. He said most members of the church were open to Clinton’s request for forgiveness.

“He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Prov. 28:13).

GLEANINGS HERE AND THERE

LITTLE ROCK, Ark. (EP)—Arkansas Baptists say that outsiders should stop calling on President Clinton’s church to discipline him. “In response to the calls of Southern Baptists upon Immanuel Baptist Church of Little Rock to ‘discipline’ one of her own, we support our sister congregation and her pastor, Rex Horne, in allowing them to conduct their ministry as they see fit under the direction of God’s Holy Spirit,” says a resolution issued Sept. 15 by an Arkansas Baptist association. The resolution was issued after R. Albert Mohler, Jr., president of Southern Baptist Theological Seminary, called for Clinton’s home church to take action regarding Clinton’s marital infidelity.

NAIROBI, Kenya (EP)—Members of a group called “End the Bible Era” in Kenya are soliciting Bibles from unsuspecting Christian organizations, then burning the Bibles, according to a report from Africa News Service. Christian leaders in Nairobi report that more than one million Bibles have been destroyed since March. Some re-

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Bible & the Newspaper

Continued from page 473

ports have said the Bibles are sprinkled with human blood before being burned in a satanic ritual.

SAN FRANCISCO, Calif. (EP)—Church members who say their pastor convinced them to mortgage their homes for church improvements—then stole the money—have filed a lawsuit. Thomas McCall reportedly used the funds, more than \$850,000, to buy real estate in San Francisco and southern California. The members of Concord Missionary Baptist Church are suing for breach of contract and fraud. McCall also faces four counts of grand theft for allegedly taking \$2.5 million in church funds, and an arson charge for allegedly setting his apartment on fire in an effort to destroy financial records.

CHAMBERSBURG, Pa. (EP)—A Pennsylvania teacher attempted to remove the words “under God” from the Pledge of Allegiance, which is recited each day at the school. The teacher at Faust Junior High School in Chambersburg told students that because the school was a public facility it was inappropriate to use the name of God. The Rutherford Institute contacted the school’s principal, who quickly overruled the attempted censorship of the pledge. “Students and teachers have the right to recite the pledge in its entirety,” said Ron Rissler of the Rutherford Institute.

RAHWAY, N.J. (EP)—American Atheists, founded by Madalyn Murray O’Hair, is moving its headquarters from Austin, Texas, to the New Jersey home of organization president Ellen Johnson. The group will sell its Texas property at a \$1 million loss. O’Hair is best known for a lawsuit which removed government-sponsored prayer from public schools in 1963. She has been missing since 1995, along with two family members and funds belonging to atheist organizations she founded.

NEW HOPE, Minn. (EP)—Nearly seven years after it began, Crystal Evangelical Free Church’s battle to protect church offering plates from government agents is at an end. On Oct. 5, the U.S. Supreme Court rejected an appeal designed to force the church to return \$13,450 in donations by a couple who later declared bankruptcy. The Court let stand a lower court ruling which held that forcing the church to return the tithes and offerings would violate the religious freedom rights of the church and the donors.

JOHANNESBURG, S. Africa (EP)—South Africa’s highest court has struck down that nation’s laws against sodomy. The court ruled that men convicted of homosexual relations since 1994 can have their criminal records cleared and seek monetary damages. Homosexual advocates in South Africa expressed hope that the court ruling could open the door for gay marriage and adoption.

NEW YORK, N.Y. (EP)—The Hare Krishna cult has admitted that emotional, physical and sexual abuse was once com-

mon in its boarding schools for children, the *New York Times* reported Oct. 9. The parents of the children were unaware of the abuse, which was often perpetrated while they were away raising funds for the cult, according to the report. A group of 10 former pupils first confronted the cult’s leadership about the abuse in 1996.

WEST PALM BEACH, Fla. (EP)—A former pastor who claimed he was “testing” a girl’s virginity has been convicted of sexual molestation. Joseph Millien, 51, was found guilty of felony sexual activity with the 17-year-old girl, who was a member of the Full Gospel Assembly Church. He could face up to 12 years in prison.

LAS VEGAS, Nev. (EP)—World boxing heavyweight champion Evander Holyfield, who has been very outspoken about his Christian faith, revealed in mid-September that he has fathered two children out of wedlock in the previous year. His wife, Janice, also gave birth to a son in mid-September—their first child together. Holyfield has six other children, three by his first wife and three by other women.

MACON, Ga. (EP)—Felton York was indicted in early October for allegedly setting his own church on fire. A Jan. 8 fire caused \$100,000 in damages to Hartford Baptist Church. The fire was ruled arson, but investigators have declined to discuss specifics of the case or to say why York is suspected of setting the fire.

WASHINGTON, D.C. (EP)—AIDS is no longer among the top 10 causes of death in the U.S., according to the National Center for Health Statistics. AIDS dropped from eighth place to 14th place on the list from 1996 to 1997. Heart disease and cancer remain the number one and two killers respectively. AIDS is now responsible for fewer deaths than accidents, diabetes, suicide, Alzheimer’s disease and murder. The drop was attributed to the success of new powerful drugs. The same statistics showed the number of new AIDS cases holding steady at about 40,000 per year.

OTTAWA, Canada (EP)—Canadians who are regular churchgoers are happier and have better marriages, according to a new government report. The survey of 10,000 Canadians found that people who are regular church attendees are 1.5 times more likely to have happy marriages, and report less stress.

On the advice of doctors, a nurse at St. Luke’s Hospital in New York City had her supposedly fatally deformed fetus aborted, only to discover afterward that the unborn child was apparently perfectly healthy. The abortion occurred two years ago, but the story was just revealed last week. Janet Sheikhan claims that she was told, on the basis of amniocentesis, that her second child was a girl who would die soon after birth, but that a pathology examination of the aborted fetus found a healthy unborn boy. Sheikhan, now 42, believes that her fetus’s amniotic fluid sample was mixed up with another’s or that the wrong laboratory report was sent to her doctor. She is now su-

ing the lab and the hospital, which is denying any negligence (*Human Events*, 10-9-98).

When school kids in Oak Park, Illinois pledge allegiance to the flag these days, the wording deviates from tradition, says *Education Reporter*. According to one teacher, the children pledge allegiance to the flag, because it’s required, “but they pledge allegiance to the planet as well.” This updated, 1990 pledge used in Oak Hill classrooms goes as follows: “I pledge allegiance to the Earth, this unique bluewater planet, graced by life, our only home. I promise to respect all living things, and to protect to the best of my abilities, all parts of our planet’s environment, and to promote peace among the human family, with liberty and justice for all.” That was too much for *Chicago Tribune* scribe John Kass, who responded to the politically correct pledge by saying: “It’s possible that kids will confuse the two pledges, but isn’t that the idea? Besides, we won’t need sovereign nations in the new global village. We’ll all ride bikes.” Except the Chinese. They’ll drive tanks (*Campus Report*, 11-98).

At Sarah Lawrence College in Canton, N.Y., one student called another a “faggot” and a third student laughed. The insulter and the laugher were charged with “harassment” and—without any process—summarily convicted. They were sentenced to one year probation and twenty hours of community service and forced to watch *Homophobia*, read *Homophobia on Campus*, and write a paper on “homophobia.” One dean said, “laughter is part of demeaning” the student (*Campus Report*, 11-98).

Nebraska’s Supreme Court overturned the sentence of Aaron T. Pattno, who had pleaded guilty to sexually assaulting a 13-year-old boy whom he met on the Internet. The justices agreed that the sentence was within statutory guidelines, but held that Sarpy County Judge George A. Thompson erred when he read a Bible passage before sentencing Pattno to up to five years in prison. The court declared that some other judge should resentence the molester. The scriptural passage cited by Judge Thompson was from Romans 1:26-27: “For this reason, God gave them up to dishonorable passions. Their women exchanged natural relations for unnatural, and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men” (*The New American*, 9-28-98).

Contrary to the impression generated by jaundiced anti-gun journalists, the number of firearms-related deaths in our school’s during 1997-98 was substantially less than during 1992-93 and 1993-94. On July 29th the Justice Policy Institute, a research arm of the New York-based Center on Juvenile and Criminal Justice, released a report which noted that while there were a total of 40 such deaths (including suicides) during the most recent school year, the comparable figures for 1992-93 and 1993-94 were 55 and 51, respectively. While the totals for all gun-related deaths in the U.S. have been declining in recent years (from 38,166 in 1994, to

35,957 in 1995, to 34,234 in 1996), the body count in vehicle-related deaths has remained virtually static at markedly higher levels (42,700 in 1994, 43,900 in 1995, 42,065 in 1996, and 42,000 in 1997). This despite the greater number of firearms (estimated upwards of 220 million) than registered vehicles (which surpassed 200 million for the first time this year) (*ibid.*).

Charisma, the nation’s leading charismatic publication, says “Jerry Falwell Now Open to Charismatics.” The article, written by Stephen Strange of *Charisma*, said he went to Falwell’s Liberty University to “try to build some bridges between Charismatics and non-Charismatics.” He tells what he found that made his job easy—things like *Integrity Music*, a kind of way-out Charismatic music. They were there to record a live “praise and worship” album at Liberty. Falwell said they were working with *Integrity* to establish an institute that will train “a new generation of worship leaders at Lynchburg.” Strange reported Falwell told him, “Years ago I would not have allowed this type of music in the school.” So sad. Believers, beware (*Gist*, Sept., 1998).

