

The Berea Baptist Banner

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Whole Number 252

Preaching: False and True

By A. W. Pink

(1886 - 1952)

I. LICENTIOUS PREACHING

The twofoldness of Divine Truth is broadly illustrated by the dividing of God's Word into its two Testaments, wherein, characteristically speaking, we have set forth the Divine Law and the Divine Gospel, and where distinctively (though not exclusively) God is revealed respectively as "Light" and "Love." The same twofoldness of Truth appears in each of those grand objects and subjects, though this is far from being as clearly apprehended as it should be. The Law which God gave unto Israel was a dual one, consisting of the Moral and the Ceremonial: the Moral Law specially exemplifying God's *righteousness* and the Ceremonial His *grace*—the merciful provision which He made and which was available for those who came under the



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condemnation of the former. In like manner, the Gospel contains a dual manifestation of the Divine character and perfections: while it is "the Gospel of the grace of God" (Acts 20:24) proclaiming the free favor of God to the undeserving, it is also denominated "the **ministration of righteousness**" (II Cor. 3:9) and "the **Word of righteousness**" (Heb. 5:13). Paul declared "I am not ashamed of the Gospel of Christ. . . **for therein is the righteousness of**

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A Charged Battery or A Living Connection?

By Curtis Pugh

Berzovia, Romania

"And when they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13:3)

The older I get the more clear and simple some things become. I do not mean that all things are simple, but some things become so. For instance the division between the Biblical, historical Baptist position and that of the Old Catholics seems clearer than ever to me, both in areas of soteriology and ecclesiology. Furthermore I see how that Protestantism and many so-called Baptists are shot-through with ideas borrowed from the Harlot. Those are plain words, but is time, and past, that plainness of speech be used in combating compromise and false doctrine.

We Baptists just cannot seem to



Curtis Pugh

learn from history. We ought to know that whenever Baptists compromise, Baptists lose. We ought to look at history and learn that liberal and inclusive views only serve to undermine the truth and weaken the Lord's Churches. The "English experiment" with open communion ought to teach us that to leave off following the pattern of the Scriptures for the sake of fellowship with a wider range of brethren only results in the demise of Baptist Churches. We

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Chosen from the Beginning

By Thomas Bradbury

(Preached in Grove Chapel, Camerwell, on Sunday evening, June 3rd, 1877)

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13-14).

Glorious and terrible truths are stated by the Holy Ghost in this chapter. Glorious inasmuch as the glory of a sovereign God is revealed to the faith of God's elect, the faith which worketh by love, overcomes the world, and has for its end the salvation of the soul. This faith is of the operation of God, and beholds wondrous glory where unbelief and carnal reason see nought but what is hate-

ful and obnoxious. I speak not this in a spirit of railing, or with a desire to wound or offend, but wishful to speak plainly the things of God, that each

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"Man Overboard!"

(Studies in the Book of Jonah)

By Milburn Cockrell

Mantachie, Mississippi

Jonah 1:14-17

I concluded my last discourse with the runaway prophet who had suggested that the sailors cast him overboard so the sea would become calm.

The storm grew fiercer and the seamen labored in vain to bring the ship to land. It must have been a struggle merely to maintain their footing upon the deck of the reeling ship. They are now fully persuaded that they must commit Jonah to the custody of the mighty deep. This must be done in order to save their own lives.

THE CONVERTED CREW

Before casting the runaway prophet into the raging sea, the sailors prayed to the true God that the guilt of his blood would not be laid to their charge: "Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, let us not perish for this man's life, and lay not upon us innocent blood; for thou, O LORD, hast done as it pleased thee" (Jonah 1:14).

