

# The Berea Baptist Banner

XX, Number 6

Mantachie, Mississippi, June 5, 2000

Whole Number 255

## Gleanings from J. R. Graves

By J. R. Graves

(1820 - 1893)

### WHAT ARE THE ESSENTIAL ELEMENTS THAT CONSTITUTE CHRISTIAN BAPTISM?

1. There must be the *Scriptural act*. This must be the burial of the candidate in water, into the name of the Sacred Trinity. It is useless to say here that Christ did not prescribe "the mode of baptism." He did not specify whether the subject should be immersed forward or backwards, or sideways, towards the east or west, but He did command the act—immersing them—and this act was so similar to that observed in the interment of the dead, that it was called a burial. There must be the specified act. The pouring of, or sprinkling of water upon the subject, is not the act Christ required, nor would the burial in milk, or mo-



J. R. Graves

lasses, or sand, be the Scriptural element.

2. There must be a *Scriptural subject*. That subject must be one who has repented towards God, exercised faith in our Lord Jesus Christ, and felt the renewing influences of the Holy Spirit upon his heart, and bringing forth "**fruits meet for repentance.**" Inanimate objects as bells, or locomotives, or church houses, are manifestly not Scriptural subjects of baptism; no animate but

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## Who Should Baptize?

By James Madison Pendleton

(1811 - 1891)

This is a strange question, in view of the fact, that the ordinance of baptism was instituted more than eighteen centuries ago, and has been observed in different parts of the world till now. It does seem wonderful that it is not a settled question, outside of the realm of debate, but it is not. Conflicting opinions are held concerning it, and it appears to be destined to periodical, if not constant agitation. If I mistake not, there is as much interest in the subject now as at any former time.

It will probably be easier to show who should baptize, by first showing who should not baptize. This, then, indicates the plan I adopt:

The administration of baptism is not committed to the world. By the world, I mean men of the world, who "**mind earthly things,**" who "**have**



J. M. Pendleton

**their portion in this life,**" who are unregenerate and impenitent. "**The carnal mind is enmity against God,**"—and that one of the ordinances of the Gospel should be placed in the custody of the world, transcends all rational belief. Baptism is administered "**in the name,**" that is, by the authority of Jesus Christ, and wicked men have no right to act in His name. "**But unto the wicked God saith, What hast thou to do**

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## The Church at Rome

Part 3

By George W. McDaniels

(1875 - 1927)

A new line of emperors—the Flavii—began with Vespasian, the emperor of the simple life and law enforcement, who tried to rule by means of



George McDaniels

the senate. For one hundred years Rome was governed by good emperors, with only the exception of Domitian, and the people were prosperous and happy. Titus, Vespasian's son, destroyed Jerusalem 70 A.D. Domitian, his brother, banished his own niece, Domitilla, and put to death her husband, Falvius Clemens, his cousin and former colleague in the consulship, for no other reason than

that they were Christians. They were both members of the church in Rome. Under Domitian's capricious terrorism the apostolic age came to an end.

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## Repentance of Nineveh

(Studies in the Book of Jonah)

By Milburn Cockrell

Mantachie, Mississippi

As I brought the message to a close last week on the Book of Jonah, the prophet had begun to preach to the city of Nineveh. His message was short and simple: "**Yet forty days,**

**and Nineveh shall be overthrown**" (Jonah 3:4). No man was better qualified to warn Nineveh of the danger of disobedience than Jonah. He himself had disobeyed his God. For his disobedience he had been overtaken by a storm at sea, compelled to pronounce sentence upon himself, and cast into the sea by the sailors in accordance with the terms of the sentence. In the darkness of the sea and then in the fish's belly, he was punished for his disobedience. If a prophet of God could not escape punishment for his sins, what hope could the Ninevites have that their crimes would escape punishment?

Jonah had sought mercy from God and obtained it. He was living proof that Jehovah was a merciful God. The prophet was a sign unto the Ninevites that Jehovah was ready to extend mercy to even Gentiles who seek it.

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## Christ Is All In All

By Milburn Cockrell

Mantachie, Mississippi

**"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all"** (Col. 3:11).

Christianity is simply Christ. All good is summed up in Him. All things worth having and worth being are to be found in Him. Without His person there is nothing left that is distinctively Christian. Other religions may be separated from their founders. But

separate any truth of Christianity from Christ, and it has lost its peculiar character. Christ is all in all.

### ALL IN ELECTION

You cannot separate the doctrine of election from Christ. He was the first One the Father elected: "**Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.** . ." (Isa. 42:1). I Peter 2:6 tells us Christ is "**elect**" and "**precious.**" God the

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



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## The Church at Rome

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The sub-apostolic age began—the obscure period of church history.

8. Heroic history. Transporting ourselves to Rome at the end of the first century and surveying the field of Christian progress, two facts are apparent and impressive. (1) the fortitude of the Christians. The annals of persecution reveal their heroism burning more brightly than the flames which consumed them in Nero's garden. Their inflexible constancy in the defense of their cause rendered them insensible to death and tortures. Not to speak of the heroism of later martyrs like Cyprian, Polycarp, Ignatius, Epagathus, Polycrates, Thraseas, Segaris, Carpus, Popylus, and Blandina, we may take the spirit of Paul as the inspiration of the Christians in general. Awaiting the executioner's ax, he was cheerful, even triumphant. Almost the last words we have from him are: **"I am already being offered and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the**

**faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will give me at that day."** That was the context in which he exhorted, **"suffer hardship."**

The heroes and heroines of the faith abandoned hope of living down the slanders, or of successfully appealing to the State, but they did not wince. They died in the confidence of their cause and in the appeal to a higher tribunal, an inerrant justice, an inescapable vengeance. Their heroism even outshone that of the Waldenses which inspired that deathless sonnet of Milton, descriptive of their wrongs and intrepidity, their sufferings and rewards.

*"Avenge, O Lord, thy slaughter'd saints, whose bones*

*Lie scatter'd on the Alpine mountains cold;*

*Ev'n them who kept thy truth so pure of old,*

*When all our fathers worship'd stocks and stones,*

*Forget not: in thy book record their groans,*

*Who were thy sheep, and in their ancient fold*

*Slain by the bloody Piedmontese, that roll'd*

*Mother with infant down the rocks. Their moans*

*The vales redoubled to the hills, and they*

*To heav'n. Their martyr'd blood and ashes sow*

*O'er all th' Italian fields, where still doth sway*

*The triple Tyrant; that from these may grow*

*A hundred-fold, who having learn'd thy way*

*Early may fly the Babylonian woe."*

(2) The wide diffusion of Christianity. Less than forty years after Jesus was crucified sufficed for Christianity to penetrate every corner of the then known world. Paul wrote from Rome that the gospel **"was preached in the whole creation which is under heaven"** (Col. 1:23). History presents no parallel to the rapid growth and wide diffusion of the gospel in apostolic times. Paul and his companions traversed classic ground with the tread of conquerors. Cities of pagan worship, of classic learning, of commercial prominence and of political renown heard the gospel. Christianity seized the cities and overflowed into the surrounding towns and country districts. It prevailed among the most enlightened as well as the barbarous. This, too, in an illustrious age; an age celebrated in story and immortalized in song; an age distinguished for its constellation of poets, philosophers, orators, and statesmen; an age eminent for its inquisitive researchers, its ingenious disputations, its vast and varied erudition, its bold speculation, its unfettered freedom of thought.

Apostolic Christianity, failing to satisfy the temporal ambitions of the Jews, containing an innate offensiveness to human pride, proclaiming a doctrine of absurdity to the enlightened pagan, offering no material rewards to its adherents, demanding the highest morals in its votaries, insisting upon an unworldly spirituality, devoid of every charm that would attract the vulgar, uncompromising in

its opposition to false religions and philosophies, encountering the bitterest opposition and persecution from the Jews, and finally outlawed by the empire, moved out and on with silent irresistible force across seas and continents until the banner of the cross floated from the dome of the mistress of the world.

The infidel, Gibbon, in eloquent lines states an historical fact, for which, however, his five secondary causes fail to account: "While that great body (the Roman empire) was invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol." Instead of dexterously eluding or speciously conceding the supernatural element in Christianity, one wonders how a logical mind which contained the vast amount of information that Gibbon possessed could escape the conclusion and confession that this religion was of divine origin and power.

9. Corrupted church. Before the death of the last apostle, Christian groups were scattered over the country from Spain to the Euphrates. There was marked variety. No two churches were exactly alike. Jerusalem was Jewish and conservative; Antioch was Gentile and progressive; Galatia was reactionary; Philippi was buoyant and warmhearted; Thessalonica was dreamy and impractical; Corinth was engrossed and disturbed with internal problems; Colosse was ascetic and heretical; Rome was sane and heroic. Such diversity was inevitable where the environment was so different, human nature so complex, and thought so free. Paul showed no aversion to variety. He made no attempt to cast the churches in a common mold like tallow candles. Error which stultified his preaching, like circumcision, the denial of the resurrection, or the person of our Lord, the perversion of the Lord's Supper, personal immorality and corporate disorders, he did indeed endeavor to check; but he had little to do with the ordinary government of the churches.

The uniformity of faith and practice among these churches was even more remarkable than the variety of their features. They recognized Jesus as their Lord, observed the two rites of baptism and the supper, professed obedience to His commands, participated in cooperative beneficences, exemplified fraternal equality among members and enjoyed autonomous government. Gibbon says: "The few

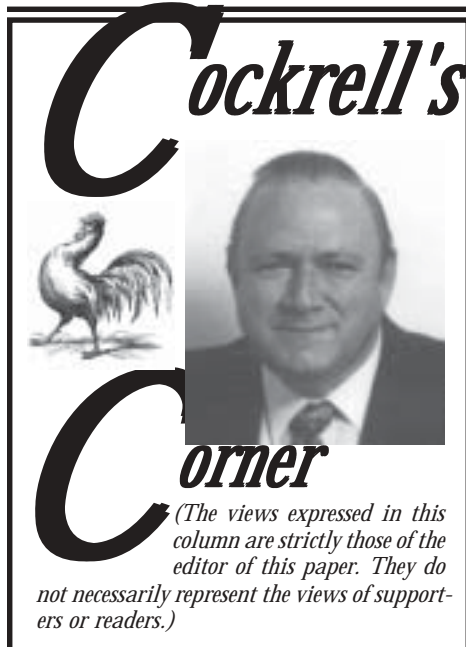
who have pursued this inquiry with more candor and impartiality are of opinion that the apostles declined the office of legislation, and rather chose to endure some partial scandals and divisions, than to exclude the Christians of a future age from the liberty of varying their forms of ecclesiastical government according to the changes of times and circumstances." With Gibbon's statement of historic fact one must heartily agree; but one must dissent from his inference which, though substantial by the course of succeeding ages, is without warrant in the New Testament.

The variations in the form of ecclesiastical government occurred after all the apostles were dead. The precedent and practice of Paul were too clear and strong for that change to take place at once. Paul never hinted at the existence of a cardinal, or pope, in Rome, or anywhere else. If Clement was bishop at Rome, we would never guess it from his letter to Corinth. Nor was there a bishop at Corinth. It is not Clement, but the local church speaking in and through that letter to Corinth. Polycarp was pastor at Smyrna and addressed "the church of God which is in Philippi" in language irreconcilable with the presence of a bishop among or over them. There is no trace of a bishop in Rome until after hermas, though ere this there were bishops at Smyrna, Ephesus, and Magnesia. Internally, the New Testament churches were democracies founded on brotherly equality. **"Call no man your father, for one is your Master and all ye are brethren."** Externally, in their relations one with another, the churches were independent and self-governing. To deny either of these statements is to fly in the face of the stubborn facts of the New Testament and of the known history of the years immediately succeeding.

How came about these variations of the New Testament polity? Since they culminated in Rome, though in a period later than the one to which this book is confined; and since they have turned the stream of church history in a different channel and poisoned the pure waters of Christianity, it may not be amiss to indicate how they came about.

The rise of the episcopacy, the incoming of the sacerdotal idea of the ministry, and the conception of the hierarchical system all belong to sub-apostolic history. The episcopate was created progressively out of the presbytery. It was facilitated by: (1) Belief that certain men were intimate with the apostles. (2) Personal eminence of certain bishops. (3) The transfer of the charities from the de-

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**Cockrell's**  
**Corner**

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

## NOW AND THEN

Today we hear a number of things about Acts 13:1-4 from the mouth and pen of Landmarkers which we did not hear in years past. Some cannot find the church in these verses, although it is mentioned in Acts 13:1. These same people cannot find any "church authority," and in fact "church authority" is a dirty word to them as they do not believe in it. These same people cannot find any church ordination in Acts 13:1-4.

We are also being told that all the old Baptists stood with them on these things. But for the record's sake let us see what some of the old Baptists said on Acts 13:1-4.

At the Third General Meeting of the Particular Baptists of the Midlands, October 24, 1655, this question was asked: "Whether it be not unlawful for a member of the Church of Christ to go forth to preach by the magistrate's authority and to be maintained by him accordingly."

"Answer: it is unlawful. 1. Because our Lord Christ sends forth his minister by his power alone, Mat. 28:19, and he is the head of the body the church that in all things he might have the preeminence, Col. 1:18; Eph. 1:22.

"2. Because Christ has left all power in his church both to call and send forth ministers, Matt. 28:20, saying, I am with you to the end of the world, and I Tim. 3; Titus 1; Acts 14; Matt. 18 and 16:18f.

"3. Because we find the church only exercising that power both in choosing and sending forth ministers as appears by these Scriptures, Acts 1:23, 26; 8:14; 13:2f and 11:22. We think fit to add that we taking this question entire consider it to be fully answered."<sup>1</sup>

In the Association Records of the Particular Baptists of the West Country, July 18-20, 1654, we find this ques-

tion: "Whether the setting apart of any to administer officially in the church of Christ is not to be done by that church of which the person set apart is a member?"

"Answer: 1. that it is in the power of the church to ordain and send forth ministers to the world, Acts 13:2f. Secondly, that this person sent forth to the world and gathering churches, he ought with them and they with him to ordain fit persons to officiate among them, Acts 13:2-3, Tit. 1:5."<sup>2</sup>

In an association letter, dated November 18, 1656, Samuel Tull and Edward Harrison of the Abingdon Particular Association wrote much about the call and ordination of ministers. Here are some selected portions of the letter: "By all which it appears where Christ has place the authority of trial and electing, viz. in his church. From whence also the manner is obvious how the church is to proceed in that trial and election, viz., that upon the trial and examination of the person's gifts and graces and endowments by Scriptural qualifications. . . .By ordination first, we mean, a separation or setting apart publicly and solemnly of that person (chosen as aforesaid by the power and authority of Christ in his Church) by fasting and prayers, together with the laying on of hands by an orderly evangelist or eldership, where such as to be had or, in case of that defect, by such gifted brethren of the same congregation as may be called prophets and teachers, as those were, Acts 13:1. By all which you may perceive our judgment is, and accordingly was our practice, that the sole authority, as in trying, electing and ordering, so in ordaining, resides in the church (specially since the apostolical power is ceased) the reason being the same."<sup>3</sup>

The Editor has taken the liberty to put these quotes in modern English to aid our readers in understanding them.

Elder J. R. Graves (1820-1893) wrote: "Subsequently, by the direction of the Holy Spirit, the church at Antioch formally commissioned Paul and Barnabas to the full work of the ministry, and to go forth as missionaries to foreign lands. There is no intimation that either one had administered the ordinances before this ordination. No neighboring churches were called upon to send their officers to ordain these men; nor can we bring ourselves to believe that a number of ministers belonging to this church ordained and gave them 'credentials,' bearing their individual signatures; the record of the church alone was the visible proof of their ordination, and it is given."<sup>4</sup>

A. H. Strong (1836-1921) said: "Ordination is the setting apart of a per-

son divinely called to a work of special ministration in the church. It does not involve the communication of power,—it is simply a recognition of powers previously conferred by God, and a consequent formal authorization, on the part of the church, to exercise the gifts already bestowed. This recognition and authorization should not only be expressed by the vote in which the candidate is approved by the church or the council which represents it, but should also be accompanied by a special service of admonition, prayer, and the laying on of hands (Acts 6:5-6; 13:2-3; 14:23; I Tim. 4:14; 5:22).

"Of his call to the ministry, the candidate himself is to be first persuaded (I Cor. 9:16; I Tim. 1:12); but, secondly, the church must be persuaded also, before he can have authority to minister among them (I Tim. 3:2-7; 4:14; Titus 1:6-9).<sup>5</sup>

On page 921 he says: "The theory that only ministers can ordain has in it the beginning of a hierarchy. . . .It is always to be remembered, however, that the power to ordain rests with the church, and that the church may proceed without a Council, or even against the decision of the Council."<sup>6</sup>

Ben M. Bogard (1868-1951) is on record as writing: "The commission (Matt. 28:19-20) was given to the church as such. This has been made clear in the preceding pages of this book. The church as such is, therefore, the unit in missionary operations. Since mission work is preaching the gospel to every creature, it follows that the church must do the preaching. We therefore see the reason why the Jerusalem church 'sent forth Barnabas' (Acts 11:22), and why the Antioch church sent Saul and Barnabas (Acts 13:1-6, and we also see why these missionaries returned and reported their work to the church which had sent them out (Acts 14:24-27).<sup>7</sup>

Still again he writes: "Paul was sent out by a church—just one church. But he was endorsed and supported by churches—took wages of churches."<sup>8</sup>

In a summary of Church Discipline by the Charlestown Baptist Association, Charlestown, South Carolina, I read: "The candidate having accepted the call of the church, they proceed to his ordination, which is to be done in the following manner. If there is not a sufficient presbytery in the church, neighboring elders are to be called and authorized to perform that service. The day is set apart by fasting and prayer (Acts 13:2-3; 14:23). The elders, i.e., ministers, must be satisfied with regard to the gifts, graces, soundness of principle, and becoming life and conversation of the candidate. The church is to meet and

give their suffrage for his ordination."<sup>9</sup>

D. N. Jackson (1895-1968) said: "4. A missionary, to be chosen, must show evidence that he has been called of God (Acts 13:2).

"5. He must have church endorsement and authority (Acts 13:1-4; 15:40; II Corinthians 8:16-19; 11:8)."<sup>10</sup>

Commenting on Acts 13:1-4, B. H. Carroll (1843-1914) penned these words: "Here we have an ordination ceremony. An ordination is an official ceremony by the church, setting apart a man to a specific work by prayer and laying on of hands. The value of the ordination here is this, that while Paul had received his commission known to him, there had been no occasion of the Holy Spirit calling a church to recognize that commission of Paul. In other words, God always makes a double shot. If he calls a man to preach, he calls a church to recognize that call. . . .Sometimes a young fellow thinks he is called to preach, and no church agrees with him. I think he had better not preach. . . .At the beginning of chapter 13, Antioch sends out the missionaries. At the end of chapter 14 they get back home and report all their work."<sup>11</sup>

Elder J. M. Pendleton (1811-1891) wrote: "The churches of apostolic times sent forth ministers on missionary-tours. When Antioch received the word of God, the church at Jerusalem 'sent forth Barnabas, that he should go as far as Antioch' (Acts 11:22). His labors were successful—'much people was added to the Lord'—and at a subsequent period the church in Antioch sent out Saul and Barnabas, who made a long journey, performed much labor, returned, and reported to the church 'all that God had done with them.' They 'gather the church together' before they gave an account of their labors (See Acts 13:1-3; 14:26-27). With what deferential respect did these ministers treat the church that sent them forth! Their example is worthy of imitation by ministers of all generations."<sup>12</sup>

Elder R. J. Anderson, at one time pastor of the First Orthodox Baptist Church, Ardmore, Oklahoma, (the man who followed W. Lee Rector) declared: "Acts 13:1-4 tells of the selection of the first missionaries. The Holy Spirit called them by having the church send them to the work. It is certainly worth noting that the Holy Spirit used the church to work through when He sent out missionaries. There was no board, no council, or group of self-appointed men or a group of the church had redelegated their God-given authority to, who took over the missionary affairs of the church. If the Holy Spirit worked through the church I am sure he was right. There-

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## Cockrell's Corner

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fore, we are forced to the conclusion that the local church is the only institution in the world that has the right under God to send out missionaries."<sup>13</sup>

Elder Wayne Camp once wrote: "The church is to send out missionaries. Acts 13:1-3. Only local, visible assemblies can do this."<sup>14</sup>

### FOOTNOTES

1. White, B. R., *Association Records of the Particular Baptists of England, Wales, and Ireland to 1660* (London, England: The Baptist Historical Society, 11971), Part 1, p. 23.
2. White, B. R., *op. cit.*, Part 2, p. 56.
3. White, B. R., *op. cit.*, Part 3, p. 171.
4. Graves, J. R., *Old Landmarkism* (Ashland, Ky.: Calvary Baptist Church Book Shop), p. 37.
5. Strong, A. H., *Systematic Theology* (Westwood, N.J.: Fleming H. Revell Co., 1962), pp. 918-919.
6. Strong, A. H. *op. cit.*, p. 921.
7. Bogard, Ben M., *The Baptist Way-Book* (Texarkana, Ark.-Tex., 1945), p. 21.
8. Bogard, Ben M., *op. cit.*, p. 23.
9. Garrett, Jr., James Leo, *Baptist Church Discipline* (Nashville, Tenn.: Broadman Press, 1962), p. 32.
10. Jackson, D. N., *Baptist Doctrines and History* (Texarkana, Texas: Baptist Publishing House, 1986), p. 90.
11. Carroll, B. H., *An Interpretation of the English Bible: Acts* (Grand Rapids, Mich.: Baker Book House, 1973), pp. 242-243.
12. Pendleton, J. M., *Distinctive Principles of Baptists* (Philadelphia: Pa.: American Baptist Publication Society, 1882), p. 32.
13. Anderson, R. J., *Vital Church Truths* (Ardmore, Oklahoma: First Orthodox Baptist Church), p. 46.
14. Camp, Wayne, *Outline Studies in Baptist Doctrine* (Washington, Ill.: Beverly Manor Baptist Church), p. 60.



## The Church at Rome

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cons, the originally constituted disbursers, to the bishops. (4) The necessity for concerted action against heresy. The "clergy" came to be deemed more sacred than the "laity" and the bishop a higher order than the elder or deacon. The episcopacy was, at its inception, a governmental arrangement. Sacerdotalism appeared at the end of the second century. The universal priesthood of believers was the belief and practice until then. From

that time, sacerdotalism was added as one of the prerogatives of episcopacy. By the middle of the third century confirmation was the exclusive prerogative of the bishop. Hierarchy was founded on sacerdotalism and episcopacy. One man became the head of a "universal visible church" outside of whose pale was no salvation. The seat of this hierarchy was Rome.

"The name Papa (Pope) applied elsewhere in the west as a title of honor to all bishops, and in the east as a special title of the bishops of Rome and Alexandria, became in Italy, as early as the beginning of the sixth century, the exclusive designation of the bishops of Rome." See *History of the Christian Church*, by Fisher, page 108. "The history of the Roman bishopric during the first three centuries is almost wholly enveloped in a cloud of legend which is only occasionally broken by a gleam of historic light. . . . Indeed he (Leo the Great, 440-483) may be regarded as properly the founder of the Roman papacy as a universal episcopate with the full sanction of the civil power. . . . Gregory (590-604), therefore, may rightly be regarded as the first founder of the temporal power of the papacy on Italian soil." See *Kurtz' Church History*, Vol. 1, pages 264, 269, 273. The utmost that a historian can say for the antiquity of the papacy is: "Far beyond the time of Pepin (eighth century) the august dynasty extends, till it is lost in the twilight of fable." See *Macaulay's Essays*, Vol. III, page 304.

The reasons for centering the power in Rome are plain: (1) The city was the capitol of the world. (2) Tradition said Peter founded the church and was its first pastor. (3) The bishop of Rome, because of his position and ability, was eminently influential among the Christians everywhere. (4) The church in Rome was large, representative, heroic and world renowned.

If they were going to create a pope they located him in the natural and logical place. His functions were, at the outset, purely religious. The decline of Rome's prestige as a city by a strange combination of circumstances enhanced the prestige of the church and of the bishop at Rome. When the city's power became weaker in governing the State it became larger in governing the church. From long custom, people looked to Rome for laws and leadership. When the emperor no longer lived there and the bishop was the chief man in the city, men looked to him as an authority. Rome ceased to be head of the old pagan empire and became head of an ecclesiastical empire. All nations must obey the government of the Roman church in religious matters. Gradually temporal

power was added to spiritual power, until the pope was the maker and unmaker of kings. The reformation gave that system a shock, from which, please God, it will never recover.

Let us imagine a person thoroughly familiar with the New Testament, but knowing nothing about the perversions of its teachings and the existence of the various denominations, arriving in a large city and setting about to find a church most nearly conforming to the Apostolic form. He would look for a group: (1) Performing together the acts of public worship—prayer, praise, preaching. (2) Doing so in simple form and spiritual fervor. (3) Transacting its business in the true democratic fashion of a little Greek republic. (4) Having two classes of officers elected by the membership because of special qualification for *ministering*, not *mediating*, and amenable to the congregation. (5) Admitting individuals to fellowship who professed faith in the Lord Jesus and were immersed as an act of obedience. (6) Celebrating the Lord's Supper as a memorial and symbolic act in which every member partook of both elements. (7) Observing no special holy days or seasons for "saints" or superstition, but cherishing the ideal that all time is sacred, all believers are priests and every Lord's day is "Easter." (8) Maintaining a separation in morals from the world, while living in the midst of the world. (9) Unentangled organically with the State, yet shaping the State by virtue of the purity of its doctrines and the character of its members. (10) Fellowshiping other local brotherhoods who share the same faith and hope, who trust in and live for the same Saviour, and who teach and practice the same principles. (11) Co-operating with like bodies in beneficences and missions at home and abroad. (12) Honoring leaders whose gifts and service give prominence to their worth and work, but acknowledging one Lawgiver and Head, even Christ, and accepting one guide book, even the New Testament. These are the marks of the New Testament churches and the sure signs by which the seeker may find the modern churches of the Apostolic type.



## Christ Is All In All

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Father said of Christ: "I have exalted one chosen out of the people" (Ps. 89:19).

The Father chose us in Christ: "According as he hath chosen us in him before the foundation of the world. . ." (Eph. 1:4). Grace "was

given us in Christ Jesus before the world began" (II Tim. 1:9). Election did not find us in Christ, but it put us there. The elect were chosen to be saved by Christ: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:9). Those chosen to be saved by Christ are "created in Christ Jesus" (Eph. 2:10), and they all come to Christ (John 6:35, 37). All of those to share in the benefits of Christ's atonement will be finally conformed to His image (Rom. 8:29).

Out of Christ no one was elected to be saved, and no one out of Him will be saved. Wherever you think of sovereign election, you should always think of Christ as the covenant Head of the elect. Christ is all in all in election.

### ALL IN CREATION

Creation was in a very special sense effected by the eternal Word: "All things were made by him; and without him was not any thing made that was made. . . the world was made by him. . ." (John 1:3, 10). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). Without Christ's agency, His motion, His exertion of power, nothing was created. All the planets, the stars and moons; all the rivers, seas, and lakes; all the mountains, hills, and valleys; all the beasts and birds, all the plants and creeping things were made by Christ. Without Him the world would have never been; yea, we would have never been!

Whenever we think of the glories of creation may we always think of Christ as "the beginning of the creation of God" (Rev. 3:14). By the expression we are not to understand that Christ was the first creature God made as heretics and cultists claim. Rather we are to see in Christ the first cause of creation. The word for "beginning" (*arche*) must be taken in the active sense, meaning "source" or "origin." It could be translated "the beginner of creation," the One from whom all created things originated. Christ as the eternal Creator stands outside of time. In creation Christ is all in all.

### ALL IN THE SCRIPTURE

Christ is the treasure hid in the field of revelation. His glory fills the sacred pages of the Bible. Jesus Christ said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). In one of His post-resurrection appearances to Cleopas and

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## Christ Is All In All

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another disciple it is said of Him: **“And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself”** (Luke 24:27). **“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph”** (John 1:45).

Christ is the theme of the whole Bible. He is seen upon every page of it. In Genesis He is the Seed of the Woman. In Exodus He is the Passover Lamb. In Leviticus He is the atoning Sacrifice. In Numbers He is the smitten Rock. In Deuteronomy He is the Prophet like Moses. In Joshua He is the Captain of the Lord's host. In Judges He is the Great Deliverer. In Ruth He is the heavenly Kinsman. In the six books of Kings He is the promised King. In Ezra He is the Restorer of the Temple. In Nehemiah He is the Restorer of the nation. In Esther He is the Advocate of God's people. In Job He is my Redeemer. In Psalms He is my all in all. In Proverbs He is my Pattern. In Ecclesiastes He is my Creator. In the Song of Solomon He is the Bridegroom. In the prophets He is the coming Prince of Peace. In the four Gospels He is Christ coming to seek and to save. In Acts He is Christ risen from among the dead. In the epistles He is Christ at the Father's right hand. In Revelation He is King of kings and Lord of lords.

It was to Christ to whom Abel looked when he offered a better sacrifice than Cain (Heb. 11:4). It was of Christ Enoch prophesied before the flood (Jude 15). It was to Christ Abraham looked on Mount Moriah (John 8:56). It was Christ of whom dying Jacob spoke to his sons (Gen. 49:10). It was to Christ to whom Israel was directed in the wilderness (I Cor. 10:4; John 3:14). It was to Christ of whom all the prophets from Samuel to Malachi spoke (Acts 10:43; I Pet. 1:11). When it comes to the Scriptures Christ is all in all.

### ALL IN REDEMPTION

Christ alone is the Redeemer, and without the shedding of His blood, there is no redemption from sin. Redemption was laid up in Christ: **“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace”** (Eph. 1:7; cf. Col. 1:14). There is no remission of sins without redemption, and there is no redemption without Christ. **“Being justified freely by his grace through the redemption that is in Christ Jesus”** (Rom. 3:24).

Christ as our Surety paid the redemption price: **“Ye are bought with a price; be not ye the servants of men”** (I Cor. 7:23; cf. I Pet. 1:18-19). There were no joint purchasers with Christ for the satisfying of God's justice. Christ **“by himself purged our sins”** (Heb. 1:3). Only in Christ do we have **“redemption”** (I Cor. 1:30). How wonderful to know we have a Redeemer (Job 19:25). Those who have Christ have **“plenteous redemption”** (Ps. 130:7), for in redemption Christ is all in all.

### ALL IN RIGHTEOUSNESS

According to I Corinthians 1:30, God has made Christ **“righteousness”** unto us. Adam made his seed sinners (Rom. 5:12). Jesus Christ made His seed righteous: **“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous”** (Rom. 5:19). Jesus Christ is *Jehovah-tsidkenu*, **“THE LORD OUR RIGHTEOUSNESS”** (Jer. 23:6).

In the eyes of a holy God: **“There is none righteous, no, not one”** (Rom. 3:10). The best righteous acts of men are **“filthy rages”** in the sight of God (Isa. 64:6). The law is holy, righteous, and good, but it cannot make a sinner such. **“And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith”** (Phil. 3:9; cf. Rom. 3:21-22). God counts our faith in Christ as righteousness: **“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness”**

(Rom. 4:5).

Some expect to make themselves acceptable to God by their prayers, alms, morality, and church going. These things cannot make us righteous in the sight of God. Christ's righteousness is the only robe to cover us (Rom. 3:22). When it comes to being righteous in the sight of God, Christ is all in all.

### ALL IN SALVATION

Spiritual and eternal salvation is the great concern of the quickened sinner. He wants a salvation which culminates in eternal life. He desires to be rescued from the wrath of God and the curse of the law. He seeks restoration to God's favor. Such a person comes to see that there is salvation only in Christ: **“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved”** (Acts 4:12). Out of Christ there is no salvation. It is blasphemous as well as foolish to suggest any other savior.

Christ is not some guru or great teacher. He is man's only Savior. The salvation of man is entrusted into the hand of Jesus the Messiah. There is no one who can save but Christ. Salvation is in the person and work of Christ, His blood and righteousness. It is Christ or Hell. When it comes to salvation Christ is all in all.

### ALL IN SANCTIFICATION

God has made Christ our **“sanctification”** (I Cor. 1:30). As our Sanctifier, He sends forth His Spirit into our hearts to burn up the dross and to make our graces sparkle like gold in a furnace (Rom. 15:16). By nature we are not holy, for before we came to know Christ we walked in wickedness. Conversion made a great change in us. When Paul addressed the Corinthian church he wrote: **“...unto them that are sanctified in Christ Jesus, called to be saints. . .”** (I Cor. 1:1-2).

Has Jesus Christ been made of God your sanctification? Are you walking in all holy obedience to the will of God? When Christ is made our sanctification He is owned and acknowledged as our all in all. The crown is set on His head. When it comes to sanctification Christ is all in all.

### ALL IN THE CHURCH

Jesus Christ is the Founder and Foundation of His church: **“And I say also unto thee, That thou art Peter (Petros, masculine, a large piece of rock), and upon this rock (petra, feminine, a huge rock like Gibraltar) I will build my church; and the gates of hell shall not prevail against it”** (Matt. 16:18). In the Bible the church is called the house of Christ (Mark 13:34; Heb. 3:6). Christ is the Head of the church, and the church is

His body: **“And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all”** (Eph. 1:22-23). The only sovereign and supreme head of the church is Christ. He has the pre-eminence in the body. He is the intelligent Director of all church affairs.

Christ purchased the church of God **“with his own blood”** (Acts 20:28). It is the only blood-bought institution on earth. It is the place where Christ receives His glory in this age: **“Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen”** (Eph. 3:21; cf. II Cor. 8:23). It is the only body which has Christ as its Savior: **“. . .and he is the savior of the body”** (Eph. 5:23). The church is the institution in which Christ works in this age (Rev. 2:1).

The church is not greater than Christ. Of what worth are splendid buildings, gorgeous ceremonies, and legions of ordained men, if Christ is not magnified? Of what worth is the Christian ministry, if it does not lift up Christ? Of what benefit is a robed choir and special singers, if they do not exalt Christ? All the church does should honor Christ. In all church affairs the members should be governed by what Christ wants—not the clique or the convention wants! Without Christ the church could not exist, for it would have no Head or Savior. When it comes to the church Christ is all in all.

### ALL IN THE ORDINANCES

The example, authority, and mode of administration of baptism all goes back to Christ. When we are baptized we are baptized into Christ: **“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?”** (Rom. 6:3). In baptism we put on Christ: **“For as many of you as have been baptized into Christ have put on Christ”** (Gal. 3:27). In baptism we picture the death, burial, and resurrection of Christ. Of what worth is the proper aim, the proper mode, the proper authority, or the proper subject unless we see Christ? It is a worthless ceremony—a shadow without a substance—a shell without a kernel—a type without an antitype! When it comes to baptism Christ is all in all.

The elements in the Lord's Supper are symbolic of Christ's flesh and blood. This is why it is called **“the Lord's supper”** (I Cor. 11:20), **“the Lord's table,”** and **“the cup of the Lord”** (I Cor. 10:21). Of the memorial supper our Lord said: **“This do in remembrance of me”** (Luke 22:19). What is the Lord's Supper

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## Berea Baptist Broadcast

| STATION                             | TIME                           | DIAL        | WATTS     |
|-------------------------------------|--------------------------------|-------------|-----------|
| WFTA, Tupelo, MS .....              | Sunday 9:30 - 10:00 a.m. ....  | 101.9 ..... | 3,000 FM  |
| WJOR, Saint Joseph, TN .....        | Sunday 1:00 - 1:30 p.m. ....   | 101.5 ..... | 1,000 FM  |
| WVSA, Vernon, AL .....              | Sunday 7:00 - 7:30 a.m. ....   | 1380 .....  | 1,000 AM  |
| WLZA, Starkville, MS .....          | Sunday 1:00 - 1:30 p.m. ....   | 710 .....   | 2,500 AM  |
| WCNA, Myrtle, MS .....              | Sunday 12:30 - 1:00 p.m. ....  | 95.9 .....  | 3,000 FM  |
| WYWY, Barbourville, KY ..           | Sunday 7:30 - 8:00 a.m. ....   | 950 .....   | 1,000 AM  |
| KARI, Blaine, WA .....              | Saturday 10:30 - 11:00 a.m. .. | 550 .....   | 5,000 AM  |
| DXRA, Davao City, Philippines ..... | Sunday 8:15 - 8:45 a.m. ....   | 783 Khz ... | 10,000 AM |
| DWSS, Manila, Philippines .         | Sunday 5:30 - 6:00 p.m. ....   | 1494 .....  | 16,000 AM |

## Christ Is All In All

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without Christ? A table of bread and wine at which we may drink damnation to ourselves. A scriptural Lord's Supper must show forth the Lord's death, for when it comes to the Lord's Table Christ is all in all.

### ALL IN LIFE

The purpose of human life is that we may come to know Christ and enjoy Him forever. That is the most important thing: **"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I might win Christ"** (Phil. 3:8; cf. John 17:3). What are national, ceremonial, and social distinctions, without a saving knowledge of Christ? They are no more than sounding brass and a tinkling cymbal.

Serving Christ is all that really matters in this present life. One has said: "Only one life and it will soon be past; only what is done for Christ will last!" The song writer has said:

*Living for Jesus a life that is true,  
Striving to please Him in all that I do,  
Yielding allegiance, glad-hearted and free,  
This is the pathway of blessing for me.*

*Living for Jesus who died in my place,  
Bearing on Calvary my sin and disgrace,  
Such love constrains me to answer His call,  
Follow His leading and give Him my all.*

*O Jesus, Lord and Savior,  
I give myself to thee;  
For Thou, in Thy atonement,  
Didst give Thyself for me;  
I own no other Master,  
My heart shall be Thy throne,  
My life I give, henceforth to live,  
O Christ, for Thee alone.*

The Christian life is what Christ was, what He said, what He did, and what He promised. It is a life of constant dependence upon Christ as bread to the body (John 6:35, 48-51, 53-58). Christ must live in us (Gal. 2:20; II Cor. 4:10-11). With Paul, I can say: **"For to me to live is Christ"** (Phil. 1:21). When it comes to the Christian life Christ is all in all.

### ALL IN DEATH

Blessed are those who die in faith and union with Christ (Rev. 14:13), and cursed are those who die without Christ. Our Savior can give us victory over death and take away its sting: **"Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ"** (I Cor. 15:54-55, 57). Death does not separate the true believer

from Christ. Rather it brings him into Christ's immediate presence: **"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"** (II Cor. 5:8).

There is no dying safely without Christ. Those who know Christ need not fear death. Christ will be spiritually present with us as we draw near the river of death that leads to the promised land. We won't have to cross Jordan alone: **"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . . ."** (Ps. 23:4). Jesus Christ has turned the King of Terrors into the Prince of Peace. When it comes to dying Christ is all in all.

### ALL IN THE SECOND ADVENT

The second advent is the return of the same Jesus who went away over 1900 years ago. The first time He came veiled in human flesh; the second time He will come in all His glory and with the holy angels. **"We look for the Savior the Lord Jesus Christ"** (Phil. 3:20). We are **"waiting for the coming of our Lord Jesus Christ"** (I Cor. 1:7). That is our blessed hope (I Tim. 1:1; Titus 2:13), for all other hopes have failed.

The dead saints are to be raised at His coming and the living saints translated: **"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord"** (I Thess. 4:16-17). We shall hear the voice of the Son of God (John 5:28-29) and be made like Him (I John 3:2). When it comes to the second advent Christ is all in all.

### ALL IN THE JUDGMENT

**"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead"** (Acts 17:31; cf. Eccl. 12:14). The wicked must **"stand before God"** (Rev. 20:12), and of the righteous it is written: **"We must all appear before the judgment seat of Christ"** (II Cor. 5:10). How solemn the thought of standing before Christ, the Judge of all the earth, and of having to give an account of ourselves to God (Rom. 14:12)!

**"For the Father judgeth no man, but hath committed all judgment unto the Son"** (John 5:22). As the Judge of all the earth, Christ is the only one who can give absolution.

Those who know Christ as Savior have little to fear at the judgment bar. The Judge is our Advocate and High Priest. He will say to the Father: "These are some of those for whom I shed my blood and rose again for their justification." When it comes to the judgment Christ is all in all.

### ALL IN ETERNITY

What would Heaven be without Christ? Well did the psalmist ask: **"Whom have I in heaven but thee?"** (Ps. 73:25). Heaven would be Hell without Christ. The glory of Heaven is to see the vision of Christ: **"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me. . . ."** (John 17:24). Christ is the center of attraction in the heavenly land. The redeemed cast their crowns at His feet and chant to Him the praise of ceaseless anthems.

The happiness of Heaven is to be forever with the Lord (I Thess. 4:17). Oh, to see Him, live in His presence, and enjoy Him for eternity! Never again will we be separated from him after the rapture. When we enter eternity, more so than ever before, we shall realize Christ is all in all.

### CONCLUSION

1. A Christless religion is worthless. It is folly to join anything with Christ in the matter of salvation. Some put together Christ and Mary, or Christ and the church, or Christ and the preacher, etc. Angels are guardians and guides, but not saviors. There is no salvation in the most illustrious patriarchs, the holiest priests, the

greatest prophets, the noblest apostles, or even the most courageous martyrs. If you want to be saved go directly to Christ.

2. Christ is not enough for some professed Christians. They must have Christ and Christian entertainment. They must have Christ and something for the young people. They must have Christ joined with fun and frolic. Such people do not really know Christ, for if a man has the Sun of Righteousness he has no need of a flashlight. The believer is complete in Christ and content in Christ.

3. Christ is the supreme good. Put what you will in the balance with Christ, He will outweigh them all. He who has Christ needs no more. The man who has the Fountain of the Water of Life has no need of a broken cistern that can hold no water. The best good is not good without Christ, nor the worst bad with Him. Let us make Christ our all in all.

4. If Christ is all, no seeking sinner should despair. You need nothing since Christ is you all in all. It is great folly and misery to keep at a distance from Christ (John 5:40; Eph. 2:12). Is Christ your all in all? If not, you have nothing at all!



## F u n n y b o n e

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

Pastor Brown met up with his friend and fellow Baptist pastor, Tom Dolittle. Tom had been having a hard time at Pinetree Baptist Church, and so he resigned his church to accept the chaplaincy at the state prison.

Pastor Brown asked him, "Tom, how did your farewell sermon go this past Sunday?"

Tom said: "I told them. You don't love me. You haven't paid my salary. You don't love one another. I haven't had a wedding since I've been here. We haven't had a funeral in this church since I've been here. I'm going to be chaplain at the penitentiary. Now I will preach this morning from John 14:3: **'I go to prepare a place for you.'**"

Tom continued: "At the end of the sermon I announced the closing hymn: *Meet Me There.*"

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The other Sunday Pastor Brown of

the Possumtrot Baptist Church preached until well after twelve o'clock.

Deacon Jones and Bill Tightwad were discussing the sermon in the parking lot. The deacon said, "It was a good sermon, but it was too long."

Bill Tightwad added, "One thing a preacher should remember for sure. The mind can absorb only what the seat can endure."

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John, the little son of Pastor Brown, has a very inquiring mind. Some days ago he asked his father, "Daddy, I notice every Sunday morning when you first come out to preach, you sit up on the platform and bow your head. What are you doing?"

Pastor Brown explained, "I'm asking the Lord to give me a good sermon."

Little John then said, "Why don't He?"

## Who Should Baptize?

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**to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee”** (Ps. 50:16-17).

Baptism, too, is the symbol of regeneration, expressive of the believer's death to sin and resurrection to a new life. What has an unregenerate man to do with baptism either as its subject or administrator? Surely I need not enlarge on this point, for no man of sane mind will seriously insist that the world has been made custodian of an ordinance appointed by Him whose **“kingdom is not of this world.”**

The administration of baptism is not committed to those who have not themselves been baptized. If any one, in opposition to this view, says that John the Baptist was not baptized, I of course reply that his was a special commission from Heaven, and that his case, in the point referred to, supplies no precedent. That it does not is seen, as clear as the light of day, in the fact that Jesus Himself was baptized before He made and baptized disciples, as we are taught in John 4:1-2. If Jesus did not administer baptism through His twelve disciples, also called apostles, till after His personal immersion in the Jordan, I ask in the audience of the whole human race, what authority has any unbaptized man to baptize other men?

Will it be said that there are good men among the unbaptized? I do not deny it. A good man, in the sense in which I now use the phrase, is a regenerate man, and Baptists, above all others, insist on regeneration as prior to baptism. They say with strongest emphasis that baptism should be administered to the regenerate alone. I concede, then, that men may be good, in the sense of being regenerate, who are not baptized, for they ought not otherwise to be baptized at all.

But does it follow that these men ought to baptize? Evidently not. I do not care, so far as this argument is concerned, how good they are. It cannot be incumbent on them to baptize (immerse) others, till they themselves have been baptized (immersed). I do not say that their baptism would of itself sufficiently qualify them to administer baptism; but I do say that it is indispensable in the qualifications of a baptizer that he has himself been baptized.

Baptism has been called a thousand times “the initiatory ordinance.” No one, so far as I know, objects to this form of expression. What does it mean? Obviously that baptism is the

ordinance by which persons are introduced into a visible church. It is the appointed rite of induction. Very well. Then it follows that no one is in a visible church of Christ who has not been baptized. Men may talk as much as they please about what they call the “invisible church”; but it, of course, has no organization and no ordinances. Even if it had, they would be as invisible as itself, and baptism is a visible ordinance.

It inducts into a visible church. Now can this ceremony of induction be performed by a person who is not himself in a visible church? Can one who is outside of a visible church put another who is outside inside of a visible church? I can understand how he who is inside can initiate him who is outside; but how one who is outside can initiate another who is outside, defies my comprehension. I am sure the possibility of the thing would be denied by “lodges” and “societies” technically so-called. I have no experimental acquaintance with these organizations; but I express the opinion that no one outside of a “Masonic Lodge” can initiate anyone into the Lodge. So of an “Odd Fellows’ Lodge,” and of various other “Societies.” The attempt of an outsider to do what can be done only by one within would excite thoughts concerning the propriety and necessity of lunatic asylums.

The view I oppose makes havoc of governmental analogies. For example, all civilized nations have some process of naturalization and citizenship. In our own nation the naturalization oath is indispensable. Who administers this oath? Not a foreigner surely, but a citizen appointed by the rightful authority. No man without citizenship, unless laboring under mental aberration, ever claimed the right to administer the oath of naturalization.

In view of these illustrative analogies may I not say that it is absurd to suppose that an unbaptized man can perform the right of initiation into a visible church? Pedobaptists will not object to this position. They say, as I do, that those who baptize must be first baptized. They, however, say that any one of several acts is baptism, while I affirm that there is but one baptismal act. But as this article is written specially for Baptists, I need not refer to Pedobaptists.

There are some Baptists who claim for Pedobaptists what the latter do not claim for themselves—namely, the right as unbaptized persons to administer baptism. It is humiliating to know that the most striking specimens of spurious charity are to be found among those who wear the Baptist name. They believe, of course, that the subjects of baptism are regener-

ate persons, and that immersion alone is the act of baptism. Whether they believe in the old Baptist doctrine that a “visible church is a congregation of baptized believers,” etc., I will not undertake to say. If they do, they seem also to believe that a church may likewise be a congregation of unbaptized persons. That they believe this I will not affirm, for I do not positively know. I will say, however, that if they do, they are not more inconsistent than in believing that unbaptized men may baptize others. In this latter dogma inconsistency very nearly exhausts itself, and there remains but little more for it to do.

Let the reader look at the matter for a moment. Christ commands the Gospel to be preached, and for those who believe to be baptized. There are two prominent commands to those to whom the Gospel is addressed—believe and be baptized. Some believe and are baptized; others believe, but for reasons it is not my business to divine, they are not baptized. Still, it is said, that their personal non-compliance with the command to be baptized is no bar to their legitimate administration of baptism to others! Surely this theory must break down under the weight of its own absurdity.

There is another view which should not pass unnoticed. It is, in substance, this—that God calls Pedobaptists to preach, and that in the call to preach is involved authority to baptize. It is said, sometimes, that Saul of Tarsus was called to preach before his baptism, etc. However, this may have been with Saul, it is historically true that he did not preach till he had been baptized; and I do not see why baptism should not precede preaching now as well as in apostolic times.

What about the call of Pedobaptists to preach as involving authority to baptize? Many absurd things have been said concerning the call to the ministry,—but there is doubtless such a thing. This is not the place to attempt its definition. Every man is not called to preach who thinks he is, or whose partial friends think he is. How is it to be known that a man is called to preach? Some say that the success attending his labors is the proof. This is not a satisfactory view; for success is often apparent and not real.

I know of no better way of deciding that a man is called to preach, than the old-fashioned Baptist way, namely—that a church of which a brother is a member shall decide the point. If it is said that a church is not infallible, I reply, even so; and, therefore, the churches are liable to make mistakes. But, after all, the church to which a brother belongs, is the best judge of his ministerial qualifications—can best decide whether he comes up

to the scriptural standard given in the first epistle to Timothy. The call of God must be recognized by the church. Unless this is done, there is danger of the greatest disorder and confusion.

Hence, Baptist churches, as a rule, have ever exercised their authority in recognizing God's call to any of the members to preach and to administer the ordinances. This has been their plan, and I know of no better plan. Now it strikes me as very singular, that any Baptist should admit the right of Pedobaptists to administer baptism when the right is not believed to be in a Baptist till it is conferred by the church of which he is a member. Why this capricious discrimination in favor of Pedobaptists and against Baptists? Why practically say that an unbaptized man may do what a baptized man is not allowed to do till his church gives him authority?

Will it be said that “Pedobaptist churches” have given their ministers authority to baptize? What does this amount to? “Pedobaptist churches” so-called, are not scriptural churches. There is, there can be, no ecclesiastical connection between Baptists and Pedobaptists. The Baptist who does not understand this, does not know why he is a Baptist.

If there are not fundamental differences between Baptists and Pedobaptists on what may be called emphatically “the church question,” Baptists have no right and title to denominational existence. But if there are fundamental differences and if Baptists hold the New Testament view of a regenerate church membership, and of the ordinances of the Gospel, then their denominational existence is a great necessity; for it is essential to the purity of church life and the integrity of the ordinances of Jesus Christ.

Having indicated who should not baptize, I shall attempt to show who should baptize. Before I refer to the scriptural argument, I will present what has been, as I think, the general views of Baptists, I go back to the Confession of Faith, put forth in London in the year 1689, but the “ministers and messengers of, and concerned for, upwards of one hundred baptized congregations in England and Wales,” etc. There was a previous Confession in 1643, but as only “seven congregations” were concerned in it, I make no special reference to it. The moral influence of the Confession of 1689, in the making of which such men as Hansard Knollys, William Kiffin, Benjamin Keach, Andrew Gifford and others took part, is far greater than that of the Confession of 1643.

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## Who Should Baptize?

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But the supreme reason for referring to the Confession of 1689 is, it was adopted by the first Baptist Association in America, and is in this country called the "Philadelphia Confession of Faith." I suppose it may be said that all the Baptist Associations of the United States have a historical connection with the Philadelphia Association. One thing is certain, namely, that while the utterance of the Philadelphia Confession in the quotation I am about to make, is not authoritative, it may be regarded as the best exponent of the Baptist view of the matter referred to. I make this statement because it has been recently intimated that there is scarcely a Baptist in New England who holds the view advocated in this article. If this be so, I have only to say that New England has, in this particular, apostatized from the Baptist faith, and so much the worse for New England.

The extracts I make from the Confession of 1689, now the Philadelphia Confession, are these:

"A particular church gathered and completely organized, according to the mind of Christ, consists of officers and members: —and the officers appointed by Christ to be chosen and set apart by the church (so-called and gathered) for the peculiar administration of ordinances, and execution of power, or duty, which he entrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.

"The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop, or elder, in the church, is that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of the hands of the eldership of the church, if there be any before constituted therein; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands."

"Baptism and the Lord's Supper are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only lawgiver, to be continued in His church to the end of the world.

"These holy appointments are to be administered by those only who are qualified, and thereunto called according to the commission of Christ."

These extracts are made from chapters 26 and 28, and may be verified by a reference to *Cutting's Historical Vindication*, pp. 168, 171.

I call attention to the fact that "the peculiar administration of ordi-

nances" is referred to as pertaining to the "officers" of a church, "bishops or elders," no doubt, being meant. These "ordinances" are declared to be "baptism and the Lord's Supper," and they are "holy appointments," to be "administered," not by everybody, not by every church member, but "by those only who are qualified, and thereunto called, according to the commission of Christ."

This is Baptist doctrine, brought into this country at an early day, and which found expression in the formation of the Philadelphia Association in the year 1708. It will be observed that no line of discrimination is drawn between the ordinances; that is to say, it is not intimated that there might be men competent to baptize, but not to administer the Lord's Supper. No, this is an intensely modern theory, adopted, no doubt, for the support it is supposed to furnish in a certain exigency. Our Baptist fathers believed that the authority to administer the two ordinances of Christ is precisely the same. It seems never to have entered into their minds that a man might be qualified to baptize, but not to preside at the table of the Lord. It is now said by many that a Pedobaptist preacher may baptize, but that he cannot be allowed to administer the Lord's Supper! Our fathers believed that the officers of the churches, chosen by the suffrages of the churches, and set apart by ordination, were the men to administer the ordinances of the Gospel. This was the old doctrine; and when I am asked to interpret the new I answer in the language of Scripture: "**No man also having drunk old wine straightway desireth new: for he saith, The old is better**" (Luke 5:39).

But it will be said that the views of Baptists of former generations are not authoritative and binding on us, unless those views are in accordance with the Word of God. I concede this. Far be it from me to recognize anything but the Holy Scriptures as the supreme standard of faith and practice. Is the Word of God appealed to? Then to the Word of God we go.

The prominent thought possessing my mind when I formed the purpose to write this article was, that there is no scriptural authority for the administration of baptism by an unbaptized man. This I solemnly assert. He who says that an unbaptized man has this authority, must prove it. On him rests the burden of proof. He will find it a burden; for, to say nothing of Baptists, no Pedobaptist, Romanist or Protestant will render assistance. The practice of infant baptism, so-called, renders it impossible for any Pedobaptist to touch the burden with one of his fingers. What is called baptism among

pedobaptists is inevitably administered by those who have received it. It cannot be otherwise: for the reception of baptism by the infant inexorably precedes the administration of baptism by the man. No more concerning Pedobaptists on this point.

I refer, as did our fathers in the Confession from which I have quoted, to Matthew 28:19: "**Go ye therefore, and teach (disciple) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.**" All the authority on earth to administer baptism is traceable to this commission. Should this commission be expunged from the New Testament, the administration of baptism being wholly unauthorized, would be nothing better than an act of will-worship. How this commission was understood and carried into effect, we learn from the Acts of the Apostles.

I surely take it for granted that the commission was given to baptized persons. That Jesus, though Himself baptized, chose as His apostles unbaptized men, can be believed by no man of sane mind. The commission then, was given to baptized men, and they were required to disciple the nations. When the process of discipleship took place, baptism, the outward profession of discipleship was to be administered. The baptizers had themselves been baptized. There could be no open profession of faith in Christ without baptism. Hence, all the thousands of converts mentioned in the New Testament were baptized, and the New Testament churches were congregations of baptized believers.

It may be said that the apostolic office was extraordinary and temporary. This is true; but it was made the duty of the apostles to teach the baptized disciples to observe all things commanded by Christ. Among the "**all things**" we may be sure was included the appointment of "bishops or elders" in the churches: for we know that there were elders in the church at Jerusalem. See Acts 11:30; 15:2. When Paul and Barnabas were sent out by the church at Antioch, on a missionary tour, they visited many places, and "**appointed elders in every church**" (Acts 14:23). Doubtless the appointment was made in every instance in concurrence with the suffrages of the membership. That there were elders in the church at Ephesus we know from the affecting interview Paul had with them (Acts 20). In the epistle to the Philippians "**bishops and deacons**" are named, while in the epistles to Timothy and Titus the qualifications of bishops or elders are specified. James refers to "**the elders of the church**" and Peter exhorts the "**elders**" among the

brethren to whom he wrote.

In view of these facts it is as indisputable as an axiom that elders or bishops were officers of the churches in apostolic times. So our Baptist fathers declared in their London Confession of Faith in 1689, which is, in this country, called the Philadelphia Confession. They said, moreover, that to these officers pertained "the peculiar administration of ordinances." This commends itself to every man's common sense, for the officers of any organization are naturally expected to administer its rites.

The responsibility of the officers of a church to its members is unquestionable. The supreme responsibility is, of course, to Christ, but there is a subordinate responsibility to the membership. This follows invariably from the independency of churches, a doctrine always dear to Baptists, and, therefore, held by them with unyielding tenacity. If officers of the churches are, under Christ, created by the churches, they are amenable to the churches.

The opposite view is an absurdity. How is it possible for the creature to be free from obligation to the Creator? Every church—I mean every local church—is responsible to Christ for the preservation of His ordinances in their original integrity and purity. The administrator of these ordinances, then, is responsible to the church of which he is a member. If this were not the case, and the administrator of the ordinances should change or mutilate them, where would be the remedy? There would be none. Manifestly the churches cannot maintain the ordinances in their purity unless they have control of the officers who administer the ordinances. This point seems to me too plain to need elaboration.

Possibly I may make it plainer to some by saying that when a church officer acts unworthy of the Christian name, he is excluded from membership, and with the termination of this membership ends his official existence. The church gives him his official character, and, in the case supposed, takes it away. It is under Christ, competent to create and competent to annihilate. Church authority is not the trivial thing which some imagine it to be; and it is to be hoped that there is no church in our denomination that would suffer its authority to be trifled with. I do not believe there is. That is to say, if a Baptist pastor should so far surrender the faith and practice of the Gospel as to believe sprinkling and pouring, as well as immersion, baptismal acts, and to administer baptism, so-called, to speechless infants, we have no church that would hesitate to exclude him. His official authority

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## Who Should Baptize?

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would be taken away and no respect would be given to anything he might do. But, **"tell it not in Gath!"** we may find here and there a Baptist church that will accept as valid an immersion performed by a Pedobaptist preacher, when if that preacher could, by any possibility, be a member of that church, he would be excluded at the first business meeting! Dr. Cone, a great man in our Baptist Israel, well wrote in 1845 as follows:

"In the early part of my ministry I was intimately acquainted with Gano, Baldwin, Holcombe, Staughton, Williams, Richards, Fristoe, Mercer, and many others, now gone to glory, and I never heard one of them drop a hint that baptism by a Pedobaptist minister opened the door into a regular Baptist church. I must be made over again before I count that to be 'valid baptism' when neither the administrator nor those who ordained him believed immersion of believers any part of their commission, and never submitted to it themselves, in obedience to the command of the King in Zion."

What is the conclusion of the whole matter? Clearly this: The commission of Christ, from which comes all authority to baptize, was given to baptized men. They were, to say the least, either a church or the nucleus of a church. They were divinely appointed to act a special part in the establishment of Christianity among Jews, Samaritans and Gentiles. As apostles, in the technical sense of the term, they have had no successors, but the church order which they, under the guidance of the Holy Spirit, established, has been authoritative till now, and will be to the end of the world.

We have seen what that order is—churches composed of baptized believers, and the officers of these churches, bishops, elders or pastors (equivalent terms) and deacons. It is evident from the Acts of the Apostles and from the Epistles that such churches were formed, each one **"the pillar and ground of the truth,"** and clothed with authority from Christ. To the custody of these churches were committed the ordinances of the gospel. The churches, therefore, appointed elders to preach and administer the ordinances. This, I think, has been demonstrated, and, in fact, it results by inexorable necessity from the independence of the churches.

But for the sake of argument I waive all this, and now present this point, namely, that no administrator of baptism, with the exception of John

the Baptist, was an unbaptized man. I suppose all Baptists will concede this. The question now is not whether baptism administered by a baptized man, a church member, is valid. This is not a practical question. Laymen in our churches do not baptize, and I would not have them to do so. There is no necessity for it; but I must say, in my judgment, a baptism administered by a Baptist layman would be far better than an immersion performed by any Pedobaptist minister under the heavens. The New Testament administrators of baptism had been themselves baptized, and the baptisms performed by them were valid.

Those Baptists who oppose the position advocated in this article will grant this, but what then? They will at once say, in substance, that Pedobaptist administrators of immersion have not been immersed, but that immersions performed by them are valid! What sort of reasoning is this? The validity of baptism conceded because the administrator has been baptized, and its validity conceded because the administrator has not been baptized! O shades of Aristotle and Whately! Is this logic?

I must close my article leaving a great deal unsaid. I make a suggestion before I close: If irregular baptisms (that is, baptisms performed by Pedobaptist preachers, and I call them baptisms only by courtesy), have been tolerated by any of our churches till now, from this time let there be a new departure. I would not offend any in Baptist churches who have received immersion at the hands of Pedobaptists, though if I were in their place I should, to say the least, seek a better baptism; and I have in several instances administered it.

Certainly the best way to have peace is for those baptisms only to be received which all the members of our churches recognize as valid. Even if a decided majority in a church should be in favor of Pedobaptist immersions, is it best to offend and grieve the minority? Is this not paying too dear a price for what may prove a disturbing element? Is it not better to have harmony in our churches than to covet the smiles of Pedobaptists by the exercise of the spurious charity which exalts itself on the sacrifice of truth?

*(Ford's Christian Repository and Home Circle, pp. 13-23, July 1889).*

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## The Tithe is the Lord's

Part 2

By Milburn Cockrell

Mantachie, Mississippi

### SOME OBJECTIONS ANSWERED

I desire to call attention to a few of the many objections that are usually advanced against tithing, knowing in my heart that the primary one is that men do not want to give God a tenth of their money. I also realize that these objections are just flimsy excuses for not doing God's will, though they sometimes come from a sincere heart.

(1) Many say, "I don't know exactly how to figure my tithe." That is strange. Everyone is supposed to figure his income for Uncle Sam, and surely if one can do such a thing for the government, he can do it for the Lord. If God promised to give us yearly a tenth of what we made, do you think we would offer such excuse and fail to receive the tenth He promised to give us?

(2) Some believe that tithing is not fair to the rich and poor alike. It could be said with equal logic that a poor man could not afford to keep the Sabbath because of the great need of his family. Tithing is the only fair plan, the only one that puts men on an equal basis. The tithe is not the outermost limit of the believer's duty in giving to God; it is the innermost limit.

I have observed that it is not the poor man who offers that excuse; it is the well-to-do. I find often that it is an excuse used by the rich as a cloak to cover up the meanness and stinginess of their hearts.

The Barna Research Group of Ventura, Calif., has released another report about Christian giving. The survey revealed that fewer than ten percent of Christians actually tithe. One out of every six born-again Christians (16 percent) gave no money to his/her church during 1999. The proportion who tithed was just 8 percent. In general the more money a person makes the less likely he/she is to tithe. While 8 percent of those making \$20,000 or less gave at least 10 percent of their income to churches, that proportion dropped to five percent among those in the \$20,000-\$39,000 categories; to 4 percent among those in the \$40,000-\$59,000, down to 2 percent for those in the \$60,000-74,999 niche, and to 1 percent for those making \$75,000-\$99,000.

(3) Another says, "I am in debt." You were in debt to God long before you were in debt to anyone else. You can never please God by robbing Him to pay your fellow man. We are no more at liberty to take God's portion

to pay our debts than that which belongs to our brother in the Lord. If being in debt freed one from the obligation to tithe, there would be very few tithers. The truth of the matter is, if people were more faithful in paying their tithes, they would find it much easier to keep out of debt.

(4) Someone declares, "I need all my income for my family." Do you think God is unaware of your needs? Did He fail to consider your needs when He brought into being the law of tithing? No! God can make nine tenths go father than you can make ten tenths without His help. No person is too poor to tithe. Actually, one cannot afford not to tithe, if he desires to prosper.

(5) "But II Corinthians 9:7 tells us that giving is **'not of necessity,'**" another asserts. In like manner and with equal force it might be said that the new birth is "not of necessity." It is not compulsory to do anything for the Lord. But if we love Him, we must be born again and tithe our income.

II Corinthians 9:7 tells us the spirit in which we are to give. Can a man be right with God and just purpose to give Him a nickel when he has thousands of dollars? Would it be all right to purpose to give nothing? Can a man be baptized "as he purposes in his heart"? When we investigate the argument of the anti-tithers about that verse, we find that they really believe that God has laws for everything but giving. Such inconsistency exposes the weakness of their doctrine.

Tithing is at least hinted in II Corinthians 9:7. How can a man purpose to do something without a plan. If I purpose to build a house, I will follow a plan. It is even so in Christian giving. The Bible consistently teaches that God's plan of giving is the tithe. Those who disagree need only to show that God ever had any other plan.

(6) Still others say, "The New Testament rule of giving is **'as God hath prospered.'**" But there is nothing in this rule out of harmony with tithing. In the Old Testament in Deuteronomy 16:17 we read: **"Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee."** Tithing was enforced then, was it not? How could one give according to prosperity without giving a definite percentage?

(7) "But we are not under the law," one cries. It may scare the daylight's

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# The Berea Baptist Banner Forum

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In John 15:16 is the choice of Christ to apostleship or to spiritual salvation? ---Mississippi



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I am convinced that both are included. In my understanding of the Scriptures the choice unto salvation and to service in the Lord's work is all of God. We may speak of how we gladly received Christ or of how happy we are in His service, but apart from God's choice neither would be possible.

Jesus and all the Apostles taught this, and John 15:16 is only one of the many Scriptures which can be cited. Paul clearly ascribes both his salvation and apostleship to God. He writes of this in II Timothy 1:9: "**Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.**" In II Thessalonians 2:13 he writes, ". . .because **GOD hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.**"

The reader is encouraged when reading the following verses which deal with this subject: Rom. 1:1; I Cor. 1:1; II Cor. 1:1; 3:6; Gal. 1:1; 1:15-16; Eph. 1:1; 1:4-6; I Tim. 1:11-12; Titus 1:1; Acts 26:16-18. We could use a great deal of space just giving verses of Scripture on this subject, but I believe these we have given will suffice to show that salvation and our place of service is due to God's choice. The reader is asked to consider what Peter said in Acts 15:7 when reading the chapter. **JIMMIE B. DAVIS**



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John 15:16 states: "**Ye have not**

**chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.**"

In the context of this Scripture, Christ is speaking to the 11 apostles that made up the first New Testament Baptist Church (cf. I Cor. 12:28). Jesus was privately instructing the members of the first church just prior to His betrayal and crucifixion in John chapters 13 through 17. He had already chosen and ordained the eleven apostles, and organized them into a church prior to this occasion.

I believe that there are four ways in which this verse may be interpreted and applied. First, the primary meaning is that they were chosen to salvation before the foundation of the world in the Covenant of Grace when the members of the sacred Trinity engaged to save a multitude out of Adam's fallen race (Eph. 1:3-9; II Thess. 2:13-14; II Tim. 1:9; I Pet. 1:2-5). Second, since the Lord was speaking directly to the apostles, this choosing could also include the Lord's choice of them to apostleship. Third, it is a fact that every genuine believer has been chosen before the foundation of the world and ordained to bring forth fruit as one of Christ's disciples through cheerful obedience to His commands (John 15:1-10; cf. Eph. 1:4 and 2:8-10). Fourth, since Christ was speaking directly to the members of the first New Testament Baptist Church, I believe this verse also includes a promise of Baptist succession and perpetuity. The fruit of the first New Testament Baptist Church has remained and will remain through the holy succession of Scriptural churches that have been authorized and organized after the apostolic pattern. The fruit produced by the first church includes the doctrines and practices that remain and are found in every Scriptural church that has earnestly contended for the faith once delivered (Acts 2:41-47; Jude 3). This is a perfect example of the Scriptural principle of like begetting like, i.e., true churches are authorized and organized by other true churches already in existence.

In each of the applications mentioned above there is one pervading

truth that connects them all. God has sovereignly decreed in eternity all things that come to pass in time. This is the doctrine of the absolute predestination of all things. Isaiah 46:10-11 declares: "**Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. . .yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it.**" Acts 15:18 states: "**Known unto God are all his works from the beginning of the world.**" Ephesians 1:11 reveals: "**In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.**"

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"**Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you**" (John 15:16).

The Greek word that is translated "chosen" is used in both ways. In Mark 13:20 it is used of the elect whom he hath chosen. In Luke 6:13 it is used when He called unto Him His disciples and chose twelve, whom He named apostles. In John 15:19 the same word is used when the Lord said to the same disciples, "**I have chosen you out of the world.**" Gill said, "This may be understood both of election to salvation, and of choice to the office of apostleship; in both which Christ was first, or chose them before they chose him" (Gill's Commentary).

Let us notice that the Lord said, "**I have chosen you, and ordained you.**" The Greek word that is translated "ordained" is defined as, "to put, is used of appointment to any form of service" (W. E. Vine). This word is best understood by the English word

"appoint." The disciples were not only chosen, but they were appointed to go and bring forth fruit. The same word is used in I Timothy 1:12 where Paul said that the Lord counted him faithful, putting (appointing) him into the ministry.

It would appear to me that the Lord was speaking of their being chosen as His elect and appointed (set apart) unto apostleship.

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I believe the choice of Christ spoken of here to the apostles is both to salvation and responsibility or position of service.

II Thessalonians 21:13 makes it very plain that all who are even saved are saved as a result of God's choice. Then in Ephesians 2:10 makes it plain we are chosen of God to good works, which God fore-ordained that His elect walk in.

The Bible teaches that God's elect are chosen and called unto salvation and service (II Tim. 1:9; Heb. 3:1). I do not believe that God chooses to save His elect and then leaves it up to them to try and do good works (Eph. 2:10; 1:4).

**GARNER SMITH**

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# The Berea Baptist Banner Forum

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Can you have strong churches without strong homes? -- Alabama



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The answer to this question must be considered in regard to the two greatest institutions upon earth, the Lord's church and our homes. Both of these institutions are of God in their origin, and must be forever connected. Members of families make up the membership of churches. You cannot have one without the other. You may be a part of a family and not be in a church, but you cannot be a member of a church and not be a part of some family.

All who understand the role of a pastor know that you cannot have strong churches without strong homes. The church cannot rise above the moral values and convictions of homes which represent it. In my pastoral ministry of more than fifty years I have learned the worth of strong homes in order to have a strong church. You don't necessarily need many families to have a strong church. You can have a strong church with a few families, but they must come from strong homes if the church gives evidence of being strong.

Satan's attacks have been centered upon the homes, for he knows, far better than we, that we cannot have strong nations or strong churches apart from strong homes. May God help us to realize this great truth, and work at making our homes stronger in those things God ordained for the family.

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45619

Since the home was the first institution on earth established by God, in my estimation you cannot have a

strong church unless the people who make up that assembly have godly homes. In every New Testament epistle written to the various churches there are practical exhortations relating to the conduct, responsibilities, and order of the home. The strong doctrinal stand of a church must be supported by the godly lives of those that make up its membership. The doctrines, practices, and standards of the home should be in harmony with those of the church. I Corinthians 1:8-9 declares: **"God is faithful, by whom ye were called into the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."** When this admonition is adhered to by the members of the families that make up the membership of the church, you will discover a church that is standing strong in the Lord.

The church at Thessalonica must have been such a church as evidenced by Paul's commendation of them: **"We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. . . And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-word is spread abroad; so that we need not to speak any thing"** (I Thess. 1:2-3, 6-8).

May it please the Lord to bless His churches with strong and godly families that strive to honor and glorify God in all they endeavor to do. Only then will the Lord's churches function as the salt and light they are supposed to be in a corrupt and darkened world.

TOM ROSS



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It has been said that the home is the cornerstone of society, and the most vital and precious unit of human life. God ordained marriage for the happiness and well-being of mankind, and the procreation of the human race. It is a nation's strong and faithful family life that accounts for its integrity and power.

The Bible has much to say about the home, and the relationship between each member of the family. The duties of the husband (Pr. 5:18; Ec. 9:9; Eph. 5:25; I Pet. 3:7), the duties of the wife (Pr. 31:27; Eph. 5:22; I Tim. 3:11; I Pet. 3:1), and the duties of the children (Eph. 6:1; Col. 3:20). There is also much said about the duties of parents to their children (Pr. 22:6; 13:24; 19:18; 22:15; 23:13; Eph. 6:4; I Tim. 3:4; Titus 2:4). It appears that there are a great many families today that are suffering because they have not followed God's instructions.

A strong home is one in which the members are in the will of God. The father is the head of his wife and in control of his children. One who provides for his family the things needed in this life, and gives his love to both his wife and his children. The wife will be in subjection to her husband and a good keeper of the home. The children must obey the parents and live according to the rules of the house.

The church may have members that are a part of a family in which some are not saved. It is difficult to have a strong family when the family is divided spiritually. Some may come from broken homes and still be good church members. It is good when the church has good strong Christian families in which all are saved and serving the Lord. I am sure that this can not help but to strengthen the church, but a church may be made up of a great number of members that do not have this great blessing.

I do not believe that a church is strong just because it may have strong families. Those who have a greater

love for the Lord usually come from a very bad background (Luke 7:37-43). Many have been saved who were living very sinful lives and some in poor family relationships. A church is strong because its members are born again, and all things have been made new (II Cor. 5:17). They love the Lord and desire to please Him and keep His commandments (John 14:15; 21-23).

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The home is the first institution God brought into existence and with the creation God gave it a formula to go by to be faithful to Him (Gen. 2:18-25; 1:26-28; 18:18-19).

Churches are made up of people from homes. Those who are reared in an ungodly home without the transforming grace of God see no need for the Lord or His church in their lives. If a church member's home life is fashioned after the world their church life will be worldly. Spiritual strength comes from God and if God is not first in the home there will be a lack of spiritual maturity necessary for being a strong church member.

To have a strong church you must have strong leadership and the Lord makes it plain in I Timothy 3:2-13 that to have strong leadership (pastors and deacons) you must have leaders from strong Godly homes.

God has never changed His requirements for a strong home even though the world has invented new standards and we can see the results of these new worldly, liberal, man made modernistic homes and they have weakened our churches. Churches today have resorted to man's ideas and fleshly strength to try to carry on the Lord's work. This is impossible. We must build strong Godly homes to have strong churches.

GARNER SMITH

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flecting their desire for dependence on God," researchers stated) but had average responses in the area of power ("implying they do not seek submission to leaders," said Reiss).

Independence seemed to be the major difference between religious and irreligious people. "People who score high on independence want to make their own decisions," Reiss said. "They don't normally enjoy having to rely on other people. In contrast, religious people seek strength by relying on the help of others, including God."

The study also found that religious people wanted to be connected to others. "The writings of many religions express the desire to become one with God, to merge yourself into a great reality," said Reiss. "People who find that appealing are not likely to put as great a value on independence."

The study explored how 558 students and professionals rated 15 separate fundamental desires and values, from sex to spirituality. The results were published in the *Journal for the Scientific Study of Religion*.

**"The wicked flee when no man pursueth: but the righteous are bold as a lion"** (Prov. 28:1).

\*\*\*\*\*

### PRAYER IN CAPITOL UPHELD BY JUDGE

WASHINGTON, D.C. (EP)—It's legal to pray in the U.S. Capitol building, despite police action to the contrary, a federal judge has ruled.

The ruling comes in a case that began in November, 1996, when Pierre Bynum was leading eight people (including members of his family) on a prayer tour of the U.S. Capitol building. Capitol police approached the group and threatened arrest if they continued praying.

"Nobody was kneeling, nobody had their hands uplifted. The prayer was spoken in a soft way for the group that was praying," said Bynum, who offers the free tours through his ministry with the Capitol Hill Prayer Alert.

"We were absolutely stupefied" by the threat of arrest. Bynum told the *Washington Post*, "We were praying for our country."

**"And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles"** (Matt. 10:18).

\*\*\*\*\*

### CHINESE PASTOR CONTINUES LIFE OR DEATH STRUGGLE WHILE WORLD IGNORES

#### HUMAN RIGHTS VIOLATIONS

BEIJING, China (EP)—The struggle of Chinese Christians who choose to worship separately from the state-mandated

church is poignantly illustrated in the situation of one man, Pastor Li Dexian, who was arrested for the thirteenth time on April 11 and sentenced to 15 days in jail for "illegal preaching."

Friends and relatives, whose requests for visitation with Li were denied, received word that the preacher's wrists and legs are locked together in chains, causing him great pain. They also report that he is being kept in solitary confinement to keep him from preaching to other prisoners. If the authorities pursue further punishment, Li could be sentenced with up to three years in a forced labor camp. In a system that places people in prison and labor camps with no trial, Christians both inside and outside China fear that Li's life is in danger. Prisoners have been known to "disappear" when locked up in this system.

Dexian's six-month stretch of persecution began in October 1999 when a mob of police destroyed the primitive shelter used as a sanctuary by Li and the Christians of the village of Hua Du. The next day police arrested Li, his wife and three others for continuing the meetings. Dexian served as preacher at the weekly meetings in Hua Du that drew hundreds of believers of the Chinese underground "house church" movement, a movement the Chinese government is doing its best to snuff out.

Li is no stranger to persecution. In 1995 he was beaten by the police around the head and neck with a Bible, in an apparent attempt to break his windpipe. He was then beaten with an iron bar and stomped, leaving him with broken ribs and internal bleeding.

After his initial arrest six months ago, Li was released. When he attempted to reach Hua Du in the weeks afterward, police were lying in wait to arrest him again. So began a weekly pattern in which Li would be held by police for the evening, or several days, and then released to keep him from speaking to the Christians assembled in the village. Police continued this persecution against the Christians of Hua Du, sometimes arresting groups of church members along with Li, because they refuse to register with the local government and place themselves under communist party control. Leaders within the "illegal" Christian groups say that the government is stepping up surveillance and infiltration efforts, as well as attempts to further indoctrinate the Chinese people with communist and Marxist philosophies.

Despite continued human rights abuses, as evident in Li Dexian's case, China continues to evade international scrutiny. China managed to avert consideration of the country's human rights record at the United Nations, even as fresh news emerged of serious violations taking place in the country. Consideration of the resolution submitted by the United States to the UN Commission on Human

rights in Geneva was blocked by a 'no-action' motion tabled by China. The motion, which was carried by 22 votes to 18 with 12 abstentions, gave China, once again, immunity from scrutiny in the prime international forum dedicated to human rights.

Despite the continuing hardships of Li Dexian and underground believers, new evidence suggests that Christianity is blossoming across China. At a recent government conference, the Religious Affairs Bureau stated that Protestant populations in China included 25 million people. However, information leaked from the Chinese Public Security Bureau and obtained by the news agency Compass Direct suggests the number of Chinese Protestants is at 35 million. Government spokesmen and officials of the state church have long maintained the existence of only 15 million Protestants. Groups outside China place the figure at 60 million and perhaps more. An estimated 85 percent of Christians do not worship in the official church because the state controls are intrusive. Government-allied churches cannot choose their own leadership and are prohibited from teaching certain core doctrines and from teaching to certain groups, including children and adolescents.

**". . . ye shall be hated of all nations for my name's sake"** (Matt. 24:9).

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### CHRISTIANS IN NORTH KOREA SUFFERING UNDER TERRIBLE PERSECUTION, REPORTS OPEN DOORS

PYONGYANG, North Korea (EP)—Since October, 1999, some 23 Christians have been killed in public by firing squads on falsified criminal charges in North Korea. The information has been gathered by Open Doors, the ministry founded 45 years ago by the Dutch-born author of *God's Smuggler*, known worldwide as Brother Andrew.

"All of those killed are young Christians," said Pastor Bob Guy, director of Open Doors, Australia in Seaforth. "Most of them had fled to China, become Christians and then returned to North Korea, where they were eager to share the gospel with their own people that have been so starved of the message of Christ. It is this group of young converts who are the most vulnerable, whereas the older Christians [second and third generation] know how to survive."

Guy also told journalist Dan Wooding of ASSIST Ministries that in March 1999 a Christian was executed in Hambuk province in front of a multitude of people, under the false accusation of selling North Korean girls to China. "In reality, he was simply shot because he was an active Christian," said Guy. "He never betrayed his Christian brothers and sisters and remained faithful to His Lord until the end."

Guy talked about other atrocities:

"In October 1999 two brothers were shot to death at Chung Jin prison. They were well trained and actively ministered in North Korea. After they were arrested they were so terribly tortured that they revealed the names of Christians involved in the ministry. However, they never denied the Lord Jesus even when martyred. Thank God our Open Doors co-worker heard about this and was able to warn the brothers and sisters who had been revealed.

"In December 1999 two ladies were openly shot in HaeSan city on the charge of illegal smuggling. Again, in reality they were very faithful Christians and ministered actively. During the same month two other Christians were shot in public in HamBuk province. One of them had every one of his teeth broken by North Korean officers so he couldn't make any sound; this was because he boldly witnessed and preached the gospel to the end as he was dragged to his place of execution."

Guy stated that in previous years there have been several other executions of Christians in the country. "In May 1997 seven North Korean Christians were shot to death in a prison in the Hambuk province. This took place in front of the other prisoners. Their jaw joints were broken because they continued to pray and sing even at the last moment of their lives.

"In March and July of 1998, four Christians were shot to death in the Hambuk province prison. The prisoners were terribly tortured and one was even starved in order to make him deny his faith. An observer told Open Doors, however, that he never denied his faith and frequently knelt down to pray. He was finally shot to death. The others also showed unexplainable boldness and peace in themselves. North Korean officials beat them terribly and they subsequently became unconscious. Then they were shot."

Guy added, "These heartrending testimonies are nevertheless only the tip of the iceberg."

The current situation in North Korea is still disastrous, with continuing famine and widespread starvation. "According to an unconfirmed source, a North Korean doctor had mentioned that in Hamkyong province 5,000 people died every day during the worst days in 1998-1999 in hospitals, homes and in the streets, especially in railway stations," said Guy. "The estimated number of people starving is three to five million. Because of this state of emergency people are very open to the gospel, as they have no hope. Before the famine there was hardly any openness since the people were brainwashed by government propaganda.

"As a result of the famine, many people try to flee to China. One estimate is that there are 50-80,000 North Korean refugees currently in China. When they are caught by the Chinese authorities, who

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do not consider them refugees, they are heavily fined and sent back to North Korea. It appears as though they are interrogated upon return and when there is any indication of Christian influence, they are condemned to labor camps or to death.

Guy said it can be reasonably assumed that since 1995, several hundred North Korean Christians have been martyred secretly in North Korea; most of them became Christians in China after Korean-Chinese Christians and Korean missionaries came to their aid.

"Under the influence of this pressure, people are obviously not open about their faith. It is therefore very hard to know exactly how many North Korean Christians there are," explained Guy. "Many maintain, however, that an underground Church does flourish in the northern areas but that it is strictly organized around family lines. Church leaders estimate there are at least 500,000 Christians inside North Korea. The house churches meet in secret; sometimes up to 80 people come together in caves in rural areas."

Open Doors started its ministry to the suffering church in North Korea in 1996. "We support the local Christians by delivering Bibles, food, medicines, FEBC radios [which enable them to listen to Christian radio stations], bicycles, notebooks and pens," Guy said. "In 1999, we delivered 10,000 Old Testaments, 3,500 New Testaments, 230 FEBC radios and financial support for maintenance of refugees and North Korean Christians. Local Christian leaders are very grateful for the Bibles and have asked us to continue to deliver them, until every North Korean Christian has his or her own copy. The size of the Bible we are distributing is small; this way we can import many of them at the same time, and they are also safer for the locals to possess. There is a special team of North Korean believers who are hand-copying the Bible in larger letters for older people. In the meantime we will continue to bring in Bibles—20,000 are scheduled for this year alone. We've discovered that there is a great need for hymnals as well, so we plan to distribute 10,000 of them this year."

Guy concluded, "Although religious freedom is guaranteed by the North Korean constitution, in actual practice religious activity is discouraged, and about two thirds of the people are non-religious."

**"If the world hate you, ye know that it hated me before it hated you"** (John 15:18).

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**PEACEFUL PROTESTERS  
ARRESTED AT SUPREME COURT  
FOR VIOLATING A RULE  
PASSED JUST FOR THEM**  
WASHINGTON, D.C. (EP)—Peaceful

pro-life demonstrators were handcuffed and arrested outside the U.S. Supreme Court building in late April while pro-abortion demonstrators looked on. The pro-life demonstrators were held for 12 hours before being released while pro-abortion demonstrators were not detained.

The pro-life activists assembled on the sidewalk in front of the Supreme Court building on Easter Sunday and maintained a prayer vigil there until Tuesday, when the Court was scheduled to hear arguments on partial-birth abortion. Protesters held four-foot-high drawings illustrating partial-birth abortions, and an eight-foot photo of a decapitated fetus.

Troy Newman, director of Operation Rescue West, said the group had received permission for their signs from Supreme Court Police. But just after oral arguments on Nebraska's law banning partial-birth abortion, Supreme Court police told protesters that their signs were no longer legal. Police cited "regulation six," which had been signed into effect just that day. The new regulation forbids signs larger than four feet.

Police arrested 22 demonstrators under the brand new law. The protesters were arraigned in D.C. Superior Court and could now face fines of up to \$100 and up to 60 days in jail.

"For the first time an abortion case before this court was primarily about the gruesome way the child is killed," Newman said. "I contend that our signs suddenly became illegal because at least one member of the Supreme Court could not handle that truth."

The new regulation was created under a little-known provision of federal law which allows the Marshall of the Supreme Court, with the approval of the chief justice, to create new laws without the approval of Congress. Curiously, the Supreme Court had already struck down a statute which prohibited the use of protest signs on the same sidewalk.

In other Supreme Court news, the Court rejected without comment a gambling industry appeal to keep video gambling in South Carolina. "It looks as if video poker will really be final and dead in South Carolina, and that's a good thing," said Glen Stanton, director of the Palmetto Family Council. The state plans to pull the plug on its \$3 billion video gambling industry July 1. Ron Reno, a gambling analyst for Focus on the Family, said the Court has delivered an important message to all states. "Once gambling is entrenched in a community, it can be rooted out," Reno said.

**"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf"** (I Pet. 4:16).

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**MONGOLIAN DOCTOR GIVEN  
13-YEAR PRISON  
SENTENCE FOR DISTRIBUTING**

### CHRISTIAN

#### MATERIAL TO NEIGHBORS

ULAAN BAATAR, Mongolia (EP)—Being a Christian is not only a crime in Mongolia, say police, it is against the country's constitution. Police used this justification to arrest Marat Kojash, a Mongolian doctor and converted Christian, for "distribution of wrong religious propaganda."

Police officials of Bayan-Olgey in western Mongolia told Compass Direct sources, "according to the Constitution of the Republic of Mongolia, only the Buddhist and Islamic faiths may be propagated."

Kojash was distributing Christian literature, tapes and various other materials in his home village before his arrest in November 1999.

The 30-year-old doctor was found guilty and given a harsh sentence of 13 years in a prison labor camp and a fine of one month's pay for his "crime." Kojash was also forced to sign a confession. All Christian materials in his possession were destroyed.

Officials recently sent court papers and a warning to Christians in neighboring Kazakhstan who were supplying Kojash with the religious materials. The warning told Christians not to attempt to send religious materials to Kojash or anyone else in Mongolia again.

Despite the claims of Kojash's prosecutors, Compass Direct says the Mongolian constitution "guarantees freedom of conscience and religion" and that national laws allow evangelism and correspondence with religious groups outside the country.

**"Excellent speech becometh not a fool: much less do lying lips a prince"** (Prov. 17:7).

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#### COURT SAYS OHIO STATE MOTTO FROM BIBLE IS UNCONSTITUTIONAL

CINCINNATI, Ohio (EP)—Ohio's official state motto, "With God, all things are possible," is unconstitutional, the U.S. Court of Appeals for the Sixth Circuit ruled April 25. A panel of judges from the court said the motto violates the First Amendment's ban on establishment of religion.

The ruling came in a complaint brought by the American Civil Liberties Union (ACLU), which argued that the motto served no secular purpose and gave the appearance of government endorsement of religion. The ACLU asked the appeals court to reverse a 1998 decision by a federal judge which permitted continued display of the state motto as long as such displays do not acknowledge the motto's origin. The motto was adopted in 1959, and is from the Bible.

The state argued that the motto does not force people to adopt or profess any religious belief.

Former Gov. George Voinovich, now a Senator for Ohio, said the idea of displaying the motto at the Statehouse came during a trade mission to India, where he saw a public building with the slogan, "Government Work is God's Work."

The ACLU sued on behalf of Matthew Peterson, a Presbyterian minister in suburban Cleveland, who challenged all of Ohio's official use of the motto.

The state could appeal the ruling, but no decision on an appeal has been made.

**". . . haters of God. . ." (Rom. 1:30).**

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#### GLEANINGS HERE AND THERE

GADSDEN, Ala. (EP)—A judge who made national headlines after displaying the Ten Commandments in his courtroom is leading a four-way Republican race for the post of Alabama Supreme Court chief justice. "I feel I have a responsibility to take what I have learned to higher office," said Circuit Judge Roy Moore, who battled the American Civil Liberties Union in 1995 over his display of the Ten Commandments. An early April poll of 265 registered voters likely to participate in the June 6 GOP primary found 38 percent backing Moore, more than twice the support garnered by his nearest rival, who has only 14 percent. (More than 29 percent of voters were undecided in the poll, which has a margin of error of plus and minus six percent.) Moore won his battle over the Ten Commandments when the Alabama Supreme Court dismissed the case on technical grounds.

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VIRGINIA BEACH, Va. (EP)—Christian broadcaster Pat Robertson said he would support a moratorium on the death penalty in the U.S., noting that it is not always applied fairly. In a question-and-answer session following a symposium at the law school at the College of William and Mary, Robertson said the application of the death penalty discriminates against minority prisoners and people who cannot afford high-powered attorneys. "I think a moratorium would indeed be very appropriate," said Robertson, founder of the Christian Broadcasting Network and the Christian Coalition, but he added that he would not "crusade" on the issue.

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LANSING, Mich. (EP)—A proposed university course that will teach young men how to be gay is "an embarrassment" and should be canceled, say pro-family campaigners in Michigan. The class "How to Be Gay: Male Homosexuality and Initiation" is scheduled for the University of Michigan's fall semester. American Family Association-Michigan leader Gary Glenn has written to Gov. John Engler, lawmakers and university leaders, urging them to "stop this outrage." Glenn said the course description concedes a point often made by opponents of gay rights. "If . . . you need a course. . . to learn 'how to be gay,' then it's obvious that high-risk

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homosexual behavior is a 'learned' lifestyle that is a matter of choice, not genetics," he said.

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COVINGTON, La. (EP)—Your cheating heart will tell on you—so keep your eyes in your own pew. That's a lesson Tushaun Jamel Thompson learned after church April 30 when his infuriated wife ran him down with a car to punish him for looking at another woman during the morning service at St. James Baptist Church in Covington, La. Sedonia Renee Martin, 22, was booked for attempted murder. Witnesses say she tried three times to run her husband down, succeeding on the third attempt. The couple reportedly argued after the service, and when Thompson walked away Martin chased him down with the family car. Martin hit Thompson head on, sending him flying 20 feet into a ditch. Martin later told police she hit her husband by accident after he tried to punch her through her car window.

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NASHVILLE, Tenn. (EP)—Southern Baptists reported an increase in membership in 1999. The previous year they suffered their first membership loss since 1926. The nation's largest Protestant denomination added 122,400 members in 1999, bringing it to a total of 15,851,756, still slightly below its 1997 total.

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SALT LAKE CITY, Utah (EP)—Mormon church leaders say they will withdraw 400,000 boys from the Boy Scouts of America if the U. S. Supreme Court forces the Scouts to accept homosexuals as leaders. Attorney Von G. Keetch filed a brief on behalf of the Mormon church, the National Catholic Committee on Scouting, the General Commission on United Methodist Men of the United Methodist Church, the Lutheran Church-Missouri Synod, and the National Council of young Israel. It said that if the Court forces the Scouts to accept homosexuals, "the Scouting movement as now constituted will cease to exist."

\*\*\*\*\*

BLOUNTVILLE, Tenn. (EP)—A former minister was sentenced April 25 to 114 years in prison for abusing a girl he took from an orphanage and raised as a servant. His wife was sentenced to 65 years. Joseph Combs, 51, and Evangeline Combs, 50, took the child from an Indiana orphanage in 1978 under the pretense of adopting her, but instead subjected her to physical abuse and forced her to be the family's servant. The victim, 22-year-old Esther Combs (now using a different name) said she was beaten with baseball bats, burned with curling irons, and had chunks of flesh pulled out with pliers. Combs was pastor of the now-defunct

Emmanuel Baptist Church in Bristol. He denied all allegations.

\*\*\*\*\*

ST. PAUL, Minn. (EP)—Minnesota Gov. Jesse Ventura vetoed a bill that would have created a 24-hour waiting period for abortion. The April 14 veto angered lawmakers who thought they had a deal with Ventura. As a candidate, Ventura said he would sign such a bill, and his staff helped lawmakers draft the bill he vetoed. House Speaker Steve Sviggum, a Republican, said, "This agreement had been worked out with the governor and his staff, and to dishonor the agreement brings forward real questions of honor and trust." Waiting periods of up to three days have been adopted in 19 states; five have been struck down or are facing court challenges.

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A letter from Mr. Neugent of Mena, Arkansas to ABC network Online Webmaster:

I wrote to ABC concerning a program called "THE PRACTICE." One of the lawyer's mothers decided she was gay and wanted her son to go to court to help her get a marriage license to marry her 'partner.' I sent the following letter to ABC yesterday and really did not expect a reply. . .but did get one.

My original message was:

ABC is obsessed (or should I say abscessed) with the subject of homosexuality. I will no longer watch any of your attempts to convince the world that homosexuality is OK. THE PRACTICE can be a fairly good show but last night's program was so typical of your agenda. You picked the 'dufus' of the office to be the one who was against the idea of his mother being gay and made him look like a whiner because he had convictions. This type of mentality calls people like me a "gay basher." Read the first chapter of Romans (that's in the Bible) and see what the apostle Paul had to say about it. . .He and God and Jesus were all 'gay bashers.' What if she'd fallen in love with her cocker spaniel. . .is that an alternative lifestyle?

(By the way, the Bible speaks against that, too.)

Jim Neugent

Here is ABC's reply from the ABC online Webmaster:

How about getting your nose out of the Bible (which is ONLY a book of stories compiled by MANY different writers hundreds of years ago) and read the Declaration of Independence (what our nation is built on) where it says "All Men are Created Equal" - and try treating them that way for a change!? Or better yet, try thinking for yourself and stop using an archaic book of stories as your lame crutch for your existence. You are in the minority in this country and your boycott will not affect us or our freedom of expression.

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A poll says that 70% of Americans are for Big Brother paying for our health care. That's known as "socialized medicine." Formerly "Great" Britain has had socialized medicine for many years. There, more than 700,000 people are on waiting lists for operations. And about 200,000 have been waiting for more than a year. No kind of socialism-economic, medical, educational—has ever worked as well as free enterprise. Incidentally, Big Brother is a crook who is broke. The health care he provides is charged to our descendants (Tom Anderson in *Straight Talk*, 3-30-00).

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Bill Clinton and his bitter half have a combined net worth of more than \$10 million. They spent their entire careers in government-related positions. No wonder a bumpersticker reads: "Bill Clinton's got what it takes—to take what you've got" (adapted from *ibid.*).

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Four years after states were urged to adopt national science standards, all but one has required the teaching of biological evolution, the nation's science teachers heard on April 7 in the annual National Science Teachers Association assembly in Orlando, Fla. (*Washington Times*, 4-17-00).

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The government of Israel is moving ahead with a deal to sell the People's Republic of China a sophisticated airborne radar system that some analysts believe could alter the balance of power in the Taiwan Strait and put U.S. forces at greater risk in any potential conflict with Beijing" (*Human Events* 4-22-00).

\*\*\*\*\*

Ten years from now, more than 70% of the federal budget will be spent on the four major entitlement programs—Social Security, Medicare, Medicaid and federal pensions. You are paying MORE in taxes than you do for food, clothing and shelter combined (*Straight Talk*, 4-13-00).

\*\*\*\*\*

Whose child is Elian? "He (Elian) is a possession of the Cuban government," said Luis Fernandez, a spokesman for the Cuban Interest Section, Castor's unofficial embassy in Washington. According to Castro mouthpiece Fernandez, once Elian is transferred to Cuban custody, "no other entity can remove this." This, of course, is exactly what critics of Castro's gulag state have been pointing out—that there is no such thing as parental rights in Cuba. That children in Cuba are "property" of "Papa Fidel" (*The New American*, 5-8-00).

\*\*\*\*\*

Faced with a federal budget deficit 71 times the 1970 figure, a federal debt exceeding \$5 trillion, a trade deficit of more than \$100 billion, a consumer price index 382 percent higher than in 1970, taxes that have risen twice as fast as incomes, and the fact that the United States has gone from being the greatest creditor nation on earth to being the world's greatest debtor

nation. Americans have reason for concern. Similar warning signs preceded the collapse of the Mexican peso in December 1994 (Michael Kosares).

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NBC cameraman Tony Zumbado and soundman Gustavo Moller, trying to film the Elian raid, got severely injured by Reno's storm troopers in an incident that, if it had happened under a Republican administration, would have had the mainstream media howling. "We got maced, we got kicked, and we got roughed up," Zumbado said on NBC later in the morning of Reno Raid Day. "As we were in there we were told to lay on the floor and were—I was kicked in the stomach and pushed down and they kind of like put their foot on my back and told me not to move or else they were going to shoot." Unfortunately, Zumbado has back problems and the violence made him black out from back spasms, so he was taken to a local hospital, where he remained five days later. Moller was also manhandled. He got "hit with a shotgun butt on the head, dragged outside (of the house)—he was halfway in—and he was dragged out to the fence and left there and told him if he moved they'd shoot," Zumbado told MSNBC. Zumbado told columnist Deroy Murdock, "We were definitely not invited in like Janet Reno has stated we were." The major media have said hardly a word about this incident, and Zumbado has yet to tell his story on any network other than NBC. His employer's response? NBC has quietly written a letter to the government questioning the treatment of the two men (*Human Events*, 5-5-00).

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Despite the pervasive hold of political correctness on academe, most faculty members at public Connecticut colleges do not support race and sex preferences in faculty hiring and undergraduate admissions, according to a study conducted by the University of Connecticut's Center for Survey Research and Analysis at the behest of the Connecticut Association of Scholars. The poll, taken March 28 to April 7 in phone interviews with 1,341 faculty members, found that 61% at Connecticut State University opposed preference in hiring, as did 52% at the University of Connecticut and 75% at Connecticut Community College. And 58%, 47%, and 73% at the same institutions opposed them in admissions. National Association of Scholars President Stephen Balch said, "Here we have strong empirical evidence, once again, that a majority of college faculty do not support race and gender-based affirmative action policies, contrary to what many administrators and educational bureaucrats would have us believe (*ibid.*).

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Nashville (BP) - Membership in Southern Baptist churches registered an increase in 1999, after the 1998 total that

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marked the first decline since 1926. The new total of 15,851,756 is an increase of 122,400 or 0.78 percent, according to figures from the Annual Church Profile. Baptisms registered an increase of 12,078 or 2.97 percent, for the third consecutive year of baptisms above 400,000. The 1999 total of 419,342 tops the 1997 total of 412,027 and the 1998 total of 407,264. In spite of the increase in Southern Baptist church membership, the 15.8 million total remains slightly below the all-time high of 15,514 members reported in 1997. In addition to church membership and baptisms, other increases were reported in total tithes and offerings and special gifts, \$7.6 billion, undesignated receipts totaled \$5.6 billion, an increase of 3.45 percent. Total receipts were \$7.8 billion, a 4.3 percent increase (Adapted from *The Western Recorder*, 4-18-00).

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At last count there were 924 victims (over 500 were burned to death) of a mass suicide of the Movement for the Restoration of the Ten Commandments of God cult. This exceeds the 913 lives lost in the 1978 Jonestown suicides (4-10 *USN&WR*). The doomsday cult was an offshoot of the Roman Catholic Church (3-27 *Christian News*). Its five primary leaders included two former Catholic priests and a nun. Catholic icons were prominent in its buildings (*Calvary Contender*, 5-1-00).

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The number of abortions nationally has decreased, but Planned Parenthood is performing more, not less. Its profits nearly tripled in fiscal year 1998-99. The number of unborn children killed in PP's 850 clinics rose from 139,000 in 1995 to nearly 168,000 in 1999 (4-22 *World*). Of PP's 1998-99 income, \$211 million came from clinic operations (the rest came from government funding, and donations). Of clinic earnings, \$58.8 million (over 1 out of every 4 dollars earned) came from killing the unborn child (*Calvary Contender*, 5-15-00).

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The oldest church in Pulaski County is celebrating its 200th birthday. Flat Lick Baptist Church is located in the Valley Oak community, approximately ten miles east of Somerset, Kentucky. It is referred to by Baptists in Pulaski County as their "Mother Church." It was constituted January 26, 1799. Flat Lick Church is one of the oldest churches in the state of Kentucky, and the entire South. Only 347 of the almost 41,000 current member churches of the Southern Baptist Convention were organized before Flat Lick Church. The church was constituted with 14 members: 8 males and 6 females (*The Kentucky Explorer*, 6-99, p. 45).

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In a recent *Washington Post* poll asking

Americans, "How much of the time do you trust the government to do the right thing?" Sixty-seven percent said "only some of the time" or "none" (*Straight Talk*, 5-4-00).

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The Australian government recently seized 640,000 guns from its citizens in response to a madman slaughtering of 35 vacationers at a Tasmanian resort in 1996. In the two years since the gun ban was enacted, the government's own Bureau of Statistics concedes that armed robberies have increased by 73 percent, kidnapping by 28 percent, assaults by 17 percent and manslaughter by 29 percent (*ibid.*).

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"America's women have the right to choose and no one will ever steal that right away. The right to choose is fundamental, lodged in our Constitution, affirmed by our Supreme Court. And, on behalf of President Clinton, I vow to you here, and to all listening, that we will never ever let anyone take that right away" (Speech delivered by Vice President Al Gore to the National Abortion and Reproductive Rights Action League (NARAL) Luncheon, Washington, D.C. January 22, 1997).

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Thousands of religious organizations faced with possible "liquidation" under a controversial religion law now have until the end of the year to re-register with Russia's Justice Ministry. The one-year extension of the Dec. 31, 1999, deadline became law recently after easily clearing both houses of Russia's parliament and being signed by President-elect Vladimir Putin. Religious leaders cautioned against interpreting the move as an early indication of religious toleration by Putin. Russian Baptists are among those suspicious of government requirements to register with the government (*Western Recorder*, 4-25-00).

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OXFORD - As he marched through Oxford's Square sporting a gray wool coat lined with gold buttons that read "CSA," Anthony Hervey drew more than his fair share of stares. The sight of anyone dressed in the regalia of a soldier in the Confederate States of America army is enough to draw attention, but Hervey, 34, is black, and he marched for more than two hours last week to protest recent attacks on the Confederate flag in South Carolina and Mississippi. He also marched to drum up support for a memorial honoring the hundreds of blacks who served with the Confederacy during the War Between the States. "I found it very disgusting what happened in South Carolina," Hervey said. "I'm actually fearing that the Confederate flag is on its way out. I believe it was my moral duty to stand up for the Confederate flag" (*North-east Mississippi Daily Journal*, 5-8-00).

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Vice President Al Gore has personally

endorsed one of the most vicious attacks on the Catholic Church in decades, the World Pride 2000 Celebration scheduled for July in Rome. "I want to offer my best wishes for a successful event," Gore wrote in a letter of endorsement for the celebration, which is timed to spoil jubilee year pilgrimages to the Vatican. The World Pride 2000 sodomy rally will include promotion of a leather fetish party on July 7th, but Gore stated in his letter that the rally is "a cause that has certainly defined America since its founding." He also wrote: "I believe with all my heart that if we cannot conquer the forces of hatred and division that still exist in the world, we can never live in peace and fairness" (*The New American*, 5-22-00).

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## Gleanings J. R. Graves

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unconscious objects as mules or horses, or infants not capable of exercising faith in Christ. To administer any act for baptism in the name of the Sacred Trinity upon such subjects, would be regarded as making a mockery of the Divine command.

3. The act must be administered by a *Scriptural agent*. Christ confessedly put some one in trust of the ordinances of His church, that He may hold that agent responsible for the administration and perpetuation of them in their purity. If Baptism, like the Supper, be an ordinance of His church, and all orthodox Christians are, and have always been, agreed in this, then is the church the *Scriptural agent*, or administrator of Christian baptism. She baptizes as she administers the Supper, through officers of her election and acting under her commission. No one, not a member of a *Scriptural church*, can under any circumstances, unless especially commissioned, as John the Baptist was, administer Christian baptism, and no one that is a member of a *Scriptural church* can baptize unless authorized by the church to do so.

4. The act must be administered with the *Scriptural Design*. The design is the profession of a personal faith in the Lord Jesus Christ, and of the subject's allegiance to his authority, and of his oneness with Him in His death, His burial, and resurrection.

If there is no personal faith in the subject, or it there be an incorrect faith, the act of null and void—as it is if the design be a perverted one, as to produce regeneration, or as a means of receiving remission of sins as the Romanists and Campbellites and Episcopalians teach (*The Baptist*, Memphis, Saturday, June 1, 1867).

### BAPTIST POLICY

1. To be in all things consistent with our principles whether we gain or lose numbers or popularity.

2. To fulfill our peculiar mission—which is to be the Witnesses of Christ's truth against every system of error, and those who originate or advocate them; and above all, by no act to recognize, aid or abet those who teach error.

3. To employ all the energies of the denomination for the conversion of sinners and the upbuilding of Christ's Kingdom, through the most effectual means and agencies, such as Missionary effort, Bible and Publication Societies, Theological Seminaries, Male and Female Colleges, Prayer-Meetings, and religious periodicals.

4. To occupy every village and city in the world with a suitable qualified, faithful, energetic and devoted minister.

5. To furnish every pastor of every church, and missionaries of the cross for every destitute region and land, at home and abroad, under the whole Heaven, and to sustain them.

6. The commission to evangelize the nations having been given to the church through the Apostles, she cannot delegate her authority or her responsibility to a body, as a Board, outside of her. The churches should select, send and sustain the Missionaries of the Cross.

For the steadfast and uncompromising advocacy of these principles and this policy, this paper is especially devoted (*The Baptist*, Memphis, May 18, 1867).

### BAPTIST COROLLARIES

1. There is no church but a body of immersed believers who have been immersed by a duly appointed officer of a *Scriptural Church*.

2. There are no *Scriptural ministers* but those who have been duly authorized by a *Scriptural Church* (*The Baptist*, Memphis, TN, May 25, 1867).

### AN ARMINIAN AND A CALVINIST

The following conversation between Mr. Wesley and Mr. Simeon is related by Dr. Dealtry in his sermon on the occasion of the death of the latter.

"Pray, sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning to God, if God had not first put it into your heart?"

"Yes," said the veteran Wesley, "I do indeed."

"And do you utterly despair of recommending yourself to God by anything that you can do, and look for salvation solely through the blood and righteousness of Christ?"

"Yes, solely through Christ."

"But, sir, supposing you were first

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saved by Christ, are you not somehow or other to save yourself afterwards by your own work?"

"No; I must be saved by Christ from first to last."

"Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?"

"No."

"What, then! are you to be held every moment by God, as much as an infant in its mother's arms?"

"Yes altogether."

"And is all your hope in the grace and mercy of God to preserve you unto His heavenly kingdom?"

"Yes, I have no hope but in Him."

"Then, sir, with you leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification, my faith, my final perseverance; it is in substance, all that I hold, and, as I hold it" (*The Baptist*, Memphis, TN, May 25, 1867).

## Repentance of Nineveh

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### THEIR FAITH IN GOD

In chapter 3, verse 5, it is written: **"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."**

Some have conjectured that the sailors on the ship to Tarshish, or some other traveler, had already come to Nineveh and related how Jonah was cast into the sea and delivered by a miracle. Others believe Jonah himself told the Ninevites about his experience in the fish's belly. They insist that the people's knowledge of these miraculous events caused them to give heed to Jonah's message of judgment. But these things are not known for certain. It is best to believe the faith of the Ninevites was owing to the working of Divine power that accompanied the preaching of Jonah.

The prophet preached only one subject. He performed no miracles. He showed no signs from Heaven, or wonders to confirm his message. It was not an eloquent sermon. It was not a scholarly discourse designed to tickle their ears. Jonah was not trying to build a big following. He was not concerned with success or failure. He made no pretense of personal authority, wealth, or birth, by which he might gain influence with the multitude. He had no money in the bank of Nineveh. He was not preaching in view of a call.

He was there for the expressed purpose of delivering the message God had bidden him to speak.

It was not written that the people of Nineveh believed Jonah. It says they **"believed God,"** or, as some would translate it, they **"believed in God"** (See Pusey for this translation). To believe God is to believe what God says to be true. To believe in God expresses not only faith in God's person and Word, but also a trusting of one's self and all his concerns with God. It combines hope and trust with faith and love. The Ninevites believed that Jonah's God was the true God; they believed the words of Jonah were the words of God to them. Their faith came by hearing the Word, which is the spring of repentance and faith as well as good works.

**"So the people of Nineveh believed God."** They abandoned their idols for the worship of Jehovah. This reformation of character was the first indication of their recovery from heathen darkness. They believed Jehovah was a God of wrath and judgment. They believed He had acted in great mercy in sending them a prophet to warn them of their impending doom. They believed they were accountable to this one living and true God, the sovereign Lord of all the earth. They knew they had sinned against His holy law and had become obnoxious to His justice. They could only hope by a timely repentance to stay His hand of judgment.

Their inward faith prompted them to outward deeds. The Ninevites **"proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them."** The mere putting on of sackcloth and fasting would have been a vain external ceremony unless it was written that they **"believed God."** Their inward consciousness of having grieved God caused them to put on the external sign. Their repentance was in word and in deed.

What a change has come over this city! How marvelous is the working of God's grace upon these poor heathen! Instead of feasting they are fasting; instead of revelry there is prayer unto God; instead of gay apparel there is sackcloth. Nothing could have wrought such a change in the Ninevites except heart-faith divinely wrought by insuperable power.

### THE KING'S PROCLAMATION

Verse 6 tells us: **"For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes."**

Perhaps due to the secluded character of his royal life, the king of

Nineveh was about the last person to hear about the preaching of Jonah. We do not know who informed him of the ministry of Jonah. It may have been one individual, or a number of his subjects.

The king acted in great earnestness, haste, and diligence. He **"rose from his throne"** in reverence and fear at the words of God's wrath. He believed the message was true. He dared not treat it with the coldness of state officialism. His own conscience was stricken with a sense of sorrow and shame because of his own sins. He knew his life was sadly lacking, and that the wickedness of the people was partially due to his example.

In kingly humiliation he **"laid aside his robe,"** the badge of his imperial dignity. By this he acknowledged that he had not used his power as he ought to have done by restraining violence and crime. He would forfeit his throne and robe in the justice of God in a few days, if he did not repent. Never had the king of Nineveh been more fit to be its king than when he realized he stood before the King of kings as a poor, helpless, lost sinner. In the place of his royal robe he covered himself **"with sackcloth, and sat in ashes."**

### A NATION REPENTS

After the king himself repented before God he commanded a national humiliation and repentance: **"And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands"** (Jonah 3:7-8).

The king's own actions gave the proclamation and importance and authority that otherwise it could not have had. The nobles followed in the steps of the king—the whole cabinet repented before God! The decrees of this council was universal in its application, for even the cattle and the flocks were made to fast and to wear sackcloth. Nineveh would be everywhere surrounded by the tokens of her guilt. The bleating of the sheep and the bellowing of the cattle, would be heard amidst the cry of the people to God, deepening the conviction of sin.

I note the king and his nobles were a lot like modern-day politicians. After the people proclaimed a fast (v. 5), then the king and his nobles did (v. 7). The word went from the people to the king, not from the king to the people. Most politicians follow the people. It is a well-known fact that

most leaders are followers! Politicians say, "Tell me which way the people are going and that is where I will be." They follow the Gallup Poll—the 51 percent. Most people are made by the times, a few are made for the times.

The people of Nineveh were not only commanded to fast but also to pray. Fasting and praying go together in the Bible. They were urged to cry out to God for His mercy. Jonah's cry had called the people to repentance. Now the people cry to God to repent of this judgment. The Ninevites believed that prayer influenced God and that by it they could avert the calamity with which they were threatened. They not only prayed because of the peril they feared, but also because of the guilt of sin to which they were deeply conscious. They wanted both safety and pardon.

To these earnest prayers they added reformation and amendment of life: **"Let them turn every one from his evil way, and from the violence that is in their hands."** Their conduct harmonized with their prayers. This is no half-hearted endeavor. This was national reformation on an individual basis. Let the hands be kept back from unlawful deeds. Let the feet refrain from going to ungodly places. Let the eyes cease to look upon evil. Let the mouth terminate its foul language. Let the ears no more listen to men's lies.

These Ninevites truly repented. True, genuine, evangelical repentance is a change of mind which results in a change of conduct. It involves the confession of sins and the forsaking of the sins hated. Fasting and prayer are of no avail unless one leaves his sinful course and reforms his conduct. The Ninevites may have even restored their gains through unlawfulness and violence, for true repentance involves both renunciation and restitution.

### THE HOPE FOR MERCY

The last words of the king's decree is found in verse 9: **"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not."**

The king of Nineveh was not a great theologian. Jonah had not told them how to repent, much less had he promised them mercy upon repentance. Nevertheless, **"they repented at the preaching of Jonas"** (Matt. 12:41). The king seemed to have a general notion of God's goodness and His mercy to fallen man. He believed that God would forgive the penitent. He believed repentance and reformation might prevent the judgment threatened. Possessing this knowledge, he was a better theologian than some who now come out of religious

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## Repentance of Nineveh

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schools and colleges.

God works through means. Jonah's preaching had been used by God to cause these poor heathen to repent and reform their lives. Had God not said He would destroy Nineveh in forty days, the Ninevites would not have been warned of their approaching peril. Had they not heard of coming judgment, they would not have repented. Had they not repented, the judgment would not have been averted, and they would have never known the marvelous deliverance they were about to enjoy.

Did the king seek to presume on the Divine mercy? I think not. He surely did believe his people had sinned against God, and Jonah had not given the faintest token of a future pardon. Feeling the reality of his sins, the terrible reproach of conscience, he dared not presume upon the great Jehovah. The king had a faith in the supreme Being. This faith grew out of his great fear of the wrath of God and His justice in punishing sinners. He hoped against hope. Notwithstanding his hope in the mercy of God to the penitent, he was uncertain of the action God would take: **"Who can tell if God will turn and repent?"**

Let us not presume too much on the power of our repentance and faith to stay Divine wrath. God has the right to save us or damn us. Let us boldly cast ourselves at His footstool of free grace, resolving if we perish, we will perish at His blessed feet. Let us repent and reform as He has commanded us. Having done so, let us leave the results with Him Who is too wise to err and too good to be unkind. **SPARED UPON REPENTANCE** Verse 10 concludes the chapter: **"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."**

It is not said here that God saw their fasting and sackcloth, or even that He heard their prayers. Rather, it is written that **"God saw their works, that they turned from their evil way."** He observed their good works, approved of them, and so did not bring upon them the threatened punishment. The stress in verse 10 is not upon their words of repentance but upon the works by which they brought forth fruits meet for repentance. God sees who turns from their evil way and those who do not.

Nineveh's conversion was real. God Himself pronounced it so in verse 10. The repentance of Nineveh

is held up by Jesus Christ as a pattern of true repentance (Matt. 12:40-41). Their repentance was wrought of God's grace and by the working of His Holy Spirit. Their repentance produced good works; they had a changed mind and heart which resulted in a changed life. Their repentance was joined to faith: **"So the people of Nineveh believed God."** Faith and repentance are inseparable graces. You will never attain to faith in God until you have repented of your unbelief in Him. The repentance of the Ninevites was occasioned by the preaching of the prophet Jonah.

The repentance of the Ninevites was exceedingly prompt and universal. It is probable that their case was unique. We might call it the Pentecost of the Old Testament. How wonderful it must have been to see a whole



SCHEFFELER'S ILLUSTRATION OF THE REPENTANCE OF NINEVEH

city repent in a few days! The thought of such success should cause us to labor hard for our Lord Jesus Christ, for our labor is not in vain in the Lord.

But what about the words: **"God repented"**? Are we to understand that God made a mistake and had to change His mind? There is manifestly a doctrinal difficulty in connection with these words, and we need to carefully consider this passage. A number of Scriptures speak of God repenting (Gen. 6:6; II Sam. 24:16; Joel 2:13). An equally good number of other verses say He cannot repent (Num. 23:19; I Sam. 15:29; Jas. 1:17). Do these verses contradict each other? Are there discrepancies in the Bible?

Taking all of these verses as a whole it would seem that God does and does not repent. This discrepancy is best explained by saying the truth of God is unspeakable. The poverty of human language is such as to necessitate these verbal difficulties, but they are verbal only. God never changes His will, nor

repents, or revokes His decrees, but He sometimes wills a change in the dispensation of His providence because of a change in the conduct of men. The Lord said in Jeremiah 18:8; **"If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."** When repentance is attributed to God it implies a change in His mode of dealing with men such as would indicate on men's part a change of their conduct.

God is unchangeably changeable. He is like a thermometer. The mercury in the thermometer is changeable, for it always indicates the temperature to which it is exposed. The mercury rises as the weather gets warmer and falls as it gets colder. Nevertheless, the actions of the instrument are invariable in its character,

nary man like Jonah. John the Baptist **"was a man sent from God"** (John 1:6). In I Timothy 3:1 the Bible says: **"If a man desire the office of a bishop. . ."** There is nothing extraordinary about the man God calls and commissions. God uses ordinary men. His servants are not supermen who are flawless and perfect; they are just ordinary men. They are not angels or demigods. Barnabas and Paul told their hearers: **"We also are men of like passions"** (Acts 14:15). James wrote that Elijah was a man subject to like passions as we are (Jas. 5:17).

2. God knew that the Ninevites would repent if they had the means of grace, and so He sent Jonah to preach repentance unto them. God knew that if Sodom and Gomorrah, Tyre and Sidon, had the means of grace, they would have repented, but God denied them these means of grace (Matt. 12:21, 23). The Lord God in dispensing His favors gives the means of grace to some places and not to others, the Spirit of grace to some persons and not to others. This goes to prove the sovereignty of God. **"None can stay his hand, or say unto him, What doest thou?"** (Dan. 4:35). The Lord God has the sovereign right to do what He wills with His own, for He is a debtor to no man or angel.

3. Nineveh's repentance severely condemned the impenitence and obstinacy of Israel at this time. God sent many prophets to Israel and but one to Nineveh. Jonah gave Nineveh no sign or wonder to confirm his message, while Israel saw numerous signs and wonders. The Ninevites only heard a message of gloom and doom. They were not called to repentance, nor told how to repent, but they repented. Israel was often called to repentance, yet they did not repent! Jonah was well received by the Ninevites, but the prophets in Israel were killed and stoned.

4. If Nineveh repented at the one sermon of Jonah in such a short time, what will be our condemnation if found finally impenitent at the bar of God? This solemn question demands an immediate answer. Thousands of ministers call men to repent in our day. They preach more than Jonah did; they preach the gospel of God's saving grace. But men refuse to hear and heed this message which is so often preached in our land. Jesus Christ said: **"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here"** (Luke 11:32).

5. Repentance is the indispensable condition of forgiveness by God's

yet it changes as things around it change.

The unchangeable moral character of God necessitates that He punish sin and reward virtue. Whenever God, in consequence of a change of character in certain persons, does not execute the threat of punishment He made to them, the explanation is obvious. The change is in man, not in God. When the wicked Ninevites repented and became good men they were not then the same individuals whom God threatened. They then sustained another relation to God. Yet God's attitude toward sin and sinners and toward goodness and good works had not changed, for God is immutable. It is because God is immutable that His relation to men and His treatment of them vary with the changes in their character and conduct. Hence I say God changes because He is unchangeable!!!

### PRACTICAL POINTS

1. The minister of God is an ordi-

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## How About 'Normal Trade' with China?

By G. Russell Evans

Norfolk, Virginia

Hardly a day passes without Communist China in the headlines—big time! Now it's a congressional bill for "permanent normal trade relations" with China, due for a vote on May 22nd.

Before that was the story about China's strategic satellite tracking station on Tarawa in the Gilbert Islands—captured by US Marines in World War II with heavy losses: 1069 Marines killed and 5500 Japs. Now, China gets it virtually free from the tiny new nation of Kikibati.

*Normal trade relations* are enthusiastically sponsored by President Clinton and Vice President Gore, and endorsed by former Presidents Jerry Ford and Jimmy Carter, neither a paragon of wisdom, considering that Ford in a campaign debate once called Poland non-communist and that Carter unconstitutionally surrendered the Panama Canal, which today has a Communist Chinese agent as gatekeeper violating the Neutrality Treaty.

Former Secretary of State Henry Kissinger also got into the act, warning that a "NO" vote would mean an "adversarial relationship" to the Chinese. But what do we have now? Doesn't China call us her "main enemy" in official documents?

Kissinger can lead us astray. He did with the 1977 Panama Canal Treaties in calling the Canal Zone "Panamanian territory" despite the Supreme Court (1907) and Fifth Circuit Court (1972) landmark rulings of "US territory." He can also be wrong about China—except for the internationalists dedicated to the New World Order.

*A nation people-strong* and financially flush with a powerful and highly-disciplined military gets attention. This is the People's Republic of China (PRC) and its enforcement arm, the People's Liberation Army (PLA). Always from the Communists, we get misnomers: It's *not* "People's anything, except enslavement. It is *Communist* China with the world's largest army and fastest growing navy.

This is the nation being welcomed as a US "trading partner" and "strategic ally" by a misguided Clinton-Gore foreign policy that has swapped US national security and national honor for campaign donations and personal political power.

This is the nation that has murdered opponents by the tens of millions, the nation that can sacrifice tens of millions in battle and still have hundreds of millions remaining from its

population of almost 1.4 billion souls.

*All this and more* is abundantly clear in the 1999 Cox Report, unanimously approved by the bipartisan Select House Committee, headed by Representatives Christopher Cox (R-CA) and Horman Dicks (D-CA) after their six-month investigation and five-month struggle with the White House to get it released.

Unfortunately, it took the House of Representatives almost 18 months to *begin* the work of this Committee in exposing the White House camouflage of the true nature of Red China as an expansionist, hostile superpower, arming with nuclear weapons, many stolen from the United States and facilitated by Clinton waivers to US firms for sales of missile-guidance technology.

Red China needs "normal trade" to strengthen its economic and military leverage to supplant the United States in the Western Pacific. Moreover, China is exploiting our dependence on computers and sophisticated technology as well as political weakness in accepting campaign contributions in exchange for defense secrets. Chinese General Xiong Guangkai knows all about this and warned that China would now "call the shots in the Asian theatre because, in the end, you care a lot more about Los Angeles than you do about Taipei."

Former Secretary of Defense Caspar W. Weinberger stated, "(M)aking money through trade can *never* be allowed to supersede our concern for America's national security," adding, "(T)he Clinton-Gore Administration stands condemned of some of the worst and most damaging national security decisions of this century."

*Quid pro quos* have been the order of the day, evidently in exchange for campaign donations: waivers for missile technology sales, silence about China's expansion into the Western Hemisphere in the huge container port in the Bahamas and as gatekeeper at each end of the Panama Canal and, of course, permanent normal trading status with the United States.

After all, the more trade, the more profits—the more profits, the more donations—the more donations, the easier to get reelected and appoint an Attorney General who always finds "insufficient evidence" to prosecute benefactors. In short, greed is the creed and platitudes of the 200 VIPs in the East Room that Tuesday after-

noon, pleading for trade with China, are not likely to change the power of greed.

(Captain Evans has authored several books. He lives in Norfolk, Virginia.)

## Repentance of Nineveh

*Continued from page 358*

mercy. The compassionate heart of God is sensitive to wretched souls who cry out for mercy. This truth is too little believed and too little preached. Let us shout to the top of our voice: **"Except ye repent, ye shall all likewise perish."** Let us not be afraid to use the words of Ezekiel 33:11 which declare: **"As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die. . ."**



## ANNOUNCEMENTS

The Sovereign Grace Baptist Church, 100 James St., Fulton, Miss., and Pastor Jimmie B. Davis will be in special services June 6-8. Services will begin at 7:30 each night. Elder J. C. Rushing of Kennedy, Ala., will be the speaker.

\*\*\*\*\*

The First Baptist Church of Independence, Ky., and Pastor Ron Crisp will have special services June 11-14. Elder Jimmie Davis of Fulton, Miss., will be the speaker. For more information contact Pastor Crisp at (606) 356-8135.

\*\*\*\*\*

The West Milton Baptist Church, 1070 South Miami St., West Milton, Ohio and Pastor Randy Titus will have a Bible Conference June 29-July 1. Services start Thursday evening, all day Friday, and conclude Saturday at noon. The speakers are Elders Harold Harvey, Garner Smith, Roger Jones, Don Titus, Jerry Asberry, Clyde Hancock, and others. For more information contact Pastor Titus (937) 698-6242 or e-mail rltitus@juno.com.

\*\*\*\*\*

The Parkway Landmark Baptist Church, 175 C. Street, Springfield, Oregon, and Pastor Michael W. DeWitt will have special services June 26-30 nightly at 7:00 p.m. The editor will be the speaker, and he will be speaking on prophetic themes. For more information contact Pastor DeWitt (541) 747-2397 or e-mail baptists4@mark.bauercom.net.



## GLEANINGS

### BIG CREEK BAPTIST ASSOCIATION

Below are the Articles of Faith of the Big Creek Baptist Association of South Mississippi, which was organized in 1896.

1. We believe in the only one true and living God and that there are three persons in the God-head: the Father, the Son and the Holy Ghost; one and the same essence, equal in power and glory.

2. We believe the Scriptures of both Old and New Testaments were given by inspiration of God; that they are Divine authority; that they contain the whole of the Divine purposes as revealed to man, and that they are the only standard of Divine truth, and the only and sufficient rule of faith and practice.

3. We believe in the fall of Adam, and in him, the fall of posterity, that total corruption of man's moral nature, and in man's inability to restore himself in the favor of God.

4. We believe in the everlasting love of God to His people in this eternal and unconditional election of all His spiritual children and to grace and glory.

5. We believe that by an everlasting covenant grace is treasured up in Christ to insure the regeneration and preservation of all God's people so that none of them shall be finally lost.

6. We believe that sinners are justified in the sight of God only by righteousness of Christ imputed to them.

7. We believe there is one Mediator between God and man, the man Jesus Christ, who by the satisfaction He has made to law and justice in becoming an "offering for sin" hath redeemed His people from under the curse of the law, that they might be accepted in the beloved.

8. We believe that good works are not meritorious; that they are the fruits and follow after justification, and that it is the duty of all believers to perform them from a principle of love.

9. We believe that there are two resurrections, the resurrection of the saved and the resurrection of the lost. The resurrection of the saved will precede the resurrection of the lost by one thousand years. We believe that the happiness of the righteous and the punishment of the unbelievers will be eternal.

(Big Creek Missionary Baptist Association Minutes, Oct. 4, 1955, p. 3).



# World Scene

By G. Russell Evans - Norfolk, Virginia

## The Real Reason for Trade with China



What at first seemed to be an oxymoron is now beginning to clear up and make sense. It was puzzling to see "conservatives" like Representative Dick Armey (R-TX) and Senator Trent Lott (R-MS) beating the drums for permanent normal trade relations with Communist China until we consider two compelling reasons:

*Reason No. 1:* With wide-open trade, US corporations can reap profits galore and can make contributions galore to the reelection campaigns of politicians who made it all possible.

*Reason No. 2:* The recent congressional sham for campaign finance reform was hypocritical because both Republicans and Democrats want no reform; they want wide-open donations because reelection seems to be their real goal.

So, what about those not up for reelection or political office, such as former Secretary of State Henry Kissinger, former Secretary of Defense Robert McNamara, former Presidents Jerry Ford and Jimmy Carter and, of course, President Clinton, to name a few? The answer is simple: These people are internationalists and see a fat economy and global prosperity as the solution to most problems in a New World Order—and, obviously, do not worry very much about China's threats to the USA. Their slogan might as well be: Free trade for peace and joy everywhere!

*Reasons not to trade with China in a "permanent relationship":*

\* The US trade deficit is already over \$80 billion per year, most of which goes into missiles, submarines and other armaments aimed at "China's main enemy": the USA, as proclaimed in official documents.

\* Chinese leaders, over the past 50 years, have murdered opponents by the tens of millions and continue today barbaric human rights violations unabated, despite US trade concessions. Annual renewals of trade provide leverage that would be lost with permanent status.

\* Wide-open trade would be a "Giant Step Forward" by using US dollars to make war and to implement the 16-Character Policies of strategist Deng Xiaoping: "Combine the military and civil; combine peace and war; give priority to military products; let the civil support the military."

\* With wide-open trade, China can increase proliferation of missiles and

chemical weapons to rogue nations, hostile to the US, such as North Korea and Iran to violations of treaties. For example, soon after Clinton recklessly allowed sales of missile technology in 1996, China violated a 1985 agreement by "refusing to provide assurances it wouldn't sell US know-how to other nations" (*The Washington Times*, May 9, 2000).

\* Even tyrants respect honor in their opponents and if European nations profit from Chinese trade lost by Americans over human rights, the US will benefit in the long run by choosing honor over greed. So, do we lose European friends? Benjamin Disraeli, the great British statesman, said, "Nations have no friends, only interests."

*The East Room hoopla* on May 9th featured some 200 VIPs praising Clinton's plan for permanent trade status with China. It was an elite gathering of Democrat and Republican movers and shakers: Besides Ford, Carter, Kissinger and McNamara, there was a message from President Bush. In person were ex-Secretaries of State Jim Baker, Warren Christopher and Alexander Haig and ex-Secretary of Defense Jim Schlesinger.

There were former ambassadors, cabinet secretaries, national security advisers and many from the political, religious and business world—all in all, an impressive array of power!

Said President Ford: "A negative vote in the Congress would...exclude America's farm and factory production from the vast Chinese market."

Said Congressman Jim Traficant (D-OH) from the floor of the House,

"What will shock President Ford and Carter the most is the day they get a Chinese missile right in their assets."

Said actress Goldie Hawn, "Don't these people understand the Communist Chinese can't be trusted? They are turning American trade profits into missiles to aim at us and to blackmail us with!"

*What's wrong with using common sense and a little patriotism in deciding the best course for our country—instead of what's best for reelection, prosperity, fat pocketbooks and boosting the New World Order? Indeed, what consideration did Presidents Ford, Carter, Bush and Clinton give to these fundamentals and to the above five major reasons not to trade with China in a permanent relationship? They did not tell us!*

Be that as it may, more and more, history proves that the strongest human emotion may well be *greed* and *selfishness*—stronger even than love—and the political arena is the place to prove it!

(Captain Evans is a columnist and author of several books. He lives in Norfolk, Virginia.)

### BEREA BAPTIST BANNER Financial Report 3-31-2000 to 4-30-2000

|  |            |
|--|------------|
| Beginning Balance .....                    | \$3,500.86 |
| <b>RECEIPTS:</b>                           |            |
| Grace B. C., Corbin, KY .....              | 60.00      |
| Big Creek B. C., Wayne WV .....            | 300.00     |
| Central Avenue B. C., Tampa, FL .....      | 25.00      |
| Sovereign Grace B. C., Silsbee, TX .....   | 30.00      |
| Sovereign Grace B. C., Fulton, MS .....    | 100.00     |
| Briar Creek B. C., Williamsburg, KY .....  | 125.00     |
| Portland B. C., Plumerville, AR .....      | 50.00      |
| Berea B.C., Mansfield, OH .....            | 50.00      |
| Berea B. C., Mantachie, MS .....           | 200.00     |
| Victory B. C., Courtland, VA .....         | 100.00     |
| Sovereign Grace B. C., Columbus, MS .....  | 50.00      |
| Morris St. B. C., Hobbs, NM .....          | 300.00     |
| Mt Pleasant B. C., Chesapeake, OH .....    | 100.00     |
| Sovereign Grace B. C., Northport, AL ..... | 100.00     |
| South Park M. B. C., Seattle, WA .....     | 25.00      |
| Grace M. B. Mission, Marion, IL .....      | 25.00      |
| Ocoonita M. B. C., Keokee, VA .....        | 40.00      |
| Sovereign Grace B. C., Raleigh, NC .....   | 100.00     |
| Berea B. C., Westpoint, TN .....           | 50.00      |
| Bethel B. C., Pasadena, TX .....           | 15.00      |
| Berea B. C., Stoning, IL .....             | 60.00      |
| New Testament B. C., Goshen, IN .....      | 50.00      |
| Hillcrest B. C., Winston-Salem, NC .....   | 25.00      |

### Coming in the next issue . . .

*Jesse Mercer to the Georgia Baptists in 1811*  
*The Petulant Preacher* by Milburn Cockrell  
*Joy Over One Repenting Sinner* by Milburn Cockrell

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|   |            |
|---|------------|
| New Testament B. C., Bristol, TN .....      | 10.00      |
| Philadelphia B. C., Decatur, AL .....       | 50.00      |
| Grace M. B. C., Tulsa, OK .....             | 80.00      |
| Wayne Huffman, McNeil, AR .....             | 100.00     |
| Faith M. B. C., Clarksville, TN .....       | 100.00     |
| Landmark M. B. C., Monck's Corner, SC ..... | 25.00      |
| Helen G. Milem, South Point, OH .....       | 5.00       |
| Leroy Bullard, Albuquerque, NM .....        | 50.00      |
| Meadow Branch B. C., Millport, AL .....     | 300.00     |
| Temple B. Mission, Johnson City, TN .....   | 65.00      |
| Northland S. G. B. C., Delaware, OH .....   | 50.00      |
| Gail Knowless, Scarborough, ME .....        | 10.00      |
| Indore B. C., Indore, WV .....              | 100.00     |
| J. B. Wild, Flint, MI .....                 | 40.00      |
| Grace B. C., Georgetown, KY .....           | 74.00      |
| Bethesda B. C., Odessa, FL .....            | 50.00      |
| Philadelphia B. C., Aztec, NM .....         | 50.00      |
| Jack Farmer, Mobile, AL .....               | 25.00      |
| L. H. Farrell, Long Beach, MS .....         | 200.00     |
| John D. Hammons, Shelby, KY .....           | 15.00      |
| Fellowship B. C., Mt. Sterling, KY .....    | 15.00      |
| First B. C., Nappanee, IN .....             | 200.00     |
| Faith B. C., Seffner, FL .....              | 100.00     |
| Sovereign Grace B. C., Warren, OH .....     | 75.00      |
| Charles E. Hurt, Hendersonville, NC .....   | 66.80      |
| Roy Wonnacott, Sherdian, IL .....           | 15.00      |
| Bible B. C., Sullivan, IL .....             | 20.00      |
| Wanda Fowler, Texarkana, TX .....           | 80.00      |
| Anonymous .....                             | 336.85     |
| Subscriptions .....                         | 162.00     |
| Dividing Checks .....                       | 32.20      |
| Sub Total .....                             | \$4,512.85 |
| TOTAL .....                                 | \$8,013.71 |

|                            |            |
|----------------------------|------------|
| <b>EXPENDITURES:</b>       |            |
| Wages:                     |            |
| Milburn Cockrell .....     | 675.00     |
| Sheron Cockrell .....      | 800.00     |
| Christopher Cockrell ..... | 300.00     |
| Derek Cockrell .....       | 200.00     |
| Total Wages .....          | 1,975.00   |
| Postage .....              | 845.19     |
| Printing .....             | 502.00     |
| FICA taxes .....           | 151.37     |
| Supplies .....             | 290.88     |
| Dividing Checks .....      | 33.20      |
| Total Expenditure .....    | 3,797.64   |
| .....                      | 4,216.07   |
| Bank charge .....          | -7.12      |
| ENDING BALANCE .....       | \$4,208.95 |

## ANNOUNCEMENTS

The Landmark Sovereign Grace Baptist Mission, 2761 State Rt. 140, Wheelersburg, Ohio, and Missionary Robert L. Asbury will have special services to dedicate their building beginning Friday night, June 23, at 7:00 p.m. Services will continue on Saturday morning beginning at 9:30. Lunch will be served. For more information contact Elder Asbury at 1-740-776-7643.

### BEREA BAPTIST BROADCAST Financial Report 3-31-2000 to 4-30-2000

|  |             |
|--|-------------|
| Beginning Balance .....                    | \$ 3,847.31 |
| <b>RECEIPTS</b>                            |             |
| Berea B. C., West Point, TN (WJOR) .....   | 165.00      |
| Grace B. C., Corbin, KY .....              | 100.00      |
| Berea B. C., Mantachie, MS .....           | 100.00      |
| Livingstone B. C., Barboursville, V .....  | 240.95      |
| Briar Creek B. C., Williamsburg, KY .....  | 75.00       |
| Wayne Parker, Kennedy, AL .....            | 100.00      |
| Joseph Jurzec, Lake-in-the-Hills, IL ..... | 55.00       |
| Dividing checks .....                      | 275.00      |
| TOTAL RECEIPTS .....                       | 1,110.95    |
| TOTAL RECEIPTS .....                       | 4,958.26    |

|                          |            |
|--------------------------|------------|
| <b>EXPENDITURES:</b>     |            |
| Radio Time .....         | 985.00     |
| Postage .....            | 16.30      |
| Dividing Checks .....    | 375.00     |
| TOTAL EXPENDITURES ..... | 1,376.30   |
| .....                    | 3,581.96   |
| Bank Charge .....        | -4.34      |
| BALANCE .....            | \$3,577.62 |

### CORBIN, KENTUCKY REPORT

|                          |            |
|--------------------------|------------|
| Beginning Balance .....  | \$1,293.32 |
| <b>RECEIPTS</b>          |            |
| Total .....              | 1,293.32   |
| <b>EXPENDITURES:</b>     |            |
| WYWY .....               | 140.00     |
| Total Expenditures ..... | 140.00     |
| ENDING BALANCE .....     | \$1,153.32 |