

## Fightings and Fears

By Paul Stepp  
of Indore, West Virginia

**"For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears"** (II Cor. 7:5).

Today I want to think about the **"fightings"** and the **"fears"** that the Apostle Paul speaks about in our text verse. In reality, these fightings and these fears are not much spoken of today. In Christianity, the focus is on the



present and the goodness of the mortal life; so much so, that the very idea of oppositions and fightings and fears is not much spoken

of. There is an idea that is popular today, in which the presence of fightings must demonstrate some failure or deficiency on the part of the Christian; and, certainly, (at least as far as Christianity sees it)

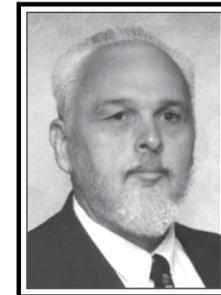
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## Stirred But Not Changed

By Curtis Pugh  
of Poteau, Oklahoma

### Jaded Baptists

Every sound Baptist preacher with whom I have spoken on the matter deplors the sad spiritual state of the majority of Christians today. On the one hand there is the sad spiritual state of those poor professing Christians – perhaps genuine children of God among them – who have been fed a diet of "milk" polluted with the poison of Arminianism. Then there are



those Baptists who profess to believe in sovereign grace, but who have never been really taught the Bible. They have heard topical

sermons, doctrinal sermons, allegorical preaching, textual preaching and the like: all of which is "milk." But they have not heard consistent expository or exegetical preaching. Remember:

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## The Ignorance of the Wise

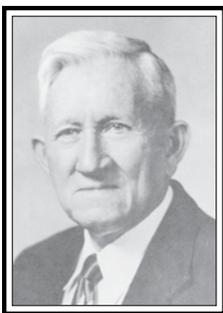
By G. E. Jones  
(1889 – 1966)

Scripture reading Acts 17:16-34.

**"Whom therefore ye ignorantly worship, him declare I unto you"** (Acts 17:23).

**"The times of this ignorance God winked at; but now commandeth all men everywhere to repent"** (Acts 17:30).

These words were spoken by the Apostle Paul to a group of



philosophers and educated men. They were spoken in the city of Athens, the seat of the world's learning in that time. They

were spoken to the intelligentsia of that day. They were spoken to those who considered themselves

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## Another Gospel

By Milburn R. Cockrell  
(1941 – 2002)

**"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be**



**accursed"** (Gal. 1:6-8).

The expression **"another gospel"** in verse 6 in the original signifies "another sort of gospel" or a gospel different in kind from that Paul preached. It is no second gospel, but no gospel at all. That is why Paul said: **"...which is**

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**A true believer converses in Heaven  
while he sojourns on earth.**

**"Evening, and morning, and at noon, will I pray, and cry aloud..."** (Psalms 55:17).

**Pray without ceasing"** (I Thessalonians 5:17).

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1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strength-en His churches in the most holy faith.
5. To motivate God's children to a closer fellow-ship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

## Fightings and

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if there is any fear in your life, that must surely be a result of some extreme lack of faith on your part!

And yet, if the Apostle Paul would confess to being afflicted with fightings and fears; and if his life was, very obviously, beset with these same afflictions; why should not we expect the same in our lives? Dare we doubt the faith and love of the Apostle Paul? Is it possible that a lack of faith on Paul's part was the reason that fightings and fears were incumbent upon him? I do not think that this is the case at all. In fact, I believe that the opposite of what Christianity teaches is true: If there are no fightings and fears present in your life, at least from time to time, then you must not be putting yourself on the front line of the service of the Lord. Instead, those who live lives of ease and pleasure, and those who live lives that are free of such worries and conflicts; these must be the persons who have not properly engaged themselves in the service of the Lord; or, they may be persons who have never been saved at all. Fightings and fears is not a sign of failure or deficiency on the part of the Christian; rather, fightings and fears may be a proof or evidence of striving and serving, and even some measure of success on your part, in your service unto God.

The folks in Christianity who will rest on their laurels, may find their lives easier to live. If they do not take a stand against Sodomy; if they do not take a stand against abortion; if they do not take a stand against the moral decline which has consumed our society; then, they may not have many fightings and fears to contend with. But, if in a Scriptural

fashion, you and I will oppose these evils of our day, we will soon find ourselves "troubled on every side."

### FIGHTINGS

Certainly, it is true that the Apostle Paul was subjected to much fighting, as He sought to serve the Lord. The Scriptures reveal to us that he was constantly under attack, and there were fightings all around him, and there was a perpetual struggle that he must undergo. Though the Apostle Paul must have endured more afflictions and fightings than most Christians; still, history and the witness of the lives of saints of God who have gone before us, reveal to us that all of God's people will be subjected to fightings, oppositions, and attacks of varying degrees. The world is not our home! Satan is not our friend! Even our own human natures are not our allies! The fightings that Paul experienced will be experienced by every saint – on some level – who will seek to serve and please God.

Again, I want you to know that this world is not our home. We who are saved by God's grace, are merely sojourners on this earth. Our conversation is in Heaven, from whence we look for the coming of our Lord and Saviour, Jesus Christ. The world will trouble us and be an obstacle unto us, as we seek to be spiritually minded. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (II Cor. 4:8-10).

More than just "not being our home," the world is actually our

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# Fightings and

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enemy. If there is a fondness or a friendship with this world in our lives, this is probably a fondness or a friendship of our own making, and is probably a result of a lack of faithfulness unto God on our own part. There is no true and lasting friendship to be had with this world, or with the occupants of it. There is only enmity to be found here – if we will live lives that seek to serve, honor, and exalt our Lord and Saviour, Jesus Christ. The world will naturally attack us, and seek to destroy us. **“Many a time have they afflicted me from my youth, may Israel now say: Many a time have they afflicted me from my youth: yet they have not prevailed against me”** (Ps. 129:1-2). And yet, God will succor us, and He will give us aid.

It is also true that the devil, himself, is our foe. The devil is not our friend! Just as the world, he, too, is in fact, our enemy, and the greatest of our foes! It is a bit intimidating – in the flesh – to consider the fact that the world is our enemy. But, somehow, this seems a bit impersonal, and maybe the overall danger of such an enemy may be vague or difficult to discern. However, when we consider that the devil – a fallen angel, and a person of incredible power and ability – is our foe; this causes us to pause, and carefully consider the danger that confronts us. Peter warned his readers this way: **“Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world”** (I Peter 5:8-

9). The devil will do his utmost in order to destroy the witness and the testimony of each and every one of the children of God. **“And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren”** (Luke 22:31-32).

One might think that Satan only attacked Peter, because he was important to the ministry of the gospel and the cause of Jesus Christ. But, let me assure you that Satan will bring down every one of us, if he is able. I know that we who are saved are “certain for Heaven.” I know that we who are saved cannot be lost again. But, it is true that our witness can be destroyed, our desires all forsaken, and our lives left destitute – spiritually speaking – if we are not careful, and if we do not defend ourselves (and be defended by God) against the assaults of Satan. Of course, God will give us strength as we require it; and, His grace is sufficient for every situation. **“Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up”** (James 4:7-10). Satan is powerful, but God is all-powerful. Satan is wise, but God is all-knowing. Satan hates us, but God loves us.

As we think about the fightings which surround us, I also want to remind you, of the dangers that our own fleshly natures

will present. There is always an ongoing conflict in our bodies! We are beset on all hands by evil, and our own fleshly nature with which we are afflicted, is a major contributor to the fightings to which we are subjected, and will betray us to the world or to Satan. Paul said, **“For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin”** (Rom. 7:14-25).

It is true that even after we are saved, our own bodies can be enemies unto us. We will be assailed by the flesh, and the desires of the flesh. Our fallen nature has not yet been removed, though our spirits have been quickened and our souls have been converted. James told his

readers that many fightings were the result of the flesh of those who were saved. **“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members”** (James 4:1)? Lusts are attributed to the fleshly nature of men. Fightings in the churches or amongst the people of God, or even within our own individual bodies, can be a result of the fallen nature and the mortal body and desires of the flesh.

Our victory over the flesh will only come through the Spirit of God: **“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God”** (Gal. 5:16-21). There are fightings without, but God and His Word and the Holy Spirit are the refuge to which we fly. The strength that comes from God, and the leadership that comes from the Holy Spirit, and the knowledge that is found in the Word of God – these are the only victory and the only strengths upon which we can depend, as we deal with the world, Satan, and even our own fleshly nature.

## FEARS

Our text passage reveals to us

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that the Apostle Paul was not only subjected to fightings; but, like any man, he was also prone to fears. Of course, I believe that God was willing, able, and even apt to quell his fears, and to give him the courage, conviction, and commitment to continue on. But, still, Paul was just a man, and fears are always a problem as we deal with the difficulties and dangers of this mortal life which we must endure. In this part of the message we will deal, mainly, with the more inner and more secret parts of the difficulties and oppositions which we face as Christians.

I want you to know, that to be a faithful Christian requires courage. We find that as we go forward in our Christian lives that sometimes, courage is failing. That courage and that bravery which we were so sure that we should always exhibit, will be failing and small many times, when we stand in need of it. This is true in even the greatest and most famous of Christians. Consider the Apostle Peter: **“Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples”** (Matt. 26:33-35). These were brave words which were spoken by a brave man! These were fine and inspiring feelings that were expressed by a man who was bold and courageous! The other Apostles seem to also reflect this same bravery. And yet, in this passage of Scripture, the Lord gives Peter a warning (a prophecy) of

Peter’s own impending cowardice.

Later on, we read the account of Peter’s (prophesied) cowardice: **“Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly”** (Matt. 26:69-75). In the end, the Apostle Peter – a brave and stalwart disciple of Jesus Christ – was so afraid of a little damsel, that he denied the Saviour of his soul! It is wonderful to have courage; but, even the bravest of us will come up short from time to time. It is far better to rely on the courage that the Lord will give us. It is far better to trust in the courage and the bravery that the Holy Spirit will grant us; His courage that He will give us, will not fail us. Let us not trust in the arm of flesh or the courage of man; these will fail us.

The fears that Paul spoke of in our text passage, may also be the result of a lack of conviction on our part. This much we know to be true: proper and true service unto God demands a certain conviction. We must know that what we believe is the truth; we must know that the faith and

hope that is placed within us is all that we need, and that there is an inherent certainty in the Word and Will of God. And yet, we find, from time to time, that we do not possess a proper faith, and our conviction is lacking. Paul instructed the Ephesians that they should be careful of such lapses in conviction, and that they should seek to grow in the spiritual man so that they might demonstrate maturity and conviction in the Word of God. **“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”** (Eph. 4:14).

I believe that courage is something that the Lord will grant us. I believe that He will also give us the conviction that we need, but this conviction is more associated with a study of God’s Word, and a certain familiarity with God and His Word, and a belief and trust in God’s Word. Concerning the passage that we just read in Ephesians, John Calvin said, “The distressing hesitation of those who do not place absolute reliance on the word of the Lord, is illustrated by two striking metaphors. The first is taken from small ships, exposed to the fury of the billows in the open sea, holding no fixed course, guided neither by skill nor design, but hurried along by the violence of the tempest. The next is taken from straws, or other light substances, which are carried hither and thither as the wind drives them, and often in opposite directions. Such must be the changeable and unsteady character of all who do not rest on the foundation of God’s eternal truth. It is their just punishment for looking, not to God, but to men. Paul declares, on the other

hand, that faith, which rests on the Word of God, stands unshaken against all the attacks of Satan.”

Paul told Timothy, **“Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron”** (I Tim. 4:1-2). Though some may depart the faith, and though some may lose that which they must not have ever really held; we, who are the faithful servants of God, must contend for the Word of God, and must always show genuine conviction and resolve in the truth and Word of God. **“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints”** (Jude 1:3).

And then, as we consider the fears which are within us, and the ways in which our lives are impeded by these fears; I want to remind you that there is always a danger that our commitment unto the Lord might be diminished. This is very similar to the conviction that we just spoke about; but, in the case of the conviction I addressed mainly the doctrine and the Word of God for which we must always and fervently contend. But, the commitment that we make is not to beliefs and doctrines; rather, the commitment that we make is to a Person – God, Himself. Peter said, **“Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator”** (I Peter 4:19). We have committed the

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most valuable parts of our being unto God. The flesh may fail us, but the spirit and the soul dwell with and be with Jesus Christ, our "faithful Creator."

Others may distance themselves from God and from His Word. Others may not always be ready to stand by their God and their beliefs. Surely this was true in the Apostle Paul's time, and it is true in our day, as well. **"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness"** (Eph. 4:17-19). We have already noticed that the flesh and the world are our enemies. Therefore, we ought not indulge in those things, but, instead, commit ourselves unto our God. In order to quell the fears that may dwell within us, we need courage, conviction, and commitment in the Word and service of God.

Paul told Timothy again, **"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us"** (II Tim. 1:12-14). Our God is able to save us; our

God is able to keep us; our God is able to give us the victory over all of the fightings without, and the fears within us.



## Widows

By Roger Reed  
of Mansfield, Ohio

We are living in the day of people wanting handouts, and many believe that is why the church is here-to do that very thing. I have heard people say "I would never go to a church that would not help those that are in need." But that is not why the church is here! **"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen"** (Matt. 28:18-20). The church is here mainly to preach the gospel as shown in the above verses.

Do not let the reader misunderstand me, I think the church should help its members and help those that are in need, but some have taken advantage of the church's generosity and because many of our churches are small, they are putting a great strain on these churches today. There are those that believe widows and other poor folks should come before the pastor and therefore the pastor suffers and sometimes is living in poverty. And that is



just wrong! The pastor should be the first financial priority that churches should consider.

The early Christians cared for the widows. **"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people"** (Acts 6:1-8).

But Paul limited these provisions because of abuses on the part of some, **"Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. Now she that is a widow indeed, and desolate, trusteth in God,**

**and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth. And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed"** (I Tim. 5:3-16).