These marines had experienced instantaneous conversion at the

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Life in the Early Church

Part 2

By Milburn Cockrell

Mantachie, Mississippi

THEY CONTINUED IN THE APOSTLES' DOCTRINE

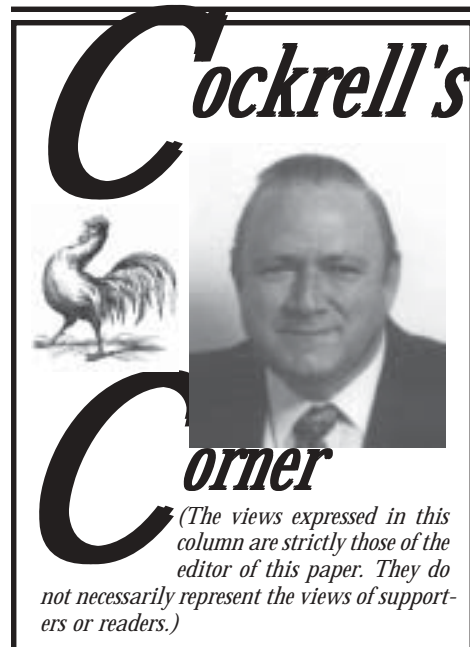
Acts 2:42 reads: "And they continued steadfastly in the apostles' doctrine. . ." You will note here that instructions in the nature of Christianity did not precede baptism, but it followed it as Christ commanded (Matt. 28:19-20). These new converts diligently attended to the instructions of the apostles. Present-day evangelistic crusades seek only to carry out

the first phase of the Great Commission—to make disciples. They care nothing for baptism, church membership, and religious instructions. This is wrong, and it is contrary to the New Testament pattern. New converts are to be baptized into the Lord's church and taught to observe all things which Christ commanded.

Please note the word "steadfastly" in Acts 2:42. The Phemish version

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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).



AMERICAN JUSTICE LIBERAL STYLE

Back in 1969 a group of Black Panthers decided that a black man named Rackley needed to die. Rackley was a fellow Panther suspected of disloyalty. Rackley was first tied to a chair. Safely immobilized, his "friends" tortured him for hours, which included pouring boiling water on him. When they got tired of torturing Rackley, Black Panther member Warren Kimbro took Mr. Rackley outside and put a bullet in his head. Rackley's body was found floating in a river about 25 miles north of New Haven, Connecticut.

Curious as to what happened to these Black Panthers? In 1977, only eight years later, only one of the convicted killers was still in jail. The shooter, Warren Kimbro, managed to get a scholarship to Harvard. He later became an assistant dean at Eastern Connecticut State College. As a 1960s radical you can put a bullet into someone's head, and years later, in the same State, you can be an assistant dean.

Ericka Huggins was the lady who served the Panthers by boiling the water for Mr. Rackley's torture. Some years later Ms. Huggins was elected to a California school board.

Curious as to how these killers got off so easy? Maybe it was in part due to the efforts of two people who came to the defense of the Panthers. These two people actually went so far as to shut down Yale University with demonstrations in defense of the accused Black Panthers during their trial. One of those people was none other than Bill Lan Lee. Mr. Lee isn't a college dean. He isn't even a member of a California school board. He is the head of the U.S. Justice Departments Civil Rights Division.

So who was the other Panther defender? The other Panther defender

was like Lee, a radical law student at Yale University at that time. She is now the official Democratic candidate for U.S. Senate from the State of New York. Her name is Hillary Rodham Clinton! (News item on internet).

"Man Overboard!"

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yet not the particular kind of animal sacrifice which was denominated a burnt-offering. The sacrifice probably came from the few animals remaining on board the ship.

This animal sacrifice was not completely consumed by fire, for such a sacrifice would have been dangerous to offer on board a ship. While it was not a burnt-offering, it was a sacrifice which involved the shedding of blood and the consumption of only a portion of the victim. The other portion was eaten by the person who offered it. This idea is that these sailors were reconciled to Jehovah, and, as it were, permitted to eat with Him. The God of the sea and the dry land now regarded them with complacency, and they regarded Him with gratitude and praise. They must have feasted thankfully on their share of the victim, seeing they had had no opportunity to eat since the storm came upon them and exhausted their physical strength.

They not only offered sacrifice; they "**made vows**" unto the Lord. The sailors promised whether on land or sea to continue to sacrifice to Jehovah. In the days to come they would serve and worship Him alone. They would never depart from Him as their God. Who knows, these men may have become some of the first missionaries among the heathen.

THE BIG FISH STORY

We will learn in chapter 2 that Jonah was not immediately swallowed by the fish after his expulsion from the ship. He did not remain upon the surface of the water either. The prophet sank to the depths of the sea, God preserving him alive by a miracle. Sea weeds wrapped about him and prevented his rising. His experience beneath the sea was that of a living, conscious, suffering, and suppliant person. The distress he suffered during this time was mostly spiritual.