A South African government-proposed code of conduct for its 350,000 witch doctors would classify traditional healers into four categories: herbalists, diviners, birth attendants and surgeons (9-3 *Alabama Baptist*). Up to 80 percent of South Africans are estimated to at some point consult a witch doctor. New Age shamanism is on the rise in the U.S. (*Calvary Contender*, 10-1-98).

For postmodernists, truth is merely a “construction” by the culture of individual. Truth is relative. What is true for me may not be true for you (9-12 *World*). Postmodernism represents a growing rejection of rational empiricism, science, and Christian absolutes, or any objective truth. Relativism and one’s experience or feelings is the basis of personal truth in postmodernism (9-98 *Watchman Expositor*). According to surveys, 86% of Americans claim to be “Christian,” yet 72% reject the notion of absolute truth, 61% reject a literal Satan or Hell, and 40% believe in a New Age (pantheistic) view of God (*ibid.*).

RALEIGH, N.C. (RNS) - After months of often agonizing debate, Raleigh’s oldest Baptist Church voted Sept. 23 to end its 153-year relationship with the Southern Baptist Convention. The 264-23 vote at First Baptist Church came just three months after the SBC amended its doctrinal statement to say women must “submit. . .graciously” to their husbands. But First Baptist members said the vote was as much a rejection of what they called “authoritarian trends” in the SBC as of the statement on women alone (*Western Recorder*, 10-6-98).

CHARLOTTE (AP) - A fire hose will substitute for a baptismal font when some 2,000 people are baptized at a religious gathering Sunday. The baptism will take place in the parking lot of the United House of Prayer for All People. The hose from a firetruck will be hooked to a hydrant and set on fine mist so no one gets hurt. Church

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Bible & the Newspaper

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elders will do the spraying, with the help of fire-fighters. . . . "It's not the water," said C. B. Gibson the denomination's state chairman and pastor of the mother house. "It's the belief you have in it" (*News and Record*, 10-7-98).

Editor's comment: What a mockery of the Bible doctrine of water baptism. They have the mode wrong and their faith is in the water, not God.

CAPE GIRARDEAU, Mo. (BP) - Messengers to the annual meeting of Cape Girardeau (Mo.) Baptist Association voted Sept. 29 to withdraw fellowship from First Baptist Church of Cape Girardeau over the ordination of six women as deacons. Moderator Glen Golden, pastor of First Baptist Church of Delta, Mo., said messengers voted 98-41 to remove First Baptist Church of Cape Girardeau from the association, during a meeting at Red Star Baptist Church in Cape Girardeau (*Western Recorder*, 10-20-98).

Is worship "unsportsmanlike conduct"? University of South Carolina football coach Brad Scott is asking officials to clarify the rules after one of his players was penalized for an act the player said was to "glorify God." On Oct. 3, Carolina receiver Zola Davis scored a touchdown and, as is his habit, knelt in the end zone and pointed his index finger skyward. "I'm glorifying God," Davis said. "He knows what's in my heart." Showy celebrations were outlawed in college football three years ago, but after complaints, exceptions were made for acts of worship (*ibid.*).

More than 25 percent of the world's Christians are Pentecostal or charismatic, a Pentecostal historian said at the recent 18th Pentecostal World Conference. Vinson Synan told the gathering in Seoul, South Korea, that close to 2 billion people have accepted the Christian faith worldwide. He estimated that of that number 540 million are charismatic or Pentecostal (*ibid.*).

"The 105th Congress adjourned yesterday on a sour note, with votes on a 4,000-page appropriations bill that hadn't been read in its entirety by a single member of either house, and which busted the budget caps agreed to just a year ago to spend a third of this year's hard-won surplus," said American Conservative Union (ACU) Chairman David Keene last week as he released the group's 1998 congressional vote ratings. "Ideologically speaking," Keene said, "we didn't see much change this year from last—in fact, no change at all for Senate Republicans in their average score, and only a one-point shift to the right for the average House Republican." Nonetheless, he said, "the 105th Congress ends up considerably less conservative than the 104th Congress, which saw significantly higher average scores in both House and Senate, across the board." Average scores for this year: House Republicans, 85; House Democrats, 14; Senate Republicans, 78; Senate Democrats, 7 (*Human Events*, 10-30-98).

On October 14, the United Nations voted overwhelmingly—157 to 2—to condemn the U.S. embargo against Communist Cuba. Only America's longtime ally in the General Assembly, Israel, joined the United States in opposing the nonbinding vote. After the Helms-Burton law was enacted in 1966, international opposition to our embargo has been growing. Helms-Burton allows American citizens whose property was stolen by dictator Fidel Castro during the Communist revolution in Cuba to sue foreign companies—whether European, Canadian or otherwise—who use that property (*ibid.*).

Last year's tax cut gave back to taxpayers only one dollar for every five that were raised by Presidents Bush and Clinton. This year Senate Republicans have proposed a \$6 billion reduction in taxes out of \$100 billion expected growth in tax collections and out of total federal tax receipts of almost \$1.8 trillion (*Straight Talk*, 10-29-98).

The federal Department of Education will soon mark its 20th anniversary. In recent *Christian Science Montiro* op-ed, Max Schulz, an adjunct scholar with the Virginia-based Frontiers of Freedom Institute, evaluated the Education Department's record to date. "Since the department was created in 1979," Schultz asserted, "there has been no improvement in test scores, no improvement in literacy rates, and little sign that the billions of dollars poured into education by Washington have helped anyone. Public schools, especially in inner cities, often are violent 'Work-Free Drug Zones,' breeding grounds for crime but not for learning. The Education Department, he continues, "will cost taxpayers \$33.5 billion in fiscal year 1998," a 12 percent increase over 1997, and "will spend more than double what it spent when it was created, when its sponsors were promising the federal government's role in education would not increase. Schulz reminds us that the legislation that spawned the Department of Education squeaked through the House by a razor-thin 210-206 margin. A shift of two votes would have resulted in a tie and the measure would have failed. "Surprisingly, two very junior Republican House members. . . voted that day in favor of creating (the Department). They were Newt Gingrich of Georgia and Trent Lott of Mississippi, now House speaker and Senate majority leader respectively" (*The New American* 11-9-98).

Democrats feign concern for Americans' privacy, but Bill Clinton-backed proposals advanced since the President took office are eroding our privacy at an unprecedented pace. Phyllis Schalafly outlined some of the government's efforts to gather private information in her e-mail "*Phyllis Schalafly Report*": For example, the federal government plans to assign every American a health ID number to keep all medical records on file. That plan has generated some controversy, so the Centers for Disease Control is planning to create a separate database of all children's medical records. A 1996 law will require the use of Social Security numbers on all driver's licenses after the turn of the millennium—thus completing

America's journey to a national ID number system. And the 1996 welfare reform bill requires employers to send Washington information on every new hire, thus eventually building a national database on every worker (*Human Events*, 10-16-98).

COLUMBUS, Indiana—Driver Rennie Haeseley was suspended for three days for playing religious music on her school bus. Haeseley said she played what the children asked for, but Michael Cooper, superintendent of the Bartholomew Consolidated School Corp., said Christian music was not appropriate on a public school bus. "We're not against Christian behavior," Cooper said. "She failed to follow very explicit instructions about the performance of her duties." Haeseley had been warned earlier after distributing Christian bracelets and giving pictures of Jesus to children who asked. "I don't talk about religion on the bus unless they bring it up," Haeseley said (*Northeast Mississippi Daily Journal*, 10-24-98).

\$88 million worth of lottery tickets are sold in America every day, which means that lottery sales total \$32 billion annually. An estimated 55 million Americans buy tickets at least once a month. What a shame! (*Straight Talk*, 10-22-98).

Jerry Falwell in his 3/95 *Nat'l Liberty Journal* praised Promise Keepers and promoted an upcoming PK gathering at his Liberty University's Vines Center. Falwell's 11/98 *NLJ* now has an article reporting PK's financial woes, and its redesigned new millennium approach of utilizing local churches similar to Billy Graham's method. The article stated that PK is "back on solid footing" and ready "to minister to men in pursuit of godly living. . ." No warning was given concerning PK's ecumenicalism, charismaticism, psychobabble, worldly rock music, etc (*Calvary Contender*, 11-15-98).

The World Council of Churches' Eighth Assembly is set for Zimbabwe, Dec. 3-14, celebrating its 50th anniversary. The WCC recently declared itself a failure—in its stated aim of achieving Christian unity. But the financial crises it faced three years ago has reportedly been allayed. Another possible crisis is looming with the Russian Orthodox Church, the WCC's largest body, threatening to withdraw, depending on the WCC's "total reconstruction." Former WCC general secretary Philip Potter is one of the main speakers. He is a liberal Methodist who in 1977 praised the communist victory in Vietnam. The WCC for about two decades financially aided Marxist terrorists groups (11-1-98 CC) (*ibid.*).

Non-Orthodox Christians have less freedom in Russia now than they did a year ago when a law restricting religious freedom was signed by Yeltsin (10-26 *C. Today*). This law initiated a season of religious harassment and discrimination and has visited official favors on Russia's dominant Orthodox church. Longtime KGB leader Yevgeny Primakov's (new Prime Minister) filling his government with communists may have an even further chilling effect on religious activity (*ibid.*).

A new book *Disney: The Mouse Betrayed* details the swift rise of prominence of the company's homosexual workers (11-98 *NLJ*). Its co-chair says that there are "hordes of gay and lesbian people at Disney." Disney Chairman Michael Eisner has estimated that 40% of his employees are homosexual. So the annual Gay Day at the Magic Kingdom is no surprise (*ibid.*).



(The views expressed in this column are strictly those of the editor of this paper. They do not necessarily represent the views of supporters or readers.)

MORALS DO NOT MATTER?

By Milburn Cockrell

Our leftist, pro-Communist press and our leftist, lying politicians are trying to convince us that morals do not matter any more since everybody is doing it. This is a sneaky way of saying that Bible morality is obsolete and that God does not exist. Socialists and Communists have for years been telling us that lying and any crime is good if it advances their cause. The bad news is that most Americans are fool enough to believe this.

Consider some things immorality does in the business world as recently pointed out by Paul Harvey on May 21, 1998, in Memphis, Tennessee:

"A retired general in Florida has been accused of selling the Pentagon defective ammunition.

"An Illinois firm has been selling the U.S. Air Force faulty parachute cords.

"A Virginia company has made fire safety sprinklers that are so unreliable that the Consumer Product Safety Commission has been forced to order a recall.

"A famous name-brand engine treatment has been falsely advertised as reducing engine wear by 75 percent.

"Nebraska meat merchants have violated sanitation rules repeatedly and are still in business.

"A New Jersey Manufacturer has been claiming that his fluorescent lamps can cure the blues, reduce cavities, and enhance sex life."

Consider also the words Representative J. C. Watts, Jr. (R-OK) in an address at Hillsdale College, Michigan, May 1998 Commencement:

"Just look at the moral weakness we tolerate. We allow a basketball player with an \$8 million contract to choke his coach, issue a death threat, leave the room, and come back 20 minutes later as if nothing had happened. Worse yet,

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Why Republicans Lost the Election

By G. Russell Evans

Norfolk, Virginia

So, the Republicans lost the election! And decisively. But, it's easy to see why. They just didn't have the gumption to get up front and tell it like it is.

That was apparent from the day they won control of the Congress back in 1994. They began by preaching bipartisanship and goody-goody politics—but settled for surrender and weak knees, always afraid to offend voters who, in truth, would have heralded forthright honesty, courage and character.

PLEDGES OF COOPERATION

It all started on that infamous Sunday in the Spring of 1995 in Concord, New Hampshire with the limp hand-shake by Newt Gingrich, R-Ga., Speaker of the House, and President Clinton, pledging cooperation and undying bipartisanship, continued through the 1996 presidential campaign when Bob Dole said, in effect, he had "too much respect for the presidency" to attack Clinton on morality or character, and sort of climaxed when Henry Hyde, R-Ill., said his House Judiciary Committee had set New Year's Day as the goal to complete any impeachment inquiry.

The Republicans had the numbers in the Senate and the House—and they had the issues: Perjury, witness tampering, obstruction of justice, even possible bribery and treason for selling missile technology to Communist China—the works!

SO, WHAT HAPPENED?

They pussy-footed around mesmerized by polls and intimidated by critics like Barney Frank, Charlie Rangel and John Conyers and other Democrats willing to flay them with bombast and half-truths—and nearly always a media to defend Clinton-Gore. Many Republicans seemed timid, uncertain and, at times, apologetic. There were some exceptions. Early on, Dick Armey, R-Tex., said of Clinton, "This man has no shame." And Rep. Bob Barr, R-Ga., was first in line with a proposed bill of impeachment.

Senator Jesse Helms, R-N.C., was in the front lines with his Foreign Relations Committee investigation into the Communist Chinese incursion at the Panama Canal—while Majority Leader Trent Lott, R-Miss., was still in the shower.

As for me, as an independent writer, my aim is to call the shots as I see them, whether Republican or Democratic or independent. And now, Republicans seem to be trying to please all the people. It doesn't work! They lost the 1998 elections because of failure to address the issues boldly and honestly.

AN EXAMPLE OF FAILURE

A good example of Republican leadership failure is the silence about the Red

Chinese incursions at the Panama Canal where ally Hutchison Port Holdings has become "gatekeeper" at each end: Balboa on the Pacific side and Cristobal on the Atlantic—and in position, when the Canal is surrendered on Dec. 31, 1999, to take over operation of the Canal under the secretive Panama Law No. 5, which, in several instances, infringes on U.S. rights under the Panama Neutrality Treaty (Articles V and VI).

Republican leaders have been alerted by Richard Delgaudio of the National Security Center (NSC) and by Howard Phillips of The Conservative Caucus, but results have been silence, despite strong evidence that a Clinton-Gore *quid pro quo* may be involved: \$2 million from Red China for their 1996 reelection campaign.

Moreover, Admiral Tom Moorer, former Chairman of the Joint Chiefs of Staff, warned the Senate Foreign Relations Committee on June 16 that "the process in Panama must stop or Congress must accept responsibility if war comes to this hemisphere." He added that the current Communist Chinese threat is far greater than just losing the Canal through unconstitutional Panama Treaties.

Also last June, military leaders in Panama advised Delgaudio that failure to negotiate U.S. base rights could cause the deaths of many soldiers if another "Operation Just Cause" is needed to keep the Canal open. We ask: Who is preserving America's interests at the Isthmus of Panama?

SEARCHING THEIR SOULS

Republicans are said to be searching their souls to explain losses when they had so many advantages. Try these suggestions: Act like an opposition party instead of kowtowing to bombast and surrender. Stand back and assess the warnings about the Panama Canal that were ignored. This was the last election before the Canal turnover date, Dec. 31, 1999, and Republicans blew it with deafening silence.

Republicans cannot call themselves conservatives when they permit President Bill Clinton to turn over potential control of the world's most strategic waterway without a whimper to the nation who calls the United States "China's main enemy."

(Captain Evans is author of *Death Kneel of the Panama Canal?* available for a \$7 donation to National Security Center, 3554 Chain Bridge Road, #301, Fairfax, VA 22030.)

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Cockrell's Corner

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we portray him as a victim! He can't possibly be held responsible for his destructive impulses, so our reasoning goes. We pass an Endangered Species Act that protects 13 different species, born or unborn, but cannot protect human beings from abortion or euthanasia. Those who protest the killings are treated as dangerous fanatics. We encourage husbands and wives to break their marriage vows without the slightest word of reproach, since divorce has become not only respectable but fashionable. And we permit the nation's chief executive to prey on young women while we vilify his accusers."

The Josephson Institute released a survey in conjunction with National Character Counts Week. It revealed that nearly half of all high school students are thieves, that the proportion of teens who admitted cheating on an exam in the past year jumped 70 percent, that almost all teens lie to their parents, and that more than one-third of high schoolers say they would lie to get a good job.

Yes, dear friend, morals do matter. God and the Bible do matter. Without Bible morality the social world, the educational world, the business world, the political world, the judicial world, and the religious world will totter and fall. Nations die morally and spiritually before they die from the pages of history. Ungodly nations must be punished by God while they exist, for they cannot be punished when they cease to exist.

"Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

IS PERJURY A CRIME?

It appears that the strict party line of the Democrat Party in the case of President Bill Clinton is that you can lie under oath as long as you are a Democrat (but it was wrong for Richard Nixon to lie). Many Republicans, scared of the polls, are ready to concede that lying under oath is okay. If circumstances exempt a President from his moral and legal obligation to abide by an oath to God he swore before a federal grand jury, then this rule should apply equally to every other citizen. In other words, we should be consistent and tell people in our court rooms it is okay to lie under oath. Furthermore, we should release all people in jail who are there for lying under oath. This would destroy our entire judicial system as anyone knows.

Perhaps soon our leaders will have to vote on whether to impeach our President for lying under oath. There is no way our scared politicians can get a two-

thirds vote to remove the president from office. They are convinced that the American people are as corrupt as they are. I have no doubt that Clinton will be exonerated and come out smelling like a rose.

If the American people have any morals left, they will realize that every single member of Congress who votes to sustain a criminal in the presidency has violated his or her own oath to uphold the Constitution, and should be removed from office by the ballot box.



George Washington

In his Farewell Address George Washington cited lying under oath as the single greatest threat to a free republic: "Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice."



Thomas Jefferson

Thomas Jefferson on August 19, 1785 wrote a letter to Peter Carr and said: "He who permits himself to tell a lie once, finds it much easier to do it a second time, till at length it become a habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions."



Are Bribery and Treason Involved Too?

By G. Russell Evans

Norfolk, Virginia

A very important item is being ignored in the impeachment inquiry: possible bribery and treason for President Clinton's OK for American firms to sell ballistic missile technology to Communist China, the nation that calls the United States "China's main enemy" and whose leaders live by *The Communist Manifesto* which, in Sec. IV, calls for the "forcible overthrow of existing conditions."

'NONE DARE CALL IT TREASON'

Clinton defenders call the shame in the Oval Office a sex matter only and unworthy of impeachment. Others call it perjury, witness tampering, obstruction of justice and abuse of power—impeachable offenses backed by credible evidence. But, at this time, "none dare call it treason," to borrow a familiar title. Even so, Independent Counsel Ken Starr promises more revelations. White House shivers.

Art. II, Sec. 4 of our Constitution calls for removal from office of the President for "Treason, Bribery, or other high Crimes and Misdemeanors." The big argument centers on what are "high Crimes and Misdemeanors."

Strangely, there has been mostly silence on what appears to be a clear-cut case of "adhering to (our) Enemies, giving them Aid and Comfort," as defined in Art. III, Sec. 3. Clearly, our Washington leaders and media shy away from the awful aspects of bribery and treason. Are they being honest?

THE FACTS IN THE CASE

In early 1998, President Clinton, against the opposition of his Departments of Defense and Justice, granted a special waiver to Loral Space and Communications and to Hughes Electronics to sell ballistic missile-guidance technology to Communist China whose missiles had been blowing up on the launch pads. Mr. Clinton wanted to help, for, after all, Red China had helped him and Al Gore get reelected. It was payback time for campaign donations by all concerned—a *quid pro quo*!

Loral Chairman Bernard L. Schwartz contributed \$600,000 to the Clinton-Gore 1996 reelection campaign. Hughes Chairman C. Michael Armstrong and his firm donated millions more.

Was this the mother of all *quid pro quos*? One to Loral-Hughes for campaign money and another to Red China for an alleged \$2 million more to the Clinton-Gore coffers—all so China could perfect its ICBM accuracy to "blow up Los Angeles," as threatened?

49 STATES NOW UNDER THE GUN

This Clinton waiver also removed export technology limits on the size and range of nuclear warheads and would allow America's sworn enemy, Red China, to fine-tune its 7,000 mile-range SS-27 missiles—now capable of hitting 49 states, all but Florida.

Adding insult to treachery, Clinton's Undersecretary of State John Holum denied the U.S.-China missile technology deal. *The Washington Times* of March 24th exposed the deception—once again proving that character counts and that the Clinton character apparently places self above country.

Question for Clinton boosters and columnists: Would sale of our national security be acceptable for reelection of Clinton-Gore—or would it be aid and comfort to our enemy? Air Force General Eugene Habiger of the Strategic Air Command answers that question, as he puts honor and truth ahead of "political correctness," warning, "China now has an intercontinental nuclear capability." And the general now is a prime candidate for early retirement! Don't cross the boss!

PATTERN OF CONDUCT

The pattern of conduct of the Clinton-Gore team is frightening, including acceptance of Red China ally, Hutchison Port Holdings, as "gatekeeper" of the Panama Canal in a shocking 50-year lease under Panama Law No. 5 that also permits the Hutchison to occupy U.S. defense sites after Dec. 31, 1999 and to have "priority operations," blatant violations of Articles V and VI respectively of the 1977 Panama Canal Neutrality Treaty.

Right before our eyes last year, we saw vigorous Clinton supporters on the Senate Governmental Affairs Committee obfuscate and stonewall Chairman Fred Thompson at every turn in protecting their man. National security and national honor be damned. At the head of the class was Senator John Glenn, apparently now rewarded with another space flight. So what else is new in wonderland?

It must be haunting to the Barney Franks, John Conyers and Charlie Rangel—radical Clinton-defenders to the death—to realize that Ken Starr may now submit a supplemental report to the Congress with substantial and credible evidence of bribery, treason, stealing 60 million taxpayer dollars in a phony Arkansas land deal, illegal use of FBI files, illegal firing of the White house Travel Office and sexual harassment of Kathleen Willey and others.

The prophesy of Hosea (8th Century B.C.) may yet overtake Messrs. Clinton

and Gore: "For they have sown the wind, and they shall reap the whirlwind" (Hos. 8:7).

(Captain Evans is author of *Death Knell of the Panama Canal?*, available for a \$7.00 donation to the National Security Center, 3554 Chain Bridge Road, Suite 301, Fairfax, VA 22030.)



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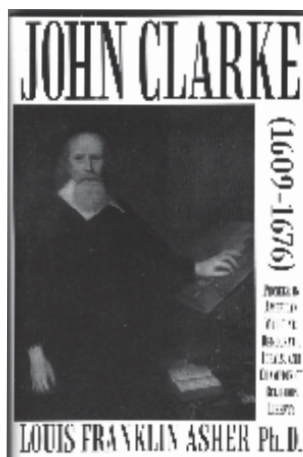
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1997 - 1998

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9-30-98 to 10-31-98

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RECEIPTS:	
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Big Creek B. C., Wayne WV	300.00
Central Avenue B. C., Tampa, FL	25.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Fulton MS	50.00
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Sovereign Grace B. C., Seguin, TX	50.00
Anonymous	394.90
Subscriptions	144.00
Dividing Checks	\$180.00
Sub Total	\$3,531.79
TOTAL	\$3,099.17

EXPENDITURES:	
Wages	1,875.00
Postage	599.55
Printing	537.14
FICA taxes	143.42
Dividing checks	155.00
Supplies	69.95
Total Expenditure	3,380.06
.....	-280.89
Bank charge	-10.83
ENDING DEFICIT	\$-291.72



World Scene

Filegate: A Real Threat to Our Freedoms

By G. Russell Evans

Norfolk, Virginia

We now have in our midst a Clinton-Gore threat far more serious than perjury and obstruction of justice in Monicagate. It is Filegate—the illegal use of over 900 confidential FBI files and a White House computer data base on over 400,000 Americans—all in blatant violation of the Privacy Act.

This is “Big Brother” in action: peeking into sensitive personal matters of political affiliations and donations, ethnic and religious loyalties. It is George Orwell’s famous book “1984” come to life about a society whose leaders control people by spying on them.

Unfortunately, Congress and Special Prosecutor Ken Starr are ignoring this scandal. We have to thank Larry Klayman of the Judicial Watch for his class-action lawsuit against First Lady Hillary Rodham Clinton, former White House Counsel Bernard Nussbaum and Clinton aides Craig Livingston and Anthony Marceca to document these serious crimes. His depositions of aides George Stephanopoulos, Paul Begala and James Carville produced insults that are scandals within themselves.

STEPHANOPOULOS UNDER PRESURE

The young ladies who go ga-ga over the suave and dapper George would be shocked to see the real George when he’s off camera and under pressure to tell the truth. Most revealing was his failing memory and succession of “I don’t know” and “I can’t recall” about matters clearly within his purview. His attitude and demeanor were disrespectful of the court procedures, calling Klayman at one point, “a dishonorable attorney out to raise money.”

THE ELLEN ROMETACH TREATMENT

When asked about the White House strategy of the Ellen Rometach treatment of perceived White House enemies, he confirmed its use. This strategy refers to the late FBI Director J. Edgar Hoover’s threat to use FBI files to blackmail Republicans who might squeal about President John F. Kennedy’s affair with Ellen Rometach, a Communist spy.

Apparently unable to stand the pressure any more, Stephanopoulos stormed out of the deposition. Judicial Watch has asked the judge to order him back, along with the relevant documents, to finish the deposition and answer the questions. Meanwhile, he has been

sanctioned by the court for lying under oath—all in all, a very different George from the TV star with the casual wind-blown hair-do on “This Week with Sam Donaldson and Cokie Roberts” and the sly manners that seem to have captivated the ladies.

BEGALS AND CARVILLE ABUSIVE

The depositions of Paul Begals and James Carville continued the pattern of smirk, smear and sneer at efforts to identify the guilty parties in Filegate, including the FBI background files, the White House telephone taping, the surveillance and computer data base—all apparently designed to spy on perceived opponents.

We see Begala squirming to explain his boasts to Democratic donors that there may be some good Republicans out there, but “that is something he did not learn from reading their FBI files.” Most pathetic was his denial that this was a signal to Clinton enemies.

Carville’s performance was characterized by delay and deception, as well as a loss of memory on critical points. Nonetheless, he was forced to produce two files, one on Judicial Watch and one on Filegate. He did admit, however, that if the charges in Filegate are true, “You can butter me. I’m toast. I’m out of here.”

In both depositions, it was clear that Filegate was a matter of great concern to the White House and that Judicial Watch was the organization “most feared by the Clinton White House.”

AS FOR DONORS

Donors are just what are most needed at this time by Judicial Watch, 501 School Street, S. W., Suite 725, Washington, D.C. 20024 in order to continue their fight against a White House contemptuous of our judicial system and fighting for self-preservation as their absolute and ultimate priority. Indeed, this is a White House like we’ve never seen before—a White House with unlimited taxpayer-funded lawyers and other unlimited taxpayer-funded facilities, arrogant and ruthless and pious in seeking to steal our freedoms and other God-given rights.

The Judicial Watch is making progress. They are courageous in fighting for all Americans. They are honorable and deserve support.

(Captain Evan’s columns are distributed by the Americanism Educational League.)

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Financial Report	
9-30-98 to 10-31-98	
Beginning Balance.....	\$ 2,803.01
RECEIPTS	
Grace B. C., Corbin, KY	200.00
Berea B. C., Mantachie, MS	300.00
Oakvale B. C., Danese, WV	100.00
Livingstone B. C., Barboursville, WV	803.05
Berea B. C., West Point, TN	264.00
Briar Creek B. C., Williamsburg, KY	150.00
Sovereign Grace B. C., Northport, AL	50.00
.....	1,867.05
TOTAL	3,670.06
EXPENDITURES:	
Radio Time	827.00
Postage	18.50
Total Expenditures	845.50
Sub Total	2,824.56
Bank Charge	2.41
ENDING BALANCE	\$2,822.15
CORBIN, KENTUCKY REPORT	
Beginning Balance	\$2,023.32
RECEIPTS	
Total	2,023.32
EXPENDITURES:	
WYWY	140.00
Total Expenditures	140.00
ENDING BALANCE	\$1,883.32

Coming in the next issue . . .

The Inspiration of the Holy Scriptures Part 2 by Robert Haldane
Was John Glenn's Trip a Quid Quo Pro? by G. Russell Evans
The Furnace of Affliction by Milburn Cockrell

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The Jordan Baptist Church, 920 Upsala Road, Sanford, FL, and Pastor George Sledd will host a Bible Conference December 3-6. For more information contact Pastor Sledd (407) 323-9072.

The Grace Bible Baptist Church, 26080 Wax Road, Denham Springs, LA, and Pastor Jerry Dodson will have special services December 4-6. The Editor is the speaker.