What I would like the reader to consider here is what Paul was telling Timothy about limiting these provisions because some were abusing this as some do today.

First, what is a "widow indeed" (v. 3), and what does the word "widow" actually mean? The

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# Widows

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word **“widow”** (chera) is the feminine of the adjective (cheros) used as a noun; cheros meant “bereft,” “robbed” “having suffered loss”; in this case the loss of a husband. Just so the reader understands something here. The loss of a husband could mean that the husband has just up and left his wife and was never heard from again or even a divorce by the husband that was never agreed upon by the wife. Both of these are possibilities.

It shall also be pointed out that where the expression **“widows indeed”** occurs in (vv. 3, 5 and 16) the bereavement is obviously wider and includes not only loss of a husband but along with him all family support. The word **“indeed”** (ontos) means “actually,” or “really,” and stresses the meaning of bereavement in the word itself. It distinguishes a class of widows who, having been bereaved, are in indigent circumstances and, in addition, have no relatives to support them. This is the definition that is amplified in v. 5 by the addition of the word **“desolate”** or “to be left alone.” This same definition is implied and explains the instruction given in v. 16 with regard to the real widows or the genuine widow, or widows that are not only such in name or status but are actually widows in the real meaning of the word.

Now let us look at the widows with family connections (v. 4). This second class of widows are those who have family relatives. These are not truly “alone” in the sense of “desolate,” or alone and cut off. The widow in this class has children. or grandchildren. The word “nephews” (in the KJV) originally meant “grand

children” but is now obsolete. “Grandchildren” is a fair translation which in the plural means “descendants”. Children and grandchildren are indebted to parents for the care bestowed in earlier years; it is only right this obligation should be repaid. In practical terms they are required to assume responsibility for the support of the parents and grandparents.

Widows are first the family’s responsibility (v. 16). Paul, in a concluding comment, returns to his original two classes of widows. For Group 2 (widows technically) family responsibility is restated; for Group 1 (widows indeed) assembly responsibility is re-emphasized. The restatement of family responsibility is not a mere repetition of v. 4; there the responsibility for support is limited to children and grandchildren; here the responsibility to support widows is much wider in its scope. The word “relieve” has been used in a very wide sense but here it would refer principally to the provision of material aid. “Be charged” is from the verb bareo, translated “heavy,” or being burdened.

The principle is very clear. The “burden” for the support of these widows falls first, naturally, on the children and grandchildren, v. 4; then scripturally, upon the wider circle of believers within the extended family unit who are in a position to help. When needs cannot be met from these private resources, meaning the widow is in the category of **“widows indeed”**, having no family, it is then that the assembly assumes responsibility. The assembly does have a moral and scriptural responsibility to **“relieve them that are widows indeed”** (v. 16). Again these are widows in the real meaning of the word, totally cut

off from resources and relatives able to help as well as a husband. Paul is saying that the church has its hands full as it is. It does not count many rich people among its members. Hence, it should not be burdened (weighed down with too heavy a load). Without the extra burden it will be able to assist “those who are really (what is implied in the name) widows”.

Let the church examine their **“widows”** to see who are the ones that really need help. Again as I have stated before in other articles, The New Testament church is an autonomous body and it can do as it sees fit, but let them be careful not to put a strain on it that would cause other issues that Satan may take advantage of, **“Lest Satan should get an advantage of us: for we are not ignorant of his devices”** (II Cor. 2:11). God Bless!



## Stirred But Not

(Continued from page 1) ◊

“milk is what you get from the cow, but the meat is the cow herself.” Apply that to preaching. If preaching is just “from the Bible” it is milk. If the Word itself is “served up” - that is, taught expositively, it is spiritual meat. Expository or exegetical Bible teaching is explaining the Word itself: what they did in Ezra’s day: **“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading”** (Neh. 8:8). Reading, explaining the meaning, and enabling people to understand the Word: what is wrong with doing that today? Those who are fed only “milk” will remain babies, spiritually. But on the other hand, Baptists are supposed to be people of the

Book. They ought to be healthy “spiritual carnivores” excitedly feeding on the meat of the Word.

Paul observed babyhood (carnality) in the saints in Corinth. He wrote: **“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?”** (I Cor. 3:1-4). Few will disagree that prolonged infancy among God’s people is a problem today just as it was in Corinth. We have looked for a cure for this ailment, but settled for “snake oil.”

Not too far back in Baptist history - in the 1800’s - a new movement swept into American Baptist ranks. It was supposed to be the cure-all for carnality, deadness and apathy. Its foremost promoter was a man named Charles Finney. This fellow Finney was a Presbyterian who had rejected the concept of God’s absolute sovereignty and ran to the extreme free-will position. He is possibly the one Protestant that has influenced American Baptists more than any other. Finney was an advocate of the notion that man’s will had not been affected by Adam’s fall. He believed that all men could come in a saving way to Christ apart from any work of grace.

Today’s popular views of those that object to God’s sovereignty are properly called neo-Arminianism (new Arminianism) and semi-pelagianism - a somewhat modified form of the doctrines

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of Pelagius. We generally lump all these “free-willers” together and just call them Arminians. However, neither Arminius nor historic Arminians would have tolerated the practices of those who follow their teaching. Today’s Arminians have run to seed on easy-believe-ism. Whether they call upon the lost to come to the front, pray a prayer, lift their hands, blink at the preacher or make a decision for Christ – or perhaps one of a half-dozen other things – they practice such things because of their belief. And their belief is that man’s will was not ruined or even affected by Adam’s fall. Man is a sinner: this they will admit. But they believe that man is a sinner because he sins. He can, they say, of his own free will choose Christ and good. The Bible, however, teaches that man sins because he is a sinner: that he was ruined by the fall of Adam and therefore will not and cannot do what is required of him in order to please God. Romans 8:8 proves that a natural man cannot please God: **“So then they that are in the flesh cannot please God.”** Furthermore, sinners cannot come to Christ apart from God’s drawing them. The Lord Jesus said, **“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day”** (John 6:44). Whatever you believe about the natural (unregenerate) man’s will, by his will he cannot please God and cannot come to Christ in a saving way. None of his choices, decisions, or acts please God! “Revival meetings” are based upon Finney-ism: the idea that men can please God if stirred up. Uh-oh! These two ideas are incompatible! Either Finney-ism (revivalism) is

right or the Bible is right! Which will you choose?

So we have this fellow Charles Finney come upon the American scene. Prior to his “ministry” Baptists believed that true revival was a move of the sovereign God among His people. They believed the prayers of God’s people were a scriptural means. Consequently, they believed the saints of God needed to be occupied with prayer for revival. The old Baptists believed that a real revival had to be “prayed down.” It came from heaven and was sent by God in answer to the prayers of His people. Mr. Finney did not believe that a revival had to be “prayed down,” but rather that it could be “worked up.” Organization, publicity, musical specials of the right type, loud enthusiastic preaching, scare tactics, prolonged “altar calls,” emotional appeals to come forward – these and other psychologically manipulative tricks have been adopted and used by the followers of Finney. The fact that such “invitation system” tactics were never employed by the apostles did not matter to Finney. Nor does that fact matter to those who follow after the traditions inherited from Finney and his followers.

“Old timers” told of going to “camp meetings” and “revivals” just to watch the emotional displays of those affected by revivalist tactics. Later they would watch the “conversions” and “re-dedications” fizzle away into nothingness as “converts” and “rededicated” folk most often went back to their old lifestyles. Such “revival meetings” provided entertainment prior to the days of radio, movies, and TV. Today confusion reigns in the minds of people as to the purpose of “revival meetings.” Often what is called a “revival meeting” is actually an

effort to “get folks saved” as the Arminians say. In other words, it is a series of evangelistic meetings. Occasionally folk understand that “revival meetings” are held to stir up the church to more zeal and activity – and perhaps living a more holy life. Thus “altar calls” for “salvation” and “re-dedication” are commonplace in spite of the total absence of such things in the New Testament. “Get ‘em emotionally wound up, make ‘em feel guilty, get ‘em down the aisle to weep and “dedicate” or “rededicate” and send ‘em home:” that’s how it goes. If they stick, they stick. If they do not, too bad. Maybe next time they go through the cycle they will stick. And on the “revival circuit” many are recycled repeatedly year after year!

Not all revivalists are of the sort I am about to describe, but one Pentecostal preacher of a bygone day told a younger preacher how to tell when the revival was over in a place. He said, “When you can turn all the people upside down and cannot shake any more money out of them, the revival is over.” How is it that in “revival meetings” and “evangelistic services” most Baptist churches take offerings? No doubt **“wisdom is justified of her children”** (Matt. 11:19) and someone will come up with a soothing answer for my criticism. But passing the hat among unsaved folk asking them to pay for their own evangelization seems contrary to apostolic principles as stated in III John 1:7.

Now back in the good old days revival meetings were different than today. Many times only the beginning date was announced. Meetings would be held both during the daytime and the evening. The idea of no ending date was that the series of meetings would last as long as “God was

working.” Later, in order to allow the “evangelist” to schedule more meetings (and perhaps because of the decreased interest on the part of the people) “revivals” were shortened to two weeks. Then, beginning sometime later in the mid to late 1900s they were shortened to only a week: later, to only Monday through Friday evenings. And in some places now there are “weekend revivals” held on Friday and Saturday evenings and perhaps Sunday mornings. The entertainment value of “revivals” has been surpassed by sports, movies, restaurant meals and weekend trips. “Revival preachers” just cannot even begin to compete unless they are themselves really unusual and unusually good at something or another: music, karate, slight of hand, being ethnically different, preaching while standing on their heads, or perhaps being the world’s fastest guitar picker or the world’s strongest man or an “ex” secret agent, “ex” pugilist or “ex” something or other.

A good number of years ago a pastor said to me: “I am tired of being stirred and not being changed.” His words have remained with me. Perhaps it is your experience too! Is that not what the “revivalist” does? His aim is to stir people up. If he is a “good preacher,” he is able to excite the flesh and that is what he does. His means is to affect at least some of people’s five senses. We have yet to hear of a revivalist who is a great chef and delights Baptist congregations with his cooking skills and thus tickles their taste buds. But the other four senses: feeling, hearing, seeing and, yes, smelling, have all been targeted by “revivalist” type preachers. I was in a Baptist meeting where the preacher had prearranged with

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## Stirred But Not

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certain men to spray air freshener into the air conditioning system at the proper moment so that it was smelled throughout the building. His topic: "The Secret Ingredient In The Anointing Oil." The climax of his message was: "Can you smell it?" And for a moment, a thrill of wonderment went through the crowd as the fragrance spread – I repeat, for a moment. The people were stirred, but not changed: entertained, but not blessed! In speech classes we used to be required to prepare and make speeches with different aims. One kind of speech had the aim to entertain. How many "revival" sermons only entertain? The more of the five senses the "evangelist" can entertain and consequently the more he can stir people determines how good an "evangelist" he is. (Nobody goes away from a "revival meeting" saying, "I really heard some deep teaching from the Word of God tonight.") Let no one think that most "revivalists" do not use all sorts of psychological manipulative methods/tricks. The "invitation system" itself is psychological manipulation! Is it any wonder that the pastor just quoted – and we think a large number of other Baptists – are "tired of being stirred and not being changed." Is that the case with many if not most of God's children who have experienced spiritual nausea by the repeated "stirring" without real spiritual change? God's children hunger and thirst after righteousness: personal growth in holiness. If you are not concerned about being more like the Lord Jesus whom you profess to follow, there is something wrong with your experience. You do not need

a "revival" or a "re-dedication" (whatever that is). You need to be born again!

Shall we continue with the vain traditions received from Charles Finney and some of our Baptist fathers or shall we turn again to the Lord? The Psalmist prayed thus: **"Wilt thou not revive us again: that thy people may rejoice in thee?"** (Ps. 85:6). He knew that revival – true revival – had to come from God. He prayed to God for it. Revival is to be desired because it brings joy (not mere happiness or fleshly delight) to God's people. This verse says so! Have we forgotten that joy – real inner joy – is important, yea, necessary to God's people? Nehemiah 8:10 says, **"...the joy of the LORD is your strength."** Little joy equals little strength. Do you desire the spiritual strength necessary to change? Will you seek a revival – a real move of God – in your life and in your church? Or will you reason this way: to be on the safe side: churches should hold prayer meetings – special prayer meetings – begging God for revival – and just to be sure, bring in the best, high-powered "stirrer" ("evangelist") around. In this way we can trust God and trust Finney at the same time! How sad that we might even consider such a thing!

Do not the words, "I am tired of being stirred and not being changed," reflect that jaded condition that exists among many Baptists because of the failed methods of Charles Finney and his followers? The word jaded is defined as, "feeling or showing a lack of interest and excitement caused by having done or experienced too much of something." Jaded by having experienced too much stirring without any real change! What should we have expected? Can

our Baptist churches really think to experience true revival by humanistic means? Should we not have seen this "burn out" – this jaded condition – coming? Is not the apathy and casual attitude toward the things of God not due at least in large part to "stirring" people, but without change? This jaded condition is not the fault of the church members. It is not even the fault of the pastors. It is the fault of Arminian thinking. It is the fault of Charles Finney. It is the fault of Baptist tradition! (Many a pastor will be criticized and opposed by some members and fellow pastors in his clique if he dares suggest not having the "annual revival." After all, it is a tradition! You cannot be spiritual or succeed without Finney in your church.) Anybody remember what the Lord Jesus and Paul said about tradition? (See Mark 7:9, 13; Colossians 2:8).

What is the solution? Bigger, more impressive and more entertaining "revivalists?" Having seen that bringing in the clowns has not only not worked, but has done harm, shall we continue with the same entertainment-based tradition? Being already in this rut shall we continue down it? Someone said "a rut is just a grave with both ends knocked out." Are we too dead, dense and spiritually blind to see that the "revival rut" is not bringing growth and spiritual change to God's people? Seeing that the "revival meeting" path leads nowhere spiritually profitable, shall we Baptists blindly follow traditions of our own making? Or shall we get back to the Bible? Shall we go back to the methods of the apostles? What an innovative thought! Go back to Bible methods: apostolic methods? Just patiently preaching and teaching expository messages through the Bible? But that

is so slow, unglamorous, and unattractive to the world and the flesh! Yes it is! But who are we fooling? Are we trying to be attractive to the world and the flesh? Or are we sincerely desiring to experience true revival: true change? Is it not both reasonable and biblical to think that feeding babes in Christ healthy "meat" – God's Word – will result in healthy, real and lasting growth? And is not spiritual growth the "change" that God's people need and want? After all, spiritual growth is positive change. And spiritual growth does not come from hearing "top-water" preaching. Shallow topical, textual, running-commentary-type preaching is not the meat of the Word! It takes time and effort to prepare a meal: it takes time and work to prepare a hearty spiritual meal. The apostles said, **"But we will give ourselves continually to prayer, and to the ministry of the word"** (Acts 6:4): and this in their own local, Jerusalem church!

Churches do not need a gymnasium or a "dynamic young wavy haired evangelist" or any kind of religious entertainment. Churches do not need a gun club, or a concealed carry class. Churches do not need Awana, a ladies aid society, a ball team or even new uniforms. In short, churches do not need any more fleshly tripe. (Tripe is literally the stomach of an animal eaten as food: by implication it means, "something that is worthless, unimportant, or of poor quality.") A church needs healthy meals – spiritual meals – served however often she meets. She is to be served for the most part by her pastor and other gifted men whom God may have placed within. Preachers are servants to the congregations, you know. That is what Paul wrote:

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**“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake”** (II Cor. 4:5). Barnes says this means the pastor’s time, talents and best efforts and plans belong to the congregation of which the preacher is the bondslave. Feeding a congregation “spiritual meat” will require intensive study on the part of those men and prayer on the part of the whole church – prayer for them – and prayer for revival. The recognition of a need is the first step is resolving that need. Will you be done with tripe and seek a true revival at the throne of grace? Will you seek the meat of the Word? May God so move upon His churches that they cease desiring mere “stirring” by psychological tricks and methods and seek real spiritual growth by feeding upon the consistent expository teaching of the Word of God. God has given us His “manual” and we have substituted Finney’s methods for it. Our doing is our undoing. Oh that the members of Christ’s congregations may be changed and not merely stirred!



## Ignorance of the

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the elite of their day. Yet they were called IGNORANT by the preacher of the gospel. They were in ignorance and did not know it. So many today who consider themselves highly educated, and are deemed as being wise in the eyes of men, are ignorant of the most important thing of all, and that is their relationship toward God. The saddest part about it is that in thinking themselves wise,

they are not conscious of the fact that after all they are the most ignorant of men. They are in grave danger.

Moreover these are a great menace to others. Because they have the name of being wise, educated and very learned, and carry high sounding titles and degrees, too many look to them as guides, and take whatever they may say or teach at face value. Many young people in our schools of learning are being misled by these worldly wise. Instead of studying their Bibles to see what is right they listen to Prof. So-and-So. . . .

### WHY ARE THE WISE OF THIS WORLD IN IGNORANCE?

First, they are in ignorance in that they do not know that they, like all mankind, are sinners by nature. The Bible says that we are all **“By nature the children of wrath”** (Eph. 2:3). Being depraved in his nature man is naturally inclined to be proud, and to have an exalted opinion of himself. And the more he is trained in this world’s wisdom, the prouder and more sophisticated he becomes.

Second, these men have their understanding darkened and are walking in the vanity of their minds. **“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart”** (Eph. 4:17-18).

This natural blindness, ignorance, and vanity of mind, can never be removed by the wisdom of men. No university, college, or even seminary, can educate away that blindness, take away

that vanity of mind, or remove his spiritual darkness. This can only be done by the supernatural working of the Spirit of God in the minds and hearts of men. **“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ”** (II Cor. 4:6).

Third, the wise of this world are IGNORANT because they do not know the source from which their wisdom comes, neither to what it leads. They are unconscious that they are under the power and sway of the Devil, who is the god of this present world. **“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”** (Eph. 6:11-12). “We know (positively) that we are of God and the whole world (around us) is under the power of the evil one” (I John 5:19) Amplified translation. This shows the source from which the wisdom of the wise of this world comes. They are under the power of the evil one and do not know it.

In I Corinthians 2:6 in the Amplified New Testament we read these words--- “Yet when we are among the full grown. . .spiritually mature Christians who are ripe in understanding. . .we do impart a higher wisdom, (that is the knowledge of the divine plan previously hidden); but it is indeed not a wisdom of this present age, nor of this world or the leaders and rulers of this age, who are being brought to nothing and are doomed to pass away.” The longer I live the more I realize that the wisdom of this world

comes to nothing. It has brought civilization to the brink of chaos and utter destruction. There is but one hope for mankind, and that is in the personal coming of the Lord Jesus Christ. So the wise of this world are ignorant as to where its wisdom leads.

Fourth, the wise of this world are ignorant because God has hidden from them the things of God. **“In that hour Jesus rejoiced in Spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes”** (Luke 10:21). Since God has not revealed the things of the Spirit to the wise of this world, then we cannot expect them to know about the things of the Bible. Therefore when they speak contrary to the Bible it is because they are in IGNORANCE, and know not of what they speak. **“The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them”** (Jer. 8:9)?

### OF WHAT ARE THEY IGNORANT?

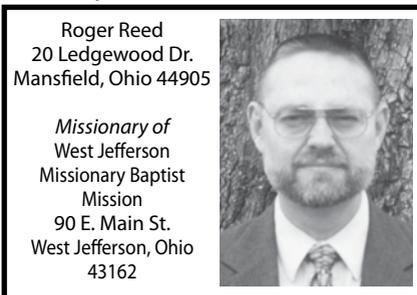
First, they are ignorant of the fact that the Bible is the inspired, infallible Word of God. In the eyes of the wise of this world it is just another book, a product of man, a good book in many respects, but one which has many errors, and cannot be relied upon. With them it does not speak with authority. But to the informed child of God the Bible is a divine product, a revelation from God to man, and in its original language it is without error, and is our infallible rule and guide. To us it speaks with the highest authority. Its authority is absolute, final and perfect. There can be no appeal from its authority. What it says

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## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. What advice would you give to a young preacher to help him in his ministry?



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**“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine”** (II Tim. 4:2).

The above verse is the best advice I can give a young preacher. But I will add some things that may give the young preacher some help as I was also helped in my early years.

My first advice would be read I and II Timothy over and over until you really understand Paul's encouragement and advice to young Timothy. Also realize that if you are looking to get a large church only to pastor and not have a secular job, get that notion out of your head; along with the notion that you are going to make a lot of money pastoring a church. Many of our Baptist churches are small and will require a full time secular job. I am not saying there are no big churches out there but they are few and far between. Most Baptist churches have a handful of people that range from 6-26 and which is probably the average. I have had the privilege and was blessed to have worked 30 plus years and retire from a fairly good job, but the first 15 years as a pastor I was doing both.

Second, I would recommend getting *A Systematic Study of Bible Doctrine* by T.P. Simmons or Elder

Tom Ross. Brother Ross's may be out of print but you can still get a copy by T.P. Simmons I believe. Build a library of good books and read and study while you are young. My first pastor told me as he was growing older he had forgotten more than he knew at the time of our conversation. I know what he meant now that I am older myself.

Third, be obedient to God and do not get discouraged, which is easier said than done. Mind your own business- do not get wrapped up in the affairs of other churches and what they are doing! The Lord said, **“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein”** (Jer. 6:16). I believe this verse of Scripture more today than any other time in history is to be followed by us. If a young preacher follows this command he will do well.

Oh, I am sure there is much more I could tell a young preacher but the three other writers of the Forum will have more to add I am sure. One last thought! Churches are made up of all sorts of people, and we all do not agree. So when the young preacher finds himself in a church dispute remember this. The late Milburn Cockrell told me this, “When you find yourself in a dispute with any church member and you seem to be at the end of your rope... Preach Jesus and they will not be able to argue with that.” He was right, when things looked the worst and I was at the end of my

rope and wanted to quit, I simply preached Jesus.

If you can remember this one last thing, the Lord is on your side if you are doing what is right and obeying Him...“DON'T QUIT, STAY AT THE HELM...DON'T QUIT” This also was given to me by a very wise preacher! God Bless!

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This is a question that could take several articles to answer but I will try to be brief and to the point. Please understand that the points below should be considered as guidelines for preparation for the Gospel ministry:

1. Make your calling and election sure. Examine yourself and make sure you are saved by grace through faith in the finished work of Jesus Christ alone. Then make sure that God has called you to preach, not your parents, not some well-meaning pastor or church member who thinks you are talented and gifted. The husbandman that laboreth must first be partaker of the fruits (II Tim. 2:1-8).

2. Read, study, memorize, meditate, and apply the Word of God each and every day. My only pastor, Elder Dan Ferrell, challenged me to read my Bible 10 pages a day. I started that practice soon after the Lord saved me. Ask God to give you a voracious appetite for His Word. The young preacher who is not reading his Bible and memorizing passages of Scripture will be ill-equipped for the challenges that lie ahead. The

Word of God must be the main book in your library (II Tim. 3:14-17). You will be amazed at how much more liberty you have in preaching if you memorize Scripture (Psa. 119:9-11).

3. Be a man of prayer. Learn to spend time in the secret place of the Most High drinking in His presence and power. Seek the Lord with all your heart and plead with Him to fill your heart and mind with humility, grace, and compassion. Fervently and earnestly ask the Lord to fill you with His Holy Spirit so that you may effectively preach the unsearchable riches of Christ.

4. Develop a genuine concern for people. Ask God to give you a burden to preach and witness to the lost. A preacher that does not witness to lost sinners is failing in one of the most important aspects of the Christian life and ministry (Rom. 9:1-3; II Tim. 2:10). Souls! Souls! Souls! We are going to spend eternity with God's people, surely you should be concerned about being the vessel that God uses to share the Gospel with them. As you prepare messages to preach to your congregation, ask God to give you a desire to be a blessing and a help to the sheep He has committed to your care. The Gospel ministry is about others.

5. If you are not yet pastoring a church, make sure that you are faithfully serving the Lord in a sound, New Testament Baptist Church. I have always had worries about men who say they are called to preach and yet they are inconsistent and unfaithful in Bible reading, church attendance, witnessing, tithing, etc. Serving in one of the Lord's churches is some of the very best training a young preacher can enjoy. I thank God for the doctrinal and

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Here Comes the Bride!	\$7.95
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### Other Titles

<b>Let's Study Revelation</b>	
Cook, Edgar G.	\$11.00
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Pugh, Curtis	\$7.95
<b>Feminism-Woman and Her Work</b>	
Porter, J. W.	\$20.00
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<b>Vindication of the Baptist</b>	
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<b>Behind the Scenes: Sketches from Real Life</b>	
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<b>The Biblical and Historical Faith of Baptist on God's Sovereignty</b>	\$2.50
<b>Theodosia Ernest (2 volume HB set)</b>	
Dayton, A. C.	10.00

## BIOGRAPHIES

<b>Pilgrim's Progress, The</b>	
Bunyan, John	4.99
Join Christian and his companions on their journey to the Celestial City, as they pass through many experiences common to us all, in Bunyan's timeless allegory of the Christian's walk with God.	
<b>Isaac Watts Remembered 1674-1748</b>	
Fountain, David	9.95
<b>Rees Howells Intercessor</b>	
Grubb, Norman	12.99
In this biography of Rees Howells, whose mastery of intercessory prayer had global consequences, we discover rich truths of the Spirit for all the church today. Norman Grubb tells the story with simplicity, humanity, and	

humor.

<b>Little Baptist, The</b>	
Martin, J. M.	1.75
An intriguing study of the Baptist faith in narrative form for young and old.	
<b>Life and Writings of John Gill</b>	
Rippon, John	12.00
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Hatcher, William E.	11.00
<b>Life of James Ireland, The</b>	
Johnson, Arthur C.	6.95
<b>Arthur W. Pink - Born To Write</b>	
Belcher, Richard P.	7.95
This work originally appeared in 1982 and was the first biography of A.W. Pink available in the United States. It quickly went through the first edition. The author has wanted to present a second edition, but several factors have kept him from doing so. For one thing, his time has been invested in ministry and in the production of other books. For another, Ian Murray's biography of Pink was available soon after the first edition.	
<b>Dairyman's Daughter, The</b>	
Richmond, Leigh	4.25
<b>Fanny Crosby</b>	
Crosby, Fanny	8.99
<b>Friedrich Wilhelm Krummacher</b>	
Krummacher, F. W.	18.00
Covers to the year 1848, with a supplement and an Appendix which includes an address, letters, hymn, poem and last sermon.	
<b>Through Gates of Splendor</b>	
Elliot, Elisabeth	11.99
The unforgettable true story of five men who braved Auca lances. This edition includes a follow-up chapter that will give readers a unique perspective.	
<b>Out of the Depths (Autobiography)</b>	
Newton, John	13.99
In this autobiography, revised and updated for today's readers by Dennis Hillman, Newton relates the events that led him from unimaginable sin and spiritual bondage to a life of ministry and renewal—transformed by God's amazing and inexhaustible grace.	
<b>Journals of Jim Elliot, The</b>	
Elliot, Elisabeth	16.99
Jim Elliot was a missionary-and then a martyr at the hands of the Auca Indians to whom he was witnessing. At the age of 29, he left behind a young wife, a baby daughter, and an incredible legacy of faith.	

### Samuel Francis Smith

Fitch, Marguerite E. 8.99  
A New England pastor, he wrote the lyrics to "America: My Country 'Tis of Thee".

### Francis Scott Key

Collins, David 8.99  
This courageous Christian penned "The Star Spangled Banner".

### Memoirs and Remains of R. M. M'Cheyne

Bonar, Andrew 35.99  
One of the best-loved and most widely influential Christian classics of all time. Contains not only Bonar's Life of M'Cheyne but a wide selection from his sermons, letters and other writings.

### To the Golden Shore

Anderson, Courtney 13.60  
Tracing the conflicts of Judson's early life to the hardships he endured in Burma, this is a compelling story of unwavering faith. A special edition commemorating the start of a voyage in which Ann and Adoniram Judson became two of the first missionaries going out from North America to foreign lands.

### Lives of Robert & James Haldane

Haldane, Alexander 34.99  
This volume tells the remarkable story of the author's father, James Haldane (1768-1851) and uncle, Robert Haldane (1764-1842). Members of the Scottish aristocracy, the two brothers became identified for fifty years with many of the foremost evangelical enterprises of the 19th century.

### Through Cloud & Sunshine

Ramsbottom, B. A. 1.50

### With Freedom Fired (OP)

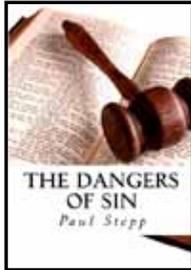
Hughes, Graham W. 4.50

### Memoirs of George Whitefield

Gillies, John 12.95  
George Whitefield (1714-1770) has been well known by many for his instrumental role in the great awakening in America and revivals that took place in England and Scotland. His travels carried him 13 times across the Atlantic Ocean. His Memoirs was one of the most popular biographies in the 17th and 18th centuries. Since the original, various writings and works have been added. The publisher has added John Wesley's sermon "Free Grace" to which follows Whitefield's famous rebuttal letter. Truly it can be said time and again that "he was a burning and shining light."

## The Dangers of Sin

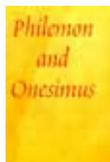
by Paul Stepp



**Retail**  
**\$8.99**

In this book, the author discusses some of the dangers that can be associated with an indulgence in sin. Most people are oblivious to

these dangers; or, perhaps they are willingly ignorant of these dangers; or, perhaps they have no fear of God or judgment, or the impending wrath of God. What should we tell others about sin? What should we ourselves do in response to sin? The answer is that we should fear God and His justice, and we must turn back to the Word of God. This world needs to hear the unadulterated truth about "The Dangers of Sin." The book contains 142 pages.

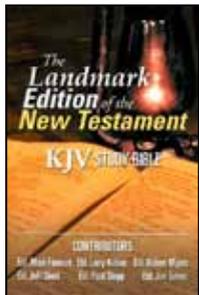


### Other Titles by Paul Stepp

The Armour of God .....\$12.99  
Philemon and Onesimus .....\$9.95

## The Landmark Edition of the New Testament

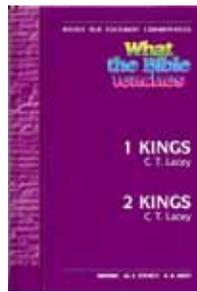
KJV Study Bible



**Retail**  
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This is a wonderful edition of the English New Testament. It has introductions and outlines on all the New Testament books with footnote commentary

on special verses by several contemporary Landmark Baptist preachers. The KJV text remains intact except for places where the King forbid his translators to give the literal translation of two particular Greek words in the manuscripts of the received text. This edition has the literal translation of these words rather than the substituted "ecclesiastical words." This is all explained in the front of the book. There are also bold bracketed modern definitions next to some of the older 17th Century words that are seldom used in our day. It is a great Study New Testament.



**\$43.99**

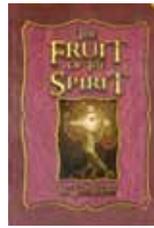
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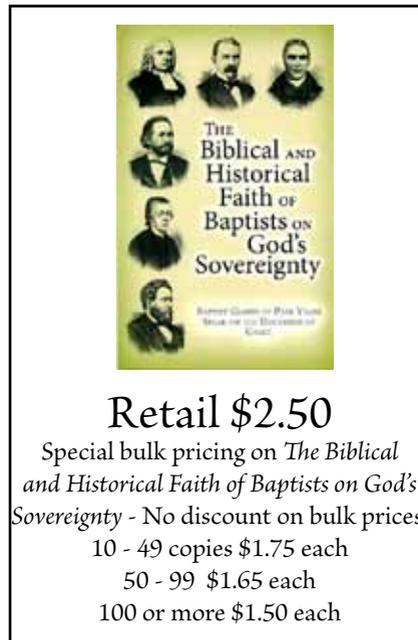
This volume is hardcover with 460 pages.

This volume is hardcover with 460 pages.

## Books by Tom Ross



The Fruit of the Spirit .....\$12.00  
A Baptist Exposition of the Book of Acts  
.....\$20.00



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50 - 99 \$1.65 each  
100 or more \$1.50 each

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Continued...

### The Life and Diary of David Brainerd

Edwards, Jonathan ..... 17.00  
Includes a biographical sketch of Jonathan Edwards by Phillip E. Howard Jr. This intensely devotional diary of a young 1740s missionary in the American wilderness

inspired the world missions movement.

### Johnny Appleaseed

Collins, David R.....8.99  
In his knapsack he carried his Bible and as many apple seeds as would fit as he headed for the West.

### Dairyman's Daughter, The

Richmond, Leigh .....7.00  
The Dairyman's Daughter and Other Personal Testimonies. This is a book of real-life testimonies of the saving grace of God through Jesus Christ. Most are under thirty, poor and little interested in salvation from their sins. The first is a touching story of a young woman, the daughter of a dairyman, who left her father to become a servant in a great house. Being convicted of her pride and vanity, she was visited by the Holy Spirit and became an earnest Christian.

### Mary Bunyan

Ford, Sallie Rochester ..... 19.95  
It's the deeply moving story of the home life of Mary, blind daughter of the John Bunyan family, and her devotion to her father. Mary sought to visit her father and meet any needs of his that she could, even while he was in prison; and worked to bring about his freedom. A convicting and challenging story of faith standing firm despite massive opposition from men. As John, the pastor, languished in prison as a result of his preaching as a Baptist pastor in England during the 17th century. The account is historical fiction, told largely from the vantage point of his blind daughter, Mary, his first-born child and constant joy. Mary became Bunyan's loyal, constant companion on every occasion when the authorities would permit her to visit her father at the prison, and his persistent petitioner for mercy and release before King Charles. This stirring account of how a young girl's faith in God grew, rather than diminished, during times of persecution, is an inspiring and beautiful example for all believers.

### Christmas Evans

Ramsbottom, F. W.....6.95  
Quaint, eminently godly, without doubt a preacher greatly used by God, Christmas Evans (1766-1838) has been largely forgotten in recent years. Yet at one time his name was a household word in Wales. In simple and interesting fashion this new biography portrays the remarkable life of this remarkable man.

### Seceders

Philpot, J. H.....4.50  
A moving account of J. C. Philpot and William Tiptaft, who left the Established Church of England in the 1830s.

### John Warburton, Servant of a Covenant God

Broome, J. C. .... 15.95  
A well-researched book that sheds fresh light on the life and times of one of the early founders of the Gospel Standard denomination. This biography, the first to be written of his life, will make profitable reading for all those that cherish the memory of this godly preacher whose autobiography "Mercies of a Covenant God" has become a Christian classic.

### John Williams - of the south sea islands

Ellis, James J. .... 20.00  
During the greater part of his lifetime, John Williams served God in comparative obscurity among the South Sea Islands. While in the New Hebrides, which were inhabited by cannibals, he visited the island of Erromango in November 1839 and was clubbed to death.

### James Chalmers of New Guinea

Robson, William..... 20.00  
James Chalmers served God as a missionary in New Guinea. He was not a man to rest content with a round of duties which might be beneficial to those who voluntarily came to the services conducted or who stayed nearby to where he lived. He regarded every person who lived in Rarotonga as being under his care and having equal claims for Spiritual help. The ten years he spent in Rarotonga were a fitting prelude to the more difficult work done in New Guinea. James Chalmers was a humble man who lived for the glory of God and died as a martyr at the hands of those he had come to help and introduced to his Lord.

### Robert Chapman - Apostle of Love

Peterson, Robert L. .... 20.00  
Although he is not widely known today, Robert Chapman was one of the most respected Christians of his generation. His caring and humble attitude had a marked impact on the lives of such men as George Muller, J. Hudson Taylor, John Nelson Darby and Charles Spurgeon. These notable men agreed that Chapman was a giant among

them. Robert Chapman's life cannot help but challenge the Lord's people to deepen their devotion to Christ and love others more selflessly.

**Baptist Piety - Last Will and Testimony of Obadiah Holmes**

Gaustad, Edwin S. .... 24.95

In this little volume Gaustad has provided us with fine primary source material on a little-known Baptist of the 17th century. Gaustad provides a fine account of the events that were the context for Holmes's life and action, abundant and well-chosen excerpts from debates and trials are provided.

**Archibald G. Brown - Spurgeon's Successor**

Murray, Iain H. .... 29.00

After Spurgeon died (1892), Brown was a foremost leader among those for whom Christian preaching still meant "love, blood, and power." It was written of him in 1913, "No man of modern times, of his school of thought, can command larger audiences." Few spoke with more sympathy and tenderness, characteristics deepened by bereavements and the heart-felt realization that, "We have to perform our service in the same Spirit in which our Lord worked, and our measure of power will be according to the measure of Christ's Spirit which we possess."

**Theodosia Ernest (2 volume HB set)**

Dayton, A. C. .... 10.00

In volume one Dayton brings forth all the arguments concerning baptism. In volume two he sets forth all the reasons for the Baptist position on the church question. Carefully read Theodosia Ernest. Weigh all the arguments of the author. An open mind and an open Bible will lead you to the same conclusions he came to.

**John Newton: From Disgrace to Amazing Grace**

Aitken, Jonathan ..... 22.99

Most Christians know John Newton as the slave ship captain who famously converted to Christ on the high seas and then penned one of the greatest hymns of the faith: "Amazing Grace." Less well-known is Newton's significance in his own day as an evangelical icon, great preacher and theologian, and important influence on abolitionist William Wilberforce. In this fascinating biography, Jonathan Aitken explores many facets of

**Women's Veils 2016**

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Modesty Mantilla

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## BIOGRAPHIES

Continued...

Newton's eventful life story, helping readers better understand his remarkable conversion and passionate fight to end the slave trade. The first modern account to draw on Newton's unpublished diaries and correspondence, this colorful and historically significant portrait provides fresh insights into the life and legacy of one of the most important Christians of the 18th century.

**The Life and Times of Isaac Backus**  
Hovey, Alvah ..... 16.00

**Mary Jones and Her Bible**

Ropes, Mary ..... 8.99

Heartwarming, real life story of Mary Jones, a young girl living in rural Wales in the late 1700s. Mary was a popular girl who loved her parents, worked hard and was keen to learn but most of all she longed to have a Bible of her own. But Mary knew that Bibles were hard to come by and if she was fortunate enough to find one, it would be expensive so her dearest wish looked as if it would be an impossible dream! An inspiring story of a young girl's commitment to God and love for His Word.

**Life & Letters of Thomas Bradbury**  
Bradbury, T. .... 17.50

Blessed enjoyment awaits the lovers of Thomas Bradbury in this work. The details of his call by grace and to the ministry will delight the hearts of those who are blessed with like precious faith in the dear Redeemer. Of special interest is his missionary and itinerant work in England and the United States. Known for his kindness and sympathy, he was a master in Israel who shunned not to declare the whole counsel of God.

**Memoirs of Thomas Boston**

Boston, Thomas ..... 28.00

Boston records the joys and sorrows, the burdens and victories of Thomas Boston's life. Here we read of his love for Catherine Brown and of their marriage, of death in the family circle, of the dark cloud of his wife's affliction, and of Boston's own ceaseless gospel labours. Out of these labours, and his deep Christian experience, Thomas Boston gave the church one of its most enduring spiritual autobiographies.

**Elizabeth Prentiss - More Love to Thee**

James, Sharon ..... 24.00

This is the first full-scale biography of Elizabeth Prentiss, since the Memoir written by her husband in 1882. Sharon James tells the story of a fascinating, gifted, and godly woman, who exercised a wide influence in America and beyond through her novels and other writings. Through various tragedies in her own life, Elizabeth came to the conviction that suffering is 'Christ's school' whereby we learn more of the love of God. Her various writings vividly communicate the joy of surrendering every detail of life to God, and the liberation of fully embracing his sovereignty.

**The Life and Times of George Whitefield**

Philip, Robert ..... 19.00

Philip's biography, however, remains the best account to be found in a single volume. Drawing on the testimony of those who had a personal knowledge of this subject, and from his own extensive study of Whitefield's journals, letters and sermons, Philip grasped the great lesson of the evangelist's life, namely, that it is the Holy Spirit who makes preachers.

**Life and Letter of John A. Broadus**  
Robertson, A. T. .... 21.00

**The Mercies of A Covenant God**  
Warburton, John ..... 18.50

Unique and precious autobiographical account of John Warburton with preface by J.C. Philpot. This book will prove his enduring and undying memorial. Severe trials in providence, heavy family afflictions and heartrending griefs are the appointed lot of some; deep exercises of soul, much inward distress of mind under the law, the pangs and fears of a guilty conscience, and an almost unceasing conflict with sin, death and Satan are laid in the path of others.

**A Roaming Sinner Called by Grace**  
Warburton Jr., John ..... 14.00

It is not a little remarkable that we should have two John Warburtons, father and son, and both truly honored servants of God, and able ministers of the New Testament. The latter is herein memorialized. He was infamously known in his unregenerate days as the "wandering" son of his godly father. With as much vehemence as David panted after the waterbrooks of grace, so his soul panted after the foul, black, putrid streams of

sin. Yet some of God's children are permitted to run to exceeding lengths of sin that God might make known the exceeding riches of His grace.

**George Washington Carver**

Collins, David ..... 8.99

Overcoming prejudice, he became an outstanding scientist for God and country.

**Noah Webster**

Collins, David ..... 8.99

He served his fellow man and country with unselfish devotion. His dictionary speaks for itself.

**Florence Nightingale**

Collins, David R. .... 8.99

Known as "the lady with the lamp," she worked at nursing the wounded and comforting the ill.

**The Three Mrs. Judsons**

Stuart, Arabella ..... 24.00

Ann Hasseltine, Sarah Boardman and Emily Chubbuck, each successively the wife of Adoniram Judson, the first American Baptist missionary to a distant foreign field, demonstrated in their lives the noblest of Christian virtue, and supreme dedication to the cause of Jesus Christ in spreading the gospel to what was then known as the Burman empire. No more fitting monument to the heroic labors of the Judsons can be erected than that of remembering their story.

**The Life of Arthur W. Pink**

Murray, Iain H. .... 29.00

Pink's biography, first written by Iain Murray in 1981, is here revised and enlarged with the benefit of new material, including some of Pink's own re-discovered manuscripts. It is the heart-stirring and compelling story of a strong, complex character — a 'Mr Valiant-for-truth' who was also a humble Christian.

**Tyndale**

Teems, David ..... 15.99

William Tyndale, the gifted, courageous "heretic" who dared translate the Word of God into English. He worked in secret, in exile, in peril, always on the move. Neither England nor the English language would ever be the same again. With thoughtful clarity and a reverence that comes through on every page, David Teems shares a story of intrigue and atrocity.

**The Memoirs of Elder Edmund**

**Botsford**

Mallory, Charles D. .... 25.00

Edmund Botsford was an English-born immigrant to colonial South Carolina who rose from obscurity to become a key figure among Baptists in the South. He was eulogized for having been a "faithful minister of Christ, and highly respected for his correct, exemplary conduct"

**Letters of Samuel Rutherford**

Rutherford, Samuel ..... 39.00

These letters will ever be precious to all who are sensible of their own, and the Church's decay and corruptions— The wound and the cure are therein so fully opened out: self is exposed, specially spiritual self.

**Memoirs George William White**

White, George W. .... 20.00

Author was the son of William S. White, D.D., "Stonewall" Jackson's pastor. This is the first time this title has been in print. These memoirs were written for his dear children near the end of his earthly life. A first-hand picture of life during his times including details about the Christian home, education, the War Between the States, and his pastoral ministry in Moorefield, WV for 47 years.

**Jackson and the Preachers**

Schildt, John W. .... 17.00

You will meet Rev. George Junkin, Jackson's first father-in-law; Dr. William S. White, his pastor in Lexington; Rev. James Graham; Dr. Moses Hoge; R. L. Dabney, his chief of staff for a time; and Beverly Lacy, chaplain of the Second Corps. Includes an appendix containing brief biographical material on each preacher, with notes and index.

**Memorial Volume of Jefferson Davis**

Jones, J. William ..... 33.00

The author published this volume as a tribute to the Confederate president after his death in 1887. It includes a biography of Davis interspersed with reprinted essays, articles, and speeches on his character and long service in government.

**The Autobiography of Isaac McCoy**

McCoy, Isaac ..... 28.00

This volume includes the previously unpublished autobiography of Isaac McCoy plus other of his writings.

**Giant in the Land: The Life of William B. Johnson**

## The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. What are three of your favorite gospel hymns, and why?

Matthew Stepp  
286 Big Creek Road  
Wayne, WV 25570

Pastor  
Big Creek  
Baptist Church  
286 Big Creek Road  
Wayne, WV 25570



Anybody that knows me, will be laughing up their sleeve at me with this question. Virtually ALL of the songs in the songbook have been my favorite at some time or the other. Just as all the verses and passages of the Bible have meant something special and have been “favored” by me at some precious time in memory. Selah! Think about it!

To try to make it easier, I polled some family members for their favorites. My son Moses said his favorite was *Sweet Hour of Prayer* by William Walford & melody by William Bradbury; my son Andrew’s came down to *It is Well With My Soul* by H. G. Spafford & Philip Bliss. My daughter Abigail’s current favorite is *Blessed Assurance* by Fanny Crosby & Mrs. J. F. Knapp. My wife said her favorites had to be *Amazing Grace* by John Newton & E. O. Excell and *The Love Of God* by F. M. Lehman. Noah and Miriam did not give me their favorites, but I always remember my young prodigy, Noah, singing *At the Cross* by Isaac Watts & R. E. Hudson, and Miriam always loved to sing with her Papaw Stepp (Elder Dan Stepp) *The Church That Jesus Loves* by Kathryn Parrish & William Pitts. My special memory of my Mom (Sandi Stepp) revealing one of her favorite hymns was

when she empathized with *Take Me As I Am* by Eliza Hamilton & Ira Sankey. How precious my Lord is to my precious mother! And, although Dad’s favorite hymn might be the previously mentioned song by Kathryn Parrish or *To God Be The Glory* by Fanny Crosby & William Doane, the song that always pulls my memory to Dad is singing his children to sleep with *Come Thou Fount* by Robert Robinson & John Wyeth. My sister (Leandra Hanson) may not remember why, but I always remember her piano playing and sweet voice when we sing *Under His Wings* by William Cushing & Ira Sankey.

I thought about the question that asked my favorite “gospel” hymns, and thought about the different categories of gospel, praise/worship, comfort, joy, service, missionary, ballad, doctrinal, funeral, etc. Well, that might be easier, to name favorite hymns by category.

My favorite (current) hymns about service are: *Wherever He Leads, I’ll Go* by B. B. McKinney, *I Surrender All* by J. W. van deVenter & WS Weeden, and *Here Am I; Send Me* by Daniel March & Wolfgang Mozart. Missionary songs that I love are: *The Regions Beyond* by Albert Simpson & Margaret Simpson, *Tell Me the Story of Jesus* by Fanny Crosby & John Sweny, and *Look to the Lamb of God* by H. G. Jackson & James Black. Songs of Calvary that must be included as my favorites are: *Near the Cross* by Fanny Crosby & William Doane, *In Him I Have Riches Untold* by Kathryn Parrish & George

Bernard, and *Beneath the Cross of Jesus* by Elizabeth Clephane & Frederick Maker. Songs of the Second Coming & Heaven would be: *Christ Returneth* by H. L. Turner & James McGranahan, *O That Will Be Glory* by Charles Gabriel, and *My Saviour First of All* by Fanny Crosby & John Sweny. Practical holy living songs that I love most are: *Take Time To Be Holy* by W. D. Longstaff & George Stebbins, *Have Thine Own Way, Lord* by Adelaide Pollard & George Stebbins, and *Yield Not to Temptation* by H. R. Palmer. Doctrinal songs of glory to our sovereign God are that must be on my favorites list are: *Free Grace in Election* by John Adams & Jean Rousseau, *He Elected Me* by Oscar Mink & Cecil Laurence, and *He Included Me* by Harold Gregory. The wondrous songs of sovereign grace to a sinner that thrill my soul are: *A Sinner Like Me* by C. J. Butler, *I Was A Wand’ring Sheep* by Horatius Bonar & John Zundel, and *Hail Sovereign Love* by George Cole. Songs of our amazing Christ that should definitely be on my favorites list are: *Fairest LORD Jesus* by R. S. Willis, *Jesus Loves Even Me* by Philip Bliss, and *My Sheep Know My Voice* by H. Buffum & I. G. Martin. Hymns of comfort when we need it must be on the list of my favorite songs: *I Must Tell Jesus* by Elisha Hoffman, *From Every Stormy Wind* by Hugh Stowell & Thomas Hastings, and *Does Jesus Care?* by Frank Graeff & Lincoln Hall. If you want the songs that I would like to be played or sung at my funeral, do not leave out: *I Know Whom I Have Believed* by D. W. Whittle & James McGranahan, *God Leads Us Along* by G. A. Young, and *Saved by Grace* by Fanny Crosby & George Stebbins.

But if the question be: What are my three favorite GOSPEL

hymns? No doubt, along with my wife, I must include the song that I will never grow tired of: *Amazing Grace*. I have sung it, preached it, and lived the words. Just the melody alone can bring tears of joy to my eyes. John Newton and E. O. Excell have permanently and indelibly etched this song in my heart of hearts and it is my favorite, as it has been for untold numbers of Baptists, to the point of being called the Baptist hymn. It is a song of personally experienced grace, that is the soul of the Gospel and is certainly—appropriately named *Amazing Grace!* Second must be *Holy, Holy, Holy* by Reginald Heber & John Dykes. I will join the hosts around God’s throne in both Isaiah 6 and Revelation 4 in singing this variation of the song of the Eternal Ages! Truly the essence of the Gospel in a nutshell is this refrain (Rev. 14:6-7). And thirdly, a hard choice to make, but one that pictures the Gospel story in my life was when *He Lifted Me* by Charlotte Homer & Charles Gabriel. Surely “From sinking sand He lifted me... O praise His Name, He lifted me!” Out of the miry clay, by *Amazing Grace*, our *Holy, Holy, Holy God* has certainly shown how *He Lifted Me!* Selah! Think about it!

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My first most favorite Hymn is *Blessed Assurance* by Fanny J. Crosby. The reason first and foremost is: “That Jesus is mine”! I have a personal relationship with

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## Forum #1

(Continued from page 10) ♦

practical truths my pastor taught me when I was young in the ministry. I have had the privilege of learning from some godly preachers through the years! If there is a sound Baptist school within driving distance take some classes that will challenge your mind and spirit. If you can not go to school you must by all means learn how to discipline yourself to study.

6. Start building a library with sound books. Every young preacher should read C.H. Spurgeon's *Lectures to My Students*. I cut my doctrinal teeth on *Definitions of Doctrine* by C.D. Cole and *A Systematic Study of Bible Doctrine* by T.P. Simmons. Then I graduated to *A Body of Doctrinal and Practical Divinity* by John Gill. Educate yourself with good theology books. Study Baptist History and Church Truth. Read Christian biographies. In 35 years of ministry I have always been surrounded by good books that challenge, inform, encourage, and convict me. For a long time I read 3-5 Spurgeon sermons a week. Ask God to give you a desire to read and study. The study of the Scriptures and sound literature must be a lifelong pursuit if you expect to be an effective minister of the Gospel.

7. Make sure that you marry a godly woman who loves the Lord Jesus Christ, His Church, and you! Be fully committed to your wife and children. Do not neglect them using the ministry as an excuse! Pastor Al Gormley told me many years ago that if I did not tend to the needs of my wife and children I would not have a ministry in the future. I took his advice! Spend time with your family and be

an encouragement to them. Do not ever make them feel they are in competition with the ministry.

8. Learn how to develop a sermon from the introduction, the major points, the conclusion, and the application. Every sermon must have a consistent and intelligible flow. Ask God to help you use your voice effectively. Study how to be a better preacher. Its not enough that you know your material, you must learn how to communicate and preach effectively so that you can be a blessing to the people you are ministering too. Whenever I go to a Bible conference or a Revival meeting to hear another preacher, I take notes on the message. Always be committed to sharpening your skills by humbly seeking the Lord and pleading with Him to make you a better preacher.

9. Take your problems to the Lord in prayer. Do not gossip to other members. Never pit one member against another to make a point. Do not run down your membership when you are preaching somewhere else. Have respect for the church you pastor.

10. No matter how many years you have preached and pastored, do not be arrogant or disrespectful to other preachers. Never get on a high horse of self righteousness thinking that no one can teach you anything. When you get to the place where you think you know it all and are above learning, your ministry will be ineffective.

As I read over the above list I found myself getting convicted by the Holy Spirit. What a holy and solemn calling! Oh that God would rid my heart of sin, pride, self righteousness, covetousness, selfishness, and worldliness so that I may be a faithful preacher of the Word until the day I die!

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1. Read and study the Bible and make it your number one source of information, doctrine and practice. Particularly read the pastoral epistles of I & II Timothy and Titus on a regular basis! But leave no part of Scripture out of your studies, and constantly rely upon God's structured order in His Word, in His church and in Creation (I Cor. 2:13, 10:11, II Tim. 2:15-16). Avoid non-Baptist authors almost exclusively (I Cor. 11:1). You do not need the distractions (II Pet. 2:1-2, Prov. 4:14-19, Rom. 16:17).

2. Wait on the LORD! Find His will, then act. Do not do something and then ask the LORD to bless your choices! The most dangerous choices in the world are made by prayerless people! So make it a constant part of your life to talk to God about your choices, sermons, family, and church (I Thess. 5:17, I Tim. 2:7-8).

3. Listen to your elders and mature church members. Your eyes and ears will become your most important and useful senses. Typically, people think a preachers voice is his most accomplished attribute, but a truly useful and effective pastor/preacher will SEE problems before they happen (I know, experience, but young preachers need to start early!), and HEAR what people are saying to them. I remember when the Lord first called me to preach, I already had all the answers (I thought!) and I never really LISTENED to people, but only used the time

they were talking, to formulate my next didactic speech. If we do not listen, we will NEVER become the pastors/preachers that we ought to be becoming (Deut. 4:9, Col. 4:12-17).

4. A tender heart is needed when dealing with God's people. Cynicism and cold-heartedness is what is natural to leaders and other persons in elite positions, such as Baptist preachers. We get "tuned out" so much, it is easy to fall into the same trap of "tuning them out" right back. Jesus Christ is our great example of compassion and tenderheartedness (Mark 6:34, Matt. 18:33-35). He loved unconditionally and even when weary and exhausted, He never turned down any of His precious sheep's need of His time and ministry. A. Never give up on anyone until the Lord does. B. Never stop loving God's people. (Jude 20-23, Heb. 5:2, I Pet. 3:8).

5. Do not dawdle and waste time. Number 2 was "Wait on the Lord," but waiting is not stopping. We will ALWAYS have something to do "today." That is what we need to CONTINUE doing, until His newest commands and directives are clear. Work is the operative word, when God calls us to preach (Heb. 6:10-12, Col. 1:10)!

6. Do not try to change the world or the people around us. We can not preach AT people and expect them to change, or to submit to our preaching. God is the ONLY One that can change people, and He does it at His preordained times (if ever), and He does it from the "inside-out." Our job is to help people understand the Word, as best we are able, by answering questions and gently leading them into the Holy Scriptures—then, as God blesses and enables, the world can indeed be changed, one person

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## Forum #1

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and one study at a time (I Thess. 2:7-14).

7. I remember coming in as a new pastor, one of the most valuable pieces of advice was: "Remember, it was the member's church long before it was yours! They have as much or more invested in this church than you do, and they will likely be here still when you are long gone!" This is true. Do not come into a new ministry expecting to change everything to suit yourself and your perceptions of the way things ought to be done. The churches are the "pillar and ground of the truth," not the preachers! God has promised to perpetuate His truth via the bodies of Christ. Preachers come and go, but the truth in the churches will remain. As we examine different churches, they might do things a little different than we are used to, but that is usually just personality traits that make every church different. Do not fight the little battles (of ego, comfort, etc), but save your energy to fight the big battles that Satan and the fleshly nature of the members (and yourself) will be sure to bring you into. (Josh. 1:5-9, II Cor. 2:10-11).

8. Closed doors are just as important as open doors! As my wife's uncle used to say, "When God closes the door to a particular ministry or avenue, do not try to climb in the window" (Acts. 16:6-10). I know we are always waiting on the Lord to open doors for us, to show us which way to go, and that is all well and good. But do not keep waiting on the door YOU want to open, so that you do not go down the hall of life and see the one that He actually IS opening for you. When God closes a door, then move on. No

regrets—just excited anticipation of God's future for you as one of His precious Baptist preachers. Selah! Think about it!

MATTHEW STEPP



## Forum #2

(Continued from page 15) ♦

Him that no one can take away. The second reason is, every time I sing this Hymn I stand amazed at how the Hymn came about.

*Blessed Assurance* is a Christian hymn with lyrics written in 1873 by Fanny J. Crosby to Phoebe P. Knapp's tune known as *Assurance*. Crosby reported that Knapp played the melody for her on the piano, who then asked Crosby what the tune "said." Crosby replied, "Blessed assurance, Jesus is mine!" and went on to write three verses and a refrain for it:

*Blessed assurance, Jesus is mine!*

*O what a foretaste of glory divine!*

*Heir of salvation, purchase of God,*

*Born of His Spirit, washed in His blood.*

She was one of the most prolific hymnists in history, writing over 8,000 despite being blind from shortly after birth. At six weeks old, she caught cold and developed inflammation of the eyes. The family physician was not available, and the man who came in his place recommended hot poultices as treatment. The botched procedure blinded her.

A blind women by the grace of God, wrote one of our greatest hymns of all times, amazing!

I would have to say my second Hymn is *Jesus Paid It All!* The reason being, that He did, He did pay it all, and now "all to Him I owe." That is why the first person I want to see (and so should you, dear reader) is the One who "paid it all." It reminds me that He gave everything for me and now I need

to give all I have back to Him until He takes me home. I ca not even imagine my life if Jesus had not paid my sin debt. He bought me with a price and washed me white as snow taking all my sins away. It gives me such peace that He did that for me. Praise His Holy Name!

The third one is *What a Friend We have in Jesus!* The Bible says in Proverbs 18:24, "**A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.**" I believe that friend is Jesus. If we could get our heads around the fact totally that Jesus is such a wonderful friend to us and full of comfort we would be a much happier people. My favorite part of this hymn is:

*O what peace we often forfeit,*

*O what needless pain we bear,*

*All because we do not carry*

*Everything to God in prayer.*

We all should take more time to read the words instead of just singing these hymns. I believe the writers of these hymns had a real heart-felt desire to worship and praise God. Not like today when all you hear is a bunch of noise. The words had meaning and we should take the time to understand them. Next time you are in church or have a hymnal in your hands read all the words to the hymns I have mentioned, especially *What a Friend We have in Jesus!* God Bless!

ROGER REED

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I love *Victory in Jesus* by E. M. Bartlett. It is such an encouraging

hymn that highlights what every believer has in Christ. When I sing it, it takes me back to when I was first saved. I am a terrible singer, but I would sing that hymn at the top of my lungs with as much fervor and enthusiasm as I could muster. I can remember the dear saints at Wilmington Baptist Temple singing that song with all their might. No matter what problems or discouragements I may have had, a rousing rendition of *Victory in Jesus* with the congregation of God's elect would encourage my soul.

I also love singing *How Great Thou Art* in the Shepherd's Choir at the Bryan Station Baptist Church Missions Conference. First it was Pastor Al Gormley, and now it is Pastor Brent Spears who leads all the preachers in this song. Every time I sing it I think of all the dear preachers who have blessed my life and ministry.

I also love singing *Amazing Grace* by John Newton. I have often sung this song to my grandchildren after we have prayer or we are riding somewhere in the car. This is the song that the members of Mt. Pleasant Baptist Church sing after we observe the Lord's Supper together.

It is hard to pick just three songs, but those are the ones that flood my soul with worship, memories, and joy when I sing them!

TOM ROSS



# Ignorance of the

(Continued from page 9) ♦

is final and always true. The man who speaks contrary to what the Bible teaches is in error. He, not the Bible, is wrong.

But the wise of this world set aside the teachings of God's Word to accept the opinions, suppositions and philosophies of men who are walking in the vanity of their minds, and have their understanding darkened. That is because they are ignorant of the things of God. **"Eye hath not seen, nor (his) ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit"** (I Cor. 2:9-10). What the wise of this world has not known, nor had any conception of, God has revealed and made known to His children by His Spirit.

Second, the wise of this world are ignorant of the fact that one religion is not as good as another, and that there is a revealed way which God has given whereby we must worship and serve Him if He is pleased with us.

When Paul was in Athens he saw altars erected to every false god of whom they had heard. Then for fear that they would leave out one and offend that god they had erected an altar to the **"Unknown god."** So Paul, as he stood on Mars Hill, said "Men of Athens, I perceive that in every way---on every hand and with every turn I make---that you are most religious (very reverent to demons). For as I passed along and carefully observed your objects of worship, I came upon an altar with this inscription, To the unknown god. Now what you are already worshipping as unknown, this I set forth unto you" (Acts

17:22-23) Amplified Translation.

Then Paul went on to say, "Such (former) ages of ignorance God, it is true, ignored and allowed to pass unnoticed, but now he charges all people everywhere to repent" (v. 30) Amplified Translation. Thus God calls on men to repent and turn away from the worship of false gods, and all forms of false worship.

Those Athenians were very religious, but their religions were not acceptable to the God of Heaven. The world has too much religion. We often hear it said that religion is the hope of the world. The world has too much religion. Religion is a curse to the world. There is but one true religion and that is the true worship and service of the Lord Jesus Christ. All other is an abomination in the sight of God. Religion has brought about the martyrdom of millions and has stained this earth with the blood of the martyrs of Jesus Christ. See Revelation 19:4.

God has revealed a way for men to worship, and if men are pleasing to God they must worship in this revealed way. This revealed way is found in the Bible. Jesus said to the Samaritan woman **"The true worshippers shall worship the Father in spirit and in truth"** (John 4:23). In another place Jesus said, **"In vain do they worship me, teaching for doctrines the commandments of men"** (Matt. 15:9). The wise of this world are ignorant of this. They are so broadminded that they can take in and commend every form of worship but the TRUE way. Few try to search out from the Word of God the true way and follow that explicitly. That way has never been a popular way. It rules out all man made forms of worship, and the traditions and doctrines of men. It means that the Bible must be the one and the only authority

as how to worship, and as what to teach and believe. The world calls this too narrow. But just remember, Jesus said, **"Narrow is the way, which leadeth unto life, and few there be that find it"** (Matt. 7:14).

Third, the wise of this world are ignorant of the fact that the salvation of men is the result of an inward work of God in the hearts of those who receive Jesus Christ as their Saviour, and not the result of any good works man has done or can do. **"By grace are ye saved through faith; and that not of yourselves: it is the gift of God"** (Eph. 2:8).

Fourth, the wise are ignorant of the fact that all the plans, efforts and wisdom of men will never solve this world's problems. God's Word teaches that this age will wind up as did the generation in the time of Noah, when God had to destroy men from off the earth with a flood. Jesus said **"As was in the days of Noe, so shall it be also in the days of the Son of man"** (Luke 17:26). Then Paul wrote to Timothy **"Evil men and seducers shall wax worse and worse, deceiving, and being deceived"** (II Tim. 3:13). And, as a rule, the wise of this world, are deceived, and are deceiving others.

Fifth, the wise of this world are ignorant of the fact that they are helping to prepare the way for the coming of the beast or antichrists. The wise of this world believes in breaking down the barriers of separation morally, religiously, and socially, and all people uniting together to have one world, or one united world government. Well the Bible teaches that this is coming, but that the beast, a man who will be Satan incarnated in human form, will rule over the world government. **"And it was given unto him (the beast of Rev. 13:1-18) to make war with the**

**saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."** The stage is being set in the world today for this very thing, and the wise of this world cannot see it. That is because their minds have been blinded by the god of this world (II Cor. 4:3-4).

Sixth, the wise of this world are in ignorance of the fact that they are walking according to the prince of the power of the air, the spirit that works in the children of disobedience (Eph. 2:2).

Seventh, the wise of this world are ignorant of the fact that Jesus Christ is coming back to this earth again. **"This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation"** (II Pet. 3:1-4). One of the most unpopular and hated doctrines is that Christ is going to come back to this earth to overthrow the Gentile world powers and rule and reign on David's throne in Jerusalem for 1,000 years.

## WARNINGS

God's Word has not left His people without warning concerning being misled by the wisdom of this world, and by the sophistry of the wise of this world. In I Corinthians 1:26-29 we read: **"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty,**

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# Ignorance of the

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**not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and the things which are not, to bring to nought things that are: That no flesh should glory in his presence."**

In The Amplified New Testament, in Colossians 2:8 we have these words: --- "See to it that no one carries you off as spoil or makes you captive by his SO-CALLED philosophy and INTELLECTUALISM, and vain deceit (idle fancies and plain nonsense), following human tradition --- Men's ideas of the material (rather than the spiritual) world. . just crude notions following the rudimentary and elemental teachings of the universe, and disregarding (the teachings of) Christ."

In the Amplified Translation in I Timothy 6:20 Paul wrote: "O Timothy, guard and keep the deposit entrusted (to you). Turn away from the irreverent babble and godless chatter, with vain and empty and worldly phrases, and the subtleties and contradictions in what is FALSELY called KNOWLEDGE and spiritual illumination."

Every one who professes to have superior learning, who thinks they know too much to believe in the virgin birth, vicarious suffering of Christ, and His bodily resurrection, and in the Genesis account of creation, and the fall of man, needs to read and ponder well these dire warnings from the Word of God. Those who believe that

the men of God must sit at the feet of the wise of this world to learn things which will better promote the cause of Christ need to think on these things. This is a trick of the Devil in order to make a spoil of some of God's servants. Already we have lost immeasurably by listening to the voice of so-called higher learning. "Is this vile world a friend to grace, to lead me on to Christ?" Remember that John said in I John 5:19: "The whole

world lieth in wickedness" (Gr. The wicked One). This includes all who discredit Christ and any part of His Word, or put any questions on any part of the Word of Truth, regardless of how much they may be thought to know, or how many, and what degrees or titles they may hold. We are safe only when we hold fast to what God has spoken in His book.



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# 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.

## NORTH CAROLINA SUED OVER CONSCIENCE PROTECTIONS FOR MAGISTRATES

(WNS)--Three couples are suing the state of North Carolina over gay marriage discrimination that is not happening. The lawsuit targets protections for magistrates who oppose same-sex marriage on religious grounds and do not want to be forced to issue marriage licenses to same-sex couples. The state legislature passed the bill protecting religious convictions of state employees earlier this year, overriding a veto from Gov. Pat McCrory. The bill outlines a process for magistrates to declare a religious objection to participating in same-sex unions. It requires government employees seeking an opt-out to recuse themselves from issuing marriage certificates for both heterosexual and homosexual couples for at least six months. Three couples are now suing over potential discrimination. They say the bill places religious belief above the obligations of magistrates to carry out their duties.

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FOOTBALL COACH

## SUSPENDED FOR PRAYING FILES DISCRIMINATION COMPLAINT

(WNS)--A Bremerton, Wash., high school football coach suspended for praying on the field after games has filed a discrimination complaint with the Equal Employment Opportunity Commission (EEOC). Coach Joe Kennedy, assistant varsity and head junior varsity coach at Bremerton High School, claims the school district violated his rights by prohibiting him from kneeling at the 50-yard line and praying silently after games. The district also retaliated against him for exercising his freedom of religion, Kennedy claims. "All we are asking is for Coach Kennedy to be allowed to pray silently, for 30 seconds, at the 50-yard line after the game," said Mike Berry, senior counsel at Liberty Institute, which represents the coach. "We are committed to defending his rights to private religious expression. No one should be suspended from their job over a moment of silence."

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MASSACHUSETTS COURT:  
CATHOLIC SCHOOL MUST

## HIRE GAY EMPLOYEES

(WNS)--A Massachusetts state court ruled in mid-December that a Catholic school may not deny employment to a homosexual, a decision activists hail as the first of its kind in the country. Fontbonne Academy, an all-girls college preparatory school in Milton, offered Matthew Barrett a job as a food service director in the summer of 2013. But when Barrett filled out a new employee form and listed his "husband" as an emergency contact, school administrators rescinded the offer, citing Catholic belief that marriage is between a man and woman. They said they required employees to model Catholic values. Superior Court Associate Justice Douglas H. Wilkins ruled the school discriminated against Barrett in violation of Massachusetts law, which prohibits denying employment on the basis of "sexual orientation." In a 21-page ruling, the judge wrote the facts of the case made it clear Barrett had "suffered denial of employment, that the reason for denial was his sexual orientation, and that he suffered harm as a result."

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## BOSTON HOSPITAL EXPELS DOCTOR OVER LGBT VIEWS

(WNS)--A physician's long battle for Biblical values, public health, and freedom of expression in his workplace has come to a conclusion. After more than 10 years of tension and conflict over his hospital's institutional endorsement of LGBT activities, urologist Paul Church lost his final appeal to the Board of Directors of Beth Israel Deaconess Medical Center (BIDMC) to reconsider the hospital's decision to expel him and terminate his medical privileges. That appeal was Church's last chance to stay at BIDMC. The board's final judgment on Dec. 8 dashed that hope—and confirmed the extent to which social ideologies have infected the nation's medical field.



# Another Gospel

(Continued from page 1) ◊

**not another.** In truth it was a perversion of **“the gospel of Christ.”** This false gospel differed so radically from the gospel which Paul preached that he invoked a curse on those who preached it.

The reference is clearly to the Judean Judaizers (Acts 15), who in a general sense had come from James (Gal. 2:12), but they did not truly represent James at all (Acts 15:24). These perverters of the gospel taught faith plus law-works as the way of salvation. Paul preached salvation by grace through faith (Eph. 2:8-9). According to Paul's way of thinking, the two were incompatible and must be antagonistic to the end (Rom. 11:6). The false gospel of the Judaizers destroyed **“the grace of Christ”** (Gal. 1:6) and taught a different way of justification and salvation. The false gospel denied the necessity of dependence on the merits of the Lord Jesus Christ alone for salvation and led to dependence on rites and ceremonies.

## THE ORTHODOX JEWS

The religious world is filled with sects and schisms who preach **“another gospel.”** The orthodox Jews number about 12 million in the world. Just as in the day of Paul, they still teach salvation by human merit. Article 11 of the Jewish creed says: “I believe. . . that God will reward those who observe this law and will severely punish such as are guilty of the least violation of it. Eternal life is the best and greatest reward and damnation of the soul the most severe punishment.”<sup>1</sup>

Orthodox Jews reject Jesus Christ as the Messiah and hold that He was a bastard. They see no mediator between God and man.

They teach that immorality is the reward of God for individual righteousness. They indeed do preach **“another gospel.”**

## HEATHEN RELIGIONS

All the heathen religions in the world have one thing in common: they teach salvation by human merit apart from the merits of Jesus Christ.

Buddism has about 350 million adherents in nine countries. They say the means of salvation is to cease from all wrong doing, to get virtue, and to cleanse one's own heart. By transformation of the personality from bad conduct to good conduct one attains immortality.

There are about 300 million Confucianists in the world. The main teachings of this religion are: (1) The nature of man is good; (2) Man possesses free will to make choices; (3) Virtue brings its own reward. Here is another religion of human merit.

There are about 300 million Hindus in the world. They teach that by exercising thought and nerve control over many years the spirit of man can be united with the supreme creative spirit of the universe. This religion also teaches salvation by good works.

Islam has about 350 million followers on earth today. This religion, which started 600 years before Christ, teaches that in the afterlife the individual will be in Heaven or Hell according to his actions on earth. This is **“another gospel.”**

## THE CATHOLIC CHURCH

Catholicism is a Christianized form of heathenism. Catholicism did not come from the Bible, but from Babylon. The faith of the Roman Catholic Church is the creed of Pius IV, issued after the council of Trent, with some additions. A part of this creed says: “I also profess that there are truly

and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one--- to wit: baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony; and that they confer grace; and that of these baptism, confirmation, and orders cannot be reiterated without sacrilege.”<sup>2</sup> Here again is salvation contingent on man's works.

The Roman Catholic Church preaches baptismal regeneration; they preach a water gospel. The 1985 edition of The Church's Confession of Faith says: “Through the merits of Jesus Christ, original sin is truly washed away in the sacrament of baptism. Baptism is the real regeneration through which we put aside the old man and put on the new one created according to God.”<sup>3</sup> On February 6, 1976, Pope Paul said to a general audience at the Vatican that the “real birthday of a Christian is the day of his baptism.”<sup>4</sup>

The Greek Catholic Church also affirms the water gospel. They say: “Holy baptism is the appointed sacrament of salvation, by which all past sins are washed away, and without which there is no promise of salvation.”<sup>5</sup>

One of the fundamental articles of the Catholic gospel is that people are regenerated by baptism. They go so far as to say dying infants without baptism cannot go to Heaven. This theory of the Great Whore (the Catholic Church) is anti-scriptural and is surely **“another gospel.”**

Those who know history know that the idea of baptismal regeneration originated among the ancient devil-worshippers of Babylon centuries before the Christian Era. The Babylonian priests “led their votaries to

believe that, if they only passed through the baptismal waters. . . that would make them. . . twice-born' or 'regenerative.' . .”<sup>6</sup>

## PROTESTANTS PREACH ANOTHER GOSPEL

Most Protestant churches have one thing in common with the Catholic Church. They are all agreed that baptism saves or helps save. They connect the gospel of Christ with a water gospel. In this respect the harlot daughters bear the likeness of their mother. This is not some groundless charge, but a well-established fact which I shall prove to those who want to know the truth.

The Episcopal Church of England (the English Catholics) hold to baptismal regeneration--a perversion of the gospel of Christ. Every one confirmed in this church is required to give the following answer to the bishop, after giving to him their Christian names:

Question: “Who gave thee this name?”

Answer: “My sponsors in baptism, wherein I was made a heir of God, a member of Christ, and an inheritor of the kingdom of God.”<sup>7</sup>

Article XXVII of the thirty-Nine Articles of the Church of England says: “Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth; whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The Baptism of

◊ (Continued on page 21)

## Another Gospel

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young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.”<sup>8</sup>

The Augsburg Confession is the official confession of the Lutheran Church. Article IX declares: “It is taught among us that Baptism is necessary and that grace is offered through it. Children, too, should be baptized, for in Baptism they are committed to God and become acceptable to him. On this account the Anabaptists who teach that infant baptism is not right are rejected.”<sup>9</sup>

The Small Catechism of Martin Luther of 1529, Section IV, has the following:

“What gifts or benefits does Baptism bestow?”

“Answer: It effects forgiveness of sins, delivers from death and the devil, and grants eternal salvation to all who believe, as the Word and promise of God declares.”<sup>10</sup>

John Wesley, the father and founder of the Methodist Church, held to a water gospel. Preaching on “The Marks of the New Birth,” he said: “And if ye have been baptized, your only hope is this, that those who were made the children of God by baptism, but are now children of the devil, may yet again receive ‘power to become the sons of God;’ that they may receive again what they have lost, even the ‘spirit of adoption, crying in their hearts, Abba, Father!’”<sup>11</sup>

Still again, preaching on “The New Birth,” he declared: “. . . it is certain our church supposes, that all who are baptized in their infancy, are at the same time born again; and it is allowed that the whole office for the baptism of infants proceeds upon this supposition.”<sup>12</sup>

Even the Presbyterians, who

profess to believe in salvation by sovereign grace, show their kinship to the Great Whore when it comes to baptism. After going so far in the Westminster Confession in 1646, Chapter XXVIII, to affirm that some may be saved without baptism, they still make some very confusing statements that sound like the Great Whore. They say in Chapter XXVIII, Section I, that baptism is “a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins. . .”<sup>13</sup> Then in Section IV they declare that “the infants of both believing parents are to be baptized.” If baptism is the seal of the covenant of grace as they affirm, are they not saying that it saves? If baptism does not regenerate little babies, then why baptize them?

Then to make bad matters worse in Section VI they say: “. . . by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto. . .”<sup>14</sup>

Thus it should be evident to all that Protestants do not preach the pure gospel of Christ. They all mix human merit in baptism with the merits of Christ, going so far as to baptize babies so as to regenerate them! To make baptism the actual cause of salvation is to preach “another gospel.” Any person who fails to see this after reading their confessions of faith is blind and cannot see afar off.

### CAMPBELLITES AND THE CULTS

Campbellites are honest and truthful enough to admit that they believe in “the gospel in water.” Alexander Campbell, their father and founder, taught baptismal regeneration as much as any Catholic or Protestant. In

The Christian System (Campbell’s theology book) he said: “For if immersion be equivalent to regeneration, and regeneration be the same import with being born again, then being born again and being immersed are the same thing. . .”<sup>15</sup> This is “another gospel,” a gospel borrowed from Catholicism and Protestantism who borrowed it from the Devil worshippers of ancient Babylon.

Time and space will permit me to examine only a few of the cults. They all have one thing in common; they all preach salvation by man’s works rather than the finished work of Christ. Consider a few of these with me.

Christian Science teaches: “Man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death”<sup>16</sup> To them Christ is not the Way to Heaven, but “the Way-shower.”

Spiritism says: “Man becomes his own savior.”<sup>17</sup> The Jehovah (False) Witnesses hold that “no man can gain life or receive life everlasting unless he believes God and believes on the Lord Jesus Christ and asks for salvation by making an unconditional agreement to do the will of God.”<sup>18</sup> Mormonism teaches the water gospel: “The priesthood of Aaron. . . holds the keys of baptism by immersion for the remission of sins.”<sup>19</sup> I could go on, but I will not.

### RELIGIOUS LIBERALS

Religious liberals preach “another gospel.” They say consecrated Christians are too busy about deeds of love and justice to give thought to their own selfish salvation. To them all are sons of God and will be saved. They scorn the vicarious atonement of Christ and say the sacrificial idea is the height of foolishness. Most of them would

replace the gospel of Christ by a Marxian socialism.

The only gospel religious liberals preach is the social gospel. They ignore the disease of sin and deal with its symptoms. They hate the doctrine of total depravity and would do away with the new birth. They substitute reformation for regeneration. They are more concerned about a fine house for people on earth than in Heaven. They talk about good wages here instead of a reward in Heaven, and they speak of the welfare of man’s body rather than his soul. In the main they stress salvation from poverty, hard times and obscurity rather than salvation from sin. Plainly, their social gospel is “another gospel.”

### ARMINIAN BAPTISTS?

Baptists since their beginning in the first century have held to the doctrines of grace. Not until after the Protestant Reformation did any Baptists hold to Arminianism. These were called General Baptists in England. They were a separate group from the Particular Baptists. Some of the General Baptists came to America. Then there was the appearance of the Free Will Baptists. Here is the beginning of apostasy in Baptist churches. These people began to make salvation contingent on man’s free will instead of the free grace of God. This was, and still is, a perversion of the gospel of Christ.

Baptists in America and most other countries now seem to be halted between two opinions. Most of them find themselves some place between what we might term “Arminianism” and “Calvinism.” About the only point that most Baptists today have in common with the Baptists of the past is eternal security. The Baptists of the past believed in

♦ (Continued on page 22)

## Another Gospel

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the preservation of the Savior and the perseverance of the saints. The modern doctrine of eternal security is a far cry from what the old Baptists taught. Modern-day Baptists have so distorted the doctrine of eternal security until it amounts to security in sin for unregenerate hypocrites, of which their churches are filled to the brim.

There still remains many Baptists who preach the gospel to some degree, and people are being saved under their preaching. It cannot be denied that some sovereign grace men living today were saved under the preaching of such men. But this is a far cry from affirming that all Baptists today are preaching the true gospel of Christ. God sometimes blesses His Word in spite of some disobedience. God gave water from the rock even though Moses struck the rock instead of speaking to it. But we must not take the position that God blesses heresy as much as the truth, for if He does, there is no need to preach the truth.

According to my text, **“another gospel”** is a perversion of the gospel of Christ. Many Arminian Baptists are guilty of perverting the gospel of Christ in a number of ways. First, some of them preach “another Jesus.” They say Christ loves every person in the world and desires their salvation, but the Christ of the Bible desires the salvation only of His elect. They say Christ is trying to save all men and does all in His power to save them, but men will not let Christ save them. The Christ of the Bible effectually calls His elect unto salvation. Arminian Baptists say that Christ cannot regenerate a person until that

person first chooses Christ with his “free will.” The gospel of grace teaches that God regenerates His elect and gives them faith to believe the gospel. Paul declares: **“For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him”** (II Cor. 11:4).

Most modern-day Baptists do not preach repentance. Lost sinners are told to receive the gift of eternal life without turning from sin. Easy believism allows a man to think he is saved while continuing in his sins. The Bible says nothing about God saving impenitent sinners. God will not put away your sins if you do not put them away. The true gospel teaches that Christ saves His people from their sins, not in their sins (Matt. 1:21). To tell men to believe and ignore man’s need of repentance is un-Christian (Mark 1:15).

Many Baptists today pervert faith. To them faith is a natural ability which every person possesses and may exercise at his own pleasure. The gospel of grace teaches that faith is the gift of God (Acts 18:27; Eph. 1:19-20; 2:8-9; Phil. 1:29; Col. 2:12; Tit. 1:1; Heb. 12:2). Many Baptists think faith is a nod of the head to a series of facts, but the gospel of free grace teaches that true faith is receiving Christ in all His offices (John 1:12) and following Him (Gal. 5:6; Jas. 2:20; Heb. 5:9). True faith has some works to prove that it exists.

Surely there is a vast difference between a Baptist who preaches that Christ wants to save and can not save because almighty man will not let Him, and a Baptist who preaches that God really

and truly does save His own elect. Arminians preach a savior who cannot save, an atonement which does not atone for sin, a satisfaction which does not satisfy, a redemption which does not redeem, and a reconciliation which does not reconcile. Arminians present a disappointed God, a defeated Holy Spirit, and a deficient Christ. Surely such persons are guilty of preaching **“another gospel.”** Surely there is a great gulf between those who preach such a gospel and those who preach the reverse. It is a grave error to say there is no difference between the gospel that Arminian Baptists preach and that which is preached by sovereign grace Baptists!

The whole world of Christendom can be divided into two groups: Calvinists and Arminians, or free willers and free gracers. Catholics, Protestants, Campbellites, the cults, and even heathen religions are Arminians; they all teach salvation by human merit. In saying that Arminians preach the gospel as well as those who hold the doctrine of grace is not according to facts. It displays gross ignorance of what religious sects teach, of what the true gospel really is, and of Baptist history. If some mean by this statement that some Arminian Baptists preach the gospel, then let them be honest and truthful and say so and end the confusion. But to say that Arminians preach the gospel as well as sovereign gracers is to affirm that Catholics and Campbellites preach the same gospel we do. Any man that cannot tell the difference between what Baptists and Catholics preach is to be greatly pitied and prayed for. If all preach the same gospel then there is no such thing as **“another gospel,”** although the Bible says that there is a false

gospel.

No doubt God has some of His elect in all nations and in all denominations who have heard and believed the gospel of Christ. They heard enough of the Word to know that they were lost and that Christ died to save sinners. Charles Spurgeon was saved by the speaking of a Methodist layman. Many Baptists were saved under the preaching of George Whitefield, a Calvinistic Methodist. Some in Catholic and Protestant churches have heard the true gospel from some truly saved person or by reading the Scriptures (John 20:31; II Tim. 3:15). But, comparatively speaking, this number is very small, for most Catholics and Protestants hold to baptismal regeneration.

I would also go far enough to say that it is wrong to assume that all Sovereign Grace, Independent, Landmark Baptist people are saved. Even some of these have never heard and believed the true gospel. Not all Arminians are saved and a good many sovereign gracers are no better off. Only those who are the elect of God and have been effectually called of God are saved.

### TRUE BAPTISTS ARE UNIQUE

Ever since the beginning of time the true gospel has been preached in the world by the witnesses of Heaven. New Testament churches have always preached the true gospel from the apostolic age until now. It is also true that the false gospel has been preached ever since the days of Cain by the witnesses of Hell. Ever since the beginning of the Christian Era until now false churches have been preaching **“another gospel.”** There has never been at any time in history, past or present, when

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# Another Gospel

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all preached the true gospel or the same gospel.

True Baptists have always preached that man is saved by the grace of God and the blood of Jesus alone without any admixture of works on man's part. They have always denied that baptism saves or helps to save a man's soul. This truth has always distinguished them from Protestants and Catholics. It has also distinguished them from the cults and the heathen religions of the world. Any time that a professed Baptist begins to teach salvation by free will instead of free grace he has ceased to be a Baptist and becomes a Christianized heathen! Any attempt to add the least bit of human merit to the merits of Christ causes a professed Baptist to embrace the doctrine of Roman Catholicism!

The Anabaptists of Europe put forth a book called Antichrist, in which they said this: "A third work of Antichrist is this, that he attributes the regeneration of the Holy Spirit unto the mere external act of baptism, baptizing infants in that faith, teaching that thereby baptism and regeneration must be had, on which principle he confers and bestows, and, indeed grounds all his Christianity, which is contrary to the word of the Holy Scriptures."<sup>20</sup> This book was discovered in A.D. 1120, but it was written long before that time.

In A.D. 1120 the Waldenses put forth a confession of faith. Article 12 says: "We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace, accounting it good that the faithful sometimes use the said signs or visible forms, if it may be done. However, we

believe and hold, that the above said faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them."<sup>21</sup>

While Catholics were teaching baptismal regeneration in the Dark Ages the Anabaptists and Waldenses were preaching the gospel of sovereign grace and leaving a trail of blood. God has never been left without a witness for the true gospel.

## CONCLUSION

What should be our attitude toward those who preach "another gospel"? Let us reject this false gospel and those who preach it. Let us treat this perversion of the gospel with abhorrence, no matter with what rank, talent, or eloquence a man may preach it. Do not ever hear "an angel from heaven" if he preaches another gospel and another Jesus. All such preachers are under the curse of God. Heaven forbids that we bless those God has cursed.

A false gospel is not as good as a true gospel. The most dangerous heresy in the world is a little error mixed with a great deal of truth. Let us pray much and study hard that we may preach a pure gospel and not lead men into error. Sinners are saved by the preaching of the gospel of sovereign grace and the blood of Jesus Christ. Brethren, let us preach free grace, not free will.

The modern-day gospel has no good news. It presents a Christ who wants to save and lacks the power to do so. It has no joyful sound, no glad tidings, and it gives no peace of mind and conscience. Let us shout to the hills and let our voice echo to the valleys that salvation is not by man's will, words, works, or worthiness. It is wholly and solely of the Lord on the basis of the obedience and death of Christ! Tell sinners far

and wide that Jesus saves!

## NOTES

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4. Felician, A. Foy, 1975 Catholic Almanac (Huntington, Ind.: Our Sunday Visitors, 1975), p. 62).
5. Cited by J. R. Graves in The Relation of Baptism to Salvation (Texarkana, AR-TX: Baptist Sunday School Committee, 1928), p. 10.
6. Hislop, Alexander, The Two Babylons (Neptune, N. J.: Loizeaux Brothers, 1959), p. 137.
7. Cited by J. R. Graves in The Relation of Baptism to Salvation, op. cit., p. 13.
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11. Wesley, John, Sermons on Several Occasions (New York, N. Y.: G. Lane & C. B. Tippet, 1844), Vol. I, p. 161.
12. Ibid., p. 405.
13. Leith, John E., op. cit., p. 224.
14. Ibid., p. 225.
15. Campbell, Alexander, The Christian System (Nashville, Tenn.: Gospel Advocate Company, 1974), p. 173.
16. Brooks, Keith L., The Spirit of Truth and the Spirit of Error (Chicago, Ill.: Moody Press, 1969), small tract.
17. Brooks, Keith L., op. cit.
18. Ruthford, J. R., Salvation (Brooklyn, N. Y.: Watchtower Bible and Tract Society, 1939), p. 199.
19. Brooks, Keith L., op. cit.
20. Morland, Samuel, The History of the Evangelical Churches of the Valleys of Piedmont (London,

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21. Morland, Samuel, op. cit., Book I, Chap. IV, p. 34.



## BEREA BAPTIST BANNER Financial Report 12-1-2015 to 12-31-2015

Beginning Balance .....	\$437.57
<b>RECEIPTS:</b>	
Amazing Grace B. C., Stockdale, TX .....	50.00
B. C. of Brimfield, Brimfield, IL .....	50.00
Berea B. C., Mantachie, MS .....	300.00
Berea B. C., Mantachie, MS (wrong acc)...	225.00
Berea B. C., Stonington, IL.....	60.00
Bethel B. C., Pasadena, TX .....	100.00
Big Creek B. C., Wayne, WV .....	313.45
Bill Mitchell, Williamsburg, KY-	
(In memory of Ted Mitchell, Williamsburg, KY)	1000.00
Briar Creek, B. C., Williamsburg, KY .....	300.00
Carol Willett, Edgewater, FL .....	50.00
Citrus M. B. C., Inverness, FL.....	25.00
Emmanuel B. C., Oldtown, KY .....	100.00
Eve Knowles, Scarborough, ME .....	100.00
Faith B. C. Lynn, AR .....	12.50
Gail Knowles, Scarborough, ME .....	20.00
Grace B. C., Corbin, KY .....	200.00
Grace B. C., Winston-Salem, NC .....	50.00
Grace M. B. C., Marion, IL.....	50.00
Grace M. B. C., Tulsa, OK .....	35.00
Indore B. C., Indore, WV .....	100.00
The Lord's Church, Goose Creek, SC .....	50.00
Michael Sherman, Ashland, KY .....	30.00
Michael Sturgill, Beckley, WV .....	1000.00
Mt. Pleasant B. C., Chesapeake, OH.....	100.00
New Testament B. C., Goshen, IN .....	50.00
Parkway Landmark B. C., Springfield, OR	100.00
Philadelphia B. C., Decatur, AL .....	100.00
Portland B. C., Plumersville, AR .....	50.00
Southside B. C., Fulton, MS .....	25.00
Sovereign Grace B. C., Northport, AL.....	100.00
Sovereign Grace B. C., Silsbee, TX .....	30.00
Victory B. C., Courtland, VA .....	25.00
Subscriptions .....	188.00
Anonymous .....	1,210.00
Dividing checks .....	500.00
Sub Total .....	\$6,698.95
TOTAL.....	\$7,136.52
<b>EXPENDITURES:</b>	
Printing.....	490.00
Postage .....	738.73
Wages .....	2,300.00
FICA .....	175.96
Bank Charge .....	13.00
Other-check deposited in wrong account .....	225.00
Dividing check.....	500.00
Total Expenditures .....	\$4,442.69
ENDING BALANCE.....	\$2,693.83

## BEREA BAPTIST BROADCAST Financial Report 12-1-2015 to 12-31-2015

Beginning Balance .....	\$7,635.88
<b>RECEIPTS:</b>	
Berea B. C., Mantachie, MS .....	225.00
Briar Creek, B. C., Williamsburg, KY .....	200.00
Grace B. C., Corbin, KY .....	200.00
.....	625.00
TOTAL.....	8,260.88
<b>EXPENDITURES:</b>	
Radio Time .....	754.98
TOTAL EXPENDITURES .....	754.98
.....	7,505.90
Interest .....	+06
ENDING BALANCE .....	\$7,505.96

## A Dose of Reality

"Common Sense  
Comments"

by

Joseph Harris

of Laurel, Mississippi

www.josephharrismagic.com/rnd



### Late night musings:

The glamor boy in the average pulpit of today will always be adored, promoted and emulated for the fluff and flattery that continually falls from his lips. The modern day prophet, however (and there are few) better get used to disappointment, if he sticks with "Thus saith the Lord." He will be misused, misunderstood and misquoted by the masses in today's church of Laodicea. Loneliness and rejection will be his lot as he eats the bread of misery and frustration. Ask Jeremiah.



## The Short Pews



Brief  
Articles  
by Curtis  
Pugh

### ARE THERE FEW THAT BE SAVED?

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23-24). Here is a question put to the Lord Jesus. The Lord's answer, given in brief, is further expanded in the following verses. But in essence the Lord Jesus gave the answer that He, the Master of the house

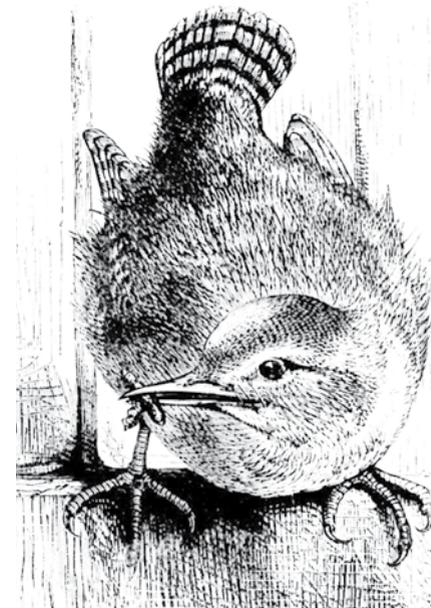
will say to the majority, "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity" (Luke 13:27).

Outwardly many of the Jews were observant: i.e., they kept the rituals, ceremonies and lived according to the Old Testament Law given to them. Many people in America today are like those Jews. They go to church. They have been baptized. They partake of the various elements in the supper. They do their best to "live right" as they say. And by these good works which they do they salve their consciences and think to earn favor with God so they can go to Heaven.

Consider what Paul had to say about the Jews of his day. He wrote: **"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law"** (Rom. 9:31-32). Further along, Paul wrote: **"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth"** (Rom. 10:3, 4). Just like those Jews, today

many church folk as well as non-church-going folk think to ingratiate themselves with God by their works. In seeking to establish their own righteousness, they refuse to submit themselves to that righteousness provided by God through the work of Jesus Christ. Rather than trust completely in Him, they trust in themselves, either in whole or in part.

"Look at what I have done," they say. They may think that their "going forward" and praying a prayer is good enough to get them saved. They may think that being baptized will birth them into God's family. They may think by living according to the "golden rule," or by obeying their consciences they can escape God's just wrath – which is the judgment all are due because of their sin. But such things will not work and only make those feel good who have never felt the guilt of their sin. In contrast, those whom God regenerates see themselves as bankrupt sinners who are unable to do anything toward their salvation. They are caused to see that it is **"by grace are ye saved through faith"** (Eph. 2:8). This means it is, **"Not of works, lest any man should boast"** (Eph. 2:9). What do you see about yourself?



## ANNOUNCEMENTS

The Grace Missionary Baptist Church of Science Hill, KY has called Brother Monte Wells as pastor.

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The Windsor Baptist Church of Windsor, IL is seeking a qualified candidate for pastor. They are small in number but rich in truth. Candidate should meet the qualification in I Timothy 3. For more information please contact Brother John Gregory at (217) 728-9966 or Email windsorbaptist.grace@gmail.com.

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The Faith Missionary Baptist Church of Cobbitty, South Wales, Australia is in need of a pastor. For more information please contact David Jackson at 4 Station Street, Thirlmere, NSW 2572, Australia or Email: shellie45@bigpond.com.au.

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The Victory Baptist Church of Chehalis, Washington is in need of a pastor. Any interested brother may call Gerry Greisen at (360) 985-7975, or Mark Fenison at (360) 751-2929.

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