"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). Jesus Christ spoke of this event: **"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth"** (Matt. 12:40).

Jonah 1:17 has excited much controversy. Many interpreters see in it grave intellectual difficulties and insurmountable scientific problems. Critics say this verse is about like a Grecian legend or a popish fabrication. Infidels complain that the narrowness of the whale's throat will not permit it to swallow a man. They complain that this account forsakes all realities and cannot be true according to modern scientific facts. Some liberal Christian scholars, trying to save their face before infidels, give this story a parabolic interpretation. Only fools are slow of heart to believe all that the prophets have written (Luke 24:25). Even some conservative scholars make themselves a laughing stock by trying to distinguish between the miraculous and non-miraculous portion of the narrative.

I believe it is wrong to remove this story from the Divine Record and to put it into the scientific realm. To do so is to undermine the supreme authority of the Bible. We Christians know this story is true by the internal witness of the Holy Spirit within. In the Book of Jonah we have the words of Him Who cannot lie. We should have such a strong belief in the infallibility of the Bible that we would believe it no matter what others say. I would just as soon believe that Jonah swallowed the whale as the whale swallowed Jonah, if the Bible said it. Nothing is impossible to the God of nature.

To explain a miracle of God to infidels is an impossibility, and nothing pleases infidelity more than our feeble attempts to do so. Jonah 1:17 is one of the Divine mysteries which can never be fully penetrated by the eye of human reason. The men of Bethshemesh were smitten because they dared to look into the ark (I Sam. 6:19). Such a miracle is the Holy of Holies into which we dare not enter. It is not ours to investigate the things of God, it is ours to adore His wonderful works which are past finding out.

I do not know what kind of fish this was. The Hebrew word (*dag*) denotes a fish, but no certain kind. In Matthew 12:40 our version translated the Greek word *ketous* as "**whale**," but the word really means "**sea monster**." It may have been a sperm whale or a shark. Either are capable of swallowing an adult human. Furthermore, this fish is said to be a "**great**" one, and it was "**prepared**" of God. This is sufficient to refute all skeptical objections. If one's God is great enough, the miraculous elements are not disturbing, even to the modern mind.

The verb rendered in our version "**prepared**" means literally "to number or count." God had appointed this

great fish to be Jonah's receiver and deliverer. The word does not signify a special creative act of God. The fish that swallowed Jonah was one ordained by God for a place, time, and purpose, *i.e.*, one for providential use.

"And Jonah was in the belly of the fish. . ." The Biblical account makes three things clear: (1) Jonah was swallowed up alive. (2) He was cast out alive. (3) He knew what happened during the interval. These must have been three days and nights of darkness to the prophet. He must have meditated much, prayed much, repented much, and grieved much over his disobedience. He must have vowed future obedience in this dark and narrow home. It was a miracle of God that he was able to breathe and retain his senses.

Did Jonah die in the fish's belly? I think not. He is said to have prayed during this time. Men do not pray in Paradise. If he died and was resurrected why are we not told so in the Scriptures? Did the inspired penman wish to mislead us? I think not. How could Jonah describe his experience in the fish's belly had he not lived there? The Biblical record says: **"And Jonah (not merely his body) was in the belly of the fish. . ."** Jesus Christ said: **"For as Jonas was three days and three nights in the whale's belly. . ."** (Matt. 12:40). But was not Jonah a type of Christ? Yes, he was, but we cannot argue from the antitype to the type. Let us believe the Bible and concede that God preserved Jonah alive in the fish's belly.

JONAH A TYPE OF CHRIST

1. Jonah was a type of Christ in a number of ways. Both Jonah and Christ went to sleep in a ship after which a storm arose (Jonah 1:4-5; Matt. 8:24). The storm overtook Jonah as he neglected his duty, but Christ as He was in the performance of His duty.

2. Both Jonah and Christ preached against sin (Jonah 1:2; Matt. 23:13-33). Both preached repentance (Matt. 12:41; Luke 13:1-5). Both promised mercy to the penitent and judgment to the impenitent.

3. Jonah was a type of Christ in his preaching to the unsaved. Christ, like Jonah, was the means of spiritual instruction to those He met. Had Jonah not told the mariners about the true God, they would have remained in darkness to the end of their life. Had Jesus not come and spoke the words of eternal life, men would have been left in ignorance for ever. Jonah taught the people as a disobedient prophet, while Christ educated the people as the unerring Son of God.

4. Jonah was a type of Christ in his miraculous preservation. The prophet

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"Man Overboard!"

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was neither consumed by the heat of the animal, nor did he suffocate for the lack of air. God prepared a place for his body to be preserved from corruption. Likewise, God prepared a resting-place for the body of Jesus Christ in a rich man's tomb (Isa. 53:9). In that sacred garden tomb His body was preserved from decomposition. The psalmist had foretold that His flesh would not see corruption (Ps. 16:10; Acts 2:31).

5. The prophet was a type of Christ in His sufferings. Jonah experienced a storm upon the sea. This was a type of God's wrath against sin and sinners. Jesus Christ endured the wrath of God for us at Calvary. There was a great contrast in one way between Jonah and Christ. The prophet deserved to suffer punishment for his sin, while Jesus Christ's sufferings were totally unmerited.

Jonah volunteered to be thrown overboard. This was a picture of Christ's willingness to suffer and die for the sins of His people. If the prophet had not been thrown out of the ship, the whole crew would have drowned. Even so, had Christ not died the entire world of His elect would have been overtaken by the storm of Divine wrath.

When the prophet hit the sea the storm stopped. This pictures the satisfaction of God with the sufferings of Christ. When the Son of God was immersed in the ocean of God's wrath, the most blessed and calming effects ensued. The tempest of God's anger was stilled, Divine justice satisfied, the law of God magnified, and its curse endured. The Devil was defeated, death, the king of terrors, was dethroned, and the whole work of redemption was done.

6. Jonah was a type of Christ in his resurrection. After three days and three nights, Jonah was miraculously brought back to the world of the living. Jesus Christ fulfilled the sign of the prophet Jonah. He remained in the tomb in the garden a full seventy-two hours and then came back to life again (Luke 11:30; Matt. 27:62-64; Mark 8:31). Our Lord fulfilled the sign of Jonah and vindicated His Messiahship (Matt. 28:6).

7. Jonah was an imperfect type of Christ. The superiority of Jesus over Jonah is most striking. Jonah was a mere man, while Christ is the God-man. The prophet was of a proud, peevish, discontent, uncharitable and rebellious disposition. Our blessed Lord was free from every sin and the One altogether lovely.

How different the conduct of our

adorable Redeemer from that of Jonah. The prophet ran away from his Divine commission, whereas Jesus Christ gladly accepted and discharged His. Our Lord left the bosom of the Father to become the messenger of peace to the world. Instead of grieving at the idea of multitudes being saved through Him, He wept over the impenitence of those who rejected Him. Do you know the One Who was greater than Jonah? Do you worship and serve Him?



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of us may know something of the position we occupy in relationship to a covenant and sovereign God.

In this chapter we have described two distinct parties, who, in spiritual and eternal things, are at the very antipodes to each other. Look on this picture and on that. These He loves—those He hates. These He accepts—those He rejects. These He chooses to salvation—those He leaves to damnation. Do any of you object to this? Why, you do the same yourselves. You accept to your companionship and confidence whom you will, and yet question God's right to do as He will. Look at the enemies of God! They aspire not to equality with Him, but to superiority over Him. They not only question His authority, but in their feelings and fancies they usurp His sovereignty. Poor, proud, and puny reason sets itself up in antagonism to eternal and infinite wisdom, calls into question the truths of Divine revelation, scouts the glorious doctrines of grace, and would drag JEHOVAH from His throne.

And, mark into that of Peter, and where you find altars and gods innumerable? Call this the temple of God? You might as well call any pig-sty in the world the temple of God. It is a temple of idolatry, blasphemy, and superstition, with nothing worthy of a covenant God about it. But notice the teaching of the whole New Testament Scripture in reference to the temple of God (I Cor. 3:16, 17): **"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."** Again (I Cor. 6:19): **"What? know ye not that your body is the temple of the Holy Ghost which is in you?"** The temple of God is a spiritual temple, ye the spiritual worshippers oftentimes find therein that which is stated here: *"So that he."* Who is he?

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A Tribute to Bill DeRossitt

William (Bill) Coleman DeRossitt was born February 4, 1928, to Carson and Lona Wilson DeRossitt in Scott County, Ky. He married Mary Bowman DeRossitt on June 4, 1948. He graduated from Lafayette High School in Lexington, Ky., and he attended the University of Kentucky and Lexington Baptist College.

Bro. Bill was saved on December 24, 1955, while attending Bryan Station Baptist Church in Lexington, Ky. He was a deacon while he was a member there.

He retired from the United States Post Office after 20 years in order to enter the ministry. He was ordained to the ministry on May 2, 1968.

Bro. DeRossitt was pastor of the Grace Baptist Church in Georgetown, Ky., for 32 years. God blessed his many years with this church. He often spoke in Bible conferences. He always manifested a Christian-like spirit. His sermons were plain and uncompromising. Elder Bill DeRossitt was a man of courage and conviction. I always enjoyed being in his company.

To the editor of this paper Bro. Bill was a special friend. I remember once after I left a church and when my very name was mud to no small number of preachers, he wrote and told me to stop trying to defend myself, saying, "Your friends don't need an explanation, and your enemies will not believe you anyway. Serve God and let the chips fall where they may." I never forgot this very good advice. He spoke encouraging words when many of my former friends were speaking ill words against me. This came at a time when I needed it the most.

Bro. DeRossitt was an old-line Baptist on the church and baptism. Some time ago when I wrote an article on "Can a Church Member Dismiss Himself?" I received a letter from him. He liked the article very well. In his brief note to me he said, "If you keep on writing articles like



William (Bill) DeRossitt

that on the church we will no doubt continue to support the paper."

Bro. Bill departed this life January 13, 2000, at the Hospice Care Center in Lexington, Ky. He was married to his wife Mary for more than 51 years.

Survivors include a daughter, Gaile Buffin, of Georgetown; a son, Gary (Nancy) DeRossitt, of Frankfort; Seven grandchildren, Brandon (Jenny) Buffin, of Georgetown, Bruce Buffin, of Lexington, Chad, Andrea and Justin DeRossitt, of Frankfort, Gary DeRossitt Jr., of Lexington, and Kevin DeRossitt, of Owensboro; two great-grand-children, Hunter Buffin of Georgetown, and Tevin Buffin, of Stamping Ground; a sister, Anne Smith, of Lexington; and mother-in-law, Hattie Bowman Wright, of Lexington.

His funeral services were held Tuesday, January 18, at 2:00 p.m. at the Grace Baptist Church in Georgetown by Elder Al Gormley and Elder Lonnie Bennett.

He will be greatly missed by his church, his family, and his friends. The editor of this paper has lost one of the best friends he ever had upon this earth. **"... Blessed are the dead which die in the Lord. . ."** (Rev. 14:13).

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 1:00 - 1:30 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

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Self, lordly reason, noble intellect, imperious self, **“as God, sitteth in the temple of God, showing himself that he is God.”** We find all this in the natural tempers, wills, and dispositions of the children of God. Paul proceeds, **“Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work.”** What is this mystery of iniquity? Turn with me to III John verse 9: **“I wrote unto the Church: but Diotrephes, who loveeth to have the preeminence among them, receiveth us not.”** There is the workings of the mystery of iniquity—a determination to be somebody and to appear to be somebody at the expense of the peace and prosperity of Zion and of the glory of God. Paul knew this by painful experience, therefore was qualified to write thus: **“For the mystery of iniquity doth already work; only He who now letteth will let, until he be taken out of the way. And then shall that wWcked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.”**

Let the Father appear in His pure electing love, and the world is sure to question! Let the Son appear as the Redeemer of His elect ones, and the devil is sure to oppose! Let the Spirit appear in His regenerating grace, and the flesh is sure to struggle against Him. But let the God of all grace make His way to a redeemed sinner’s heart, and all these opposing forces are taken out of the way, and wicked self is seen in his true colors. But the Lord alone, **“with the Spirit of His mouth and the brightness of His coming,”** can settle matters with him. We who know these things find the flesh in ourselves and our surroundings ever opposing God and His truth.

In the Book of the Revelation you see the opposition of the beast and the false prophet. I am not prepared in this to throw stones at the pope and the Turk—for I find so much of the Pope and of the Turk, too, in me, that I am constrained to cry to the God of all mercy to keep them down in me. After stating many startling truths the Apostle comes to this solemn declaration: **“And for this cause God shall send them strong delusion, that they should believe a lie.”** Can this be God’s truth? It is God’s truth, or it would not be here. Know you not that declaration in Isaiah 66:4? **“I also will choose their delusion.”**

Know ye not Micaiah’s account of the LORD’S sending a lying spirit to deceive Ahab, and granting success to his lies? (I Kings 22:19-23). This is marvelous sovereignty. All attempts to disprove it must fail. Our reason bows, our faith adores before the revelation of such glorious mysteries. **“That they all may be damned who believed not the truth, but had pleasure in uprightness. But!”** —This is one of God’s *“buts.”* I do love to look at them as they appear in the pages of God’s most Holy Word, so sovereign, so gracious, as so many breakwaters to repel the surging billows of error and superstition. “But.” Here we come to this precious text: **“But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”**

We will look at it in the order in which God the Holy Ghost has given it to us: —

I.—*Confession and congratulation*—**“But we are bound to give thanks always to God for you, brethren beloved of the Lord.”**

II.—*Choice and Salvation*—**“Because God hath from the beginning chosen you to salvation.”**

III.—*Sanctification and Faith*—**“Through sanctification of the Spirit and belief of the truth.”**

IV.—*Grace and glory*—**“Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”**

I.—CONFESSIO AND CONGRATULATION—**“But we are bound to give thanks always to God for you, brethren beloved of the Lord.”** Here I would give you a hint. Was this epistle written to the Thessalonians? No! It was written **“unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ.”** But that is rather too distinguishing and too discriminating for the fleshly religious mind. Look at it! *In God* with all His fullness! *In the Father* with all His affection! *In the Lord* with all His sovereignty! *In Jesus* with all His salvation! *In Christ* with all His anointing! Now for these Paul, and Silas, and Timothy were bound to give thanks. It is a blessed privilege when a preacher of God’s Gospel is constrained and moved by a gracious necessity—according to the words of the text *he is bound*, he cannot help himself, he must give thanks for the manifestation of covenant blessings and privileges to the people whom God has given to him in the bowels of Jesus Christ.

We will notice a few instances in these two epistles where thanksgiving is rendered to God for the conveyance and confirmation of covenant mercies to the saints at Thessalonica. God to the first epistle, 1:2-4: **“We give thanks to God always for you all, making mention of you in our prayers.”** You may rest assured that there will be very little thanksgiving where there is no praying. See! I do not make my appearance in this pulpit without groans, and sighs, and cries; and these not presented by way of duty, but produced of necessity by the hidden movements of God the Holy Ghost, that my brethren and sisters in Christ Jesus may be instructed, refreshed, and comforted through His testimony from my exercised heart. You whom I know in the bonds of the covenant, in the freedom of the Gospel, in brokenness of spirit at His sacred feet, are oftentimes remembered as I walk by the way, as I lay my head on the pillow, and as He shuts me out from the world in hallowed seclusion with Himself. I cannot help but make mention of you in my prayers. You ask, What kind of prayers are these? I answer, Ejaculations, sighs, desires, and longings, somethings only a breathing homeward, heavenward, Godward, that in the riches of His grace and mercy He may bless, instruct, comfort, and preserve you, and keep us humble at the feet of a dear Redeemer, so that, when our anxious heads are throbbing and our weary hearts are aching, we may find a sweet pillow of rest upon His ever-loving bosom—I can truly say that the burden of my preaching and of my prayers is that you may be kept very near to Himself. But to return! **“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; knowing, brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.”**

Now turn to the third chapter of the first epistle and 6th verse: **“but now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith: for now we live, if ye stand fast in the Lord.”** That is to say, we live hopefully and

joyfully in witnessing your faith and fortitude, and in the enjoyment of fellowship in union with you. **“For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?”**

Look now at II Thess. 1:3: **“We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly.”**

Some of you are ready to say, That is not me, for I cannot see that I grow at all. If there is a growth it is in the knowledge and loathing of my heart’s depravity and deceitfulness. Well, my friends, there is only one spot where such knowledge is truly gained, and that is in the presence of redeeming Love. The more we grow in love with Jesus, and the more we are sure to grow in distrust and in disgust with ourselves. **“We are bound to thank God.”** Paul and his companions were worshipping priests in union with Christ, offering the sacrifice of praise and thanksgiving on the behalf of those whose election of God was known, whose faith grew and whose love abounded. In this confession of what was known of the Thessalonian Christians, they are congratulated as **“brethren beloved of the Lord.”** *Brethren*, one with Jesus in the bonds of the everlasting covenant of grace, in eternal election, in all-wise predestination, and by spiritual regeneration. Jesus is the Elder Brother, the First-born among many brethren; brethren in the family of God who are brought and taught by the Holy Ghost to know their unchanging oneness with Him.

II.—CHOICE AND SALVATION—**“Because God hath from the beginning chosen you to salvation.”** Here we have a glorious reason why God receives the thanksgivings of poor sinners—**“Because God hath from the beginning chosen you to salvation.”** I wonder how many pulpits in London today have heralded out thanksgiving to God for the sovereign, unconditional, and irrevocable election of His people in Christ Jesus? Or, I would ask, How many preachers in London, destitute of the faith of God’s elect, and ignorant of the love of a covenant God in Christ Jesus, have in their hearts been cursing this glorious truth? I speak advisedly and deliberately in asking these questions, knowing that every unregenerate person in his inmost soul despises the sovereignty of God, calls into question His everlasting love, and delights to laugh to scorn the elect of God.

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Well, blessed be God, there is one pulpit at least, *if it is near the top of a hill, and in an out-of-the-way spot*, where the covenant verities of JEHOVAH are honestly declared, and His glorious sovereignty, though feebly, yet fearlessly, faithfully and feelingly proclaimed. Why say I this? Because I desire to be singular amongst the preachers and teachers of the day? No! I say it because God has so united Himself to me, a poor, sinful worm, that I cannot help but speak the things that I have seen and heard concerning Him, and sound forth His praises. He has manifested His love to me in days gone by and up to the present moment in such a wonderful and gracious manner, that it behooves me to uphold His glorious sovereignty before men with every word of my tongue, every action of my body, and every volition of my mind. O may He entwine the affections of His own elect and called ones more closely round my poor heart, and may I find my affection clinging more closely to His elect, despised, and persecuted ones. But let us now look at this part of the text in the light of God's Word, that is Scripturally, and may the Spirit of wisdom, and revelation enlighten our understanding and comfort our hearts.

"God hath from the beginning." What does this mean, from the beginning of time? Previous to that! Previous to that! **"In the beginning God created the heaven and the earth"** (Gen. 1:1). But the choice of the eternally loved people of God was—

"Long ere time its race began."
It took place in that period before time, which we, through our shortsightedness, call eternity past. The command of the Father to the Son, the Surety of the covenant, was, **"Prepare Thy work without, and make it fit for thyself in the field; and afterwards build Thine house"** (Prov. 24:27). Preparation for the work of redemption was made *without*, or outside. Outside what? Time. Time is that short parenthesis separated, or cut off from eternity, beginning with the creation as recorded in Genesis 1:1, and ending with the declaration of the angel, who **"sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer"** (Rev. 10:6). Previous to creation's work, ere time had its being, elect man dwelt in the thoughts of God. But one portion of God's most

Holy Word confirmatory of a truth is better than a whole hour's argument; therefore, turn with me to John 1:1: **"In the beginning was the Word, and the Word was with God, and the Word was God."** Now look at the first verse of His first epistle: **"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."** What beginning is this? Turn to Proverbs 8:22, 23: **"The LORD possessed me in the beginning of his way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was."** As you read the subsequent part of this chapter, you will see that God's works of old were, laying the foundations of the earth, preparing the heavens, and strengthening the foundations of the deep.

Now turn to Psalms 102:25, quoted by the apostle in Hebrews 1:10: **"Of old hast thou laid the foundation of the earth: and the heavens are the work of Thy hands."** But see: **"The beginning of His way before His works of old,"** was His election of His people in Christ Jesus, and the manifestation of His love to them in that eternal, unconditional, irrevocable act. **"God hath from the beginning chosen you to salvation."** If we want further Spiritual proof, let us turn to Matthew 25:34: **"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."** Again, Ephesians 1:4: **"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love."** Again: **"Who hath saved us, and called us with a 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."** Now look at this:

"Chosen you to salvation." Here we have God's election, God's choice. Some of you may be ready to ask, What is God's election? It is God's choice of a people for Himself, in whom He will be everlastingly glorified. This may not be clear enough for you. Well, if you were in the North of England, you would often hear an old Saxon phrase like this, *"Pick which you like."* Pick or choose! What is it to pick or choose? Let us be plain here. You go into a shop, when certain articles are put before you. The person waiting upon you says, "Pick or choose which you like. This does not mean that you are to take the whole lot, but that you are to take those you prefer and leave the rest. When God's Word speaks of His choice, His elec-

tion, it means that He, in His counsel and covenant, chose a people to be saved in Christ with an everlasting salvation, and left the rest who are born in sin, live in sin, love sin, die in sin, and perish in sin. O, say you, I cannot believe that! Who said you could? Who asked you to believe it? I never ask any one to believe this solemn but very precious truth, it being my privilege by God's grace to "preach the Word," and leave Him to do His own work, for—

"Application is the work of God alone."

"God hath from the beginning chosen you to salvation." Has He chosen you as the sheep of the good Shepherd, the bride of the heavenly Bridegroom, the heirs of His glory, and the partners of His throne? Glorious choice! He has knit together His elect in one fellowship in the mystical body of His dear Son to experience His salvation here below, and His glory up yonder.

*"Christ be My First Elect, He said,
Then chose our souls in Christ our Head,
Before He gave the mountains birth,
Or laid foundations for the earth."*

He chose Christ as His First Elect, and then gave His elect people into His safe keeping. All in Christ are elected. All out of Christ are rejected. This is God's solemn truth. But if you want still further confirmation in these precious verities, turn to Romans 11:5: **"Even so then at this present time also there is a remnant according to the election of grace."** Were it not for the election of grace would be an utter impossibility. No election no salvation! Without God's election the eternal damnation of all Adam's race would be certain. This is the truth, whether you believe it or reject it. Mark well that solemn declaration in Romans 9:11: **"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."** This is election, irrespective of works, merit, or anything seen in the creature, simply because He had a favor unto us. Some of His elect within these walls this evening may be sighing and crying, and inwardly inquiring, How am I to know that I am one of those for whom thanksgiving is rendered to God because of their election? To such I say, Notice the fruits of election abounding in the text.

"Chosen you to salvation." Salvation **"according to His own purpose and grace, which was given us in Christ Jesus before the world began"** (II Tim. 1:9). Salvation is the Person, blood, and obedience of Jesus.

"He shall save His people from their sins" (Matt. 1:21). Salvation by the power and gracious indwelling of the blessed Spirit from Satan, sin, the world, and self. Look at this! **"Now is our salvation nearer than when we believed"** (Rom. 13:11). What does that mean? That a day is coming when we shall put off this body of death and corruption, when we shall be everlastingly free from all sin, suffering, and sorrow, when we shall enter into the presence of the King, and sing through a never-ending and glorious eternity, **"Salvation to our God which sitteth upon the throne and unto the Lamb."**

If at this very moment the curtain which hides the heavenly country from our view could be drawn aside, and we were permitted to cast our eyes over the vast multitude of elect, redeemed, and glorified sinners, we should not see a single *free-willer* or *co-operater* there. There is no free-willer in glory. Every will is swallowed up in that of a sovereign God. Not one discordant note of creature merit, nor jarring sound of man's free-will can mar the sweet music of the glorified saints' song of everlasting praise to God. He hath chosen us to salvation, therefore we must be saved. If there is any failure between eternal choice and everlasting glory there must be a reflection on the character, love, wisdom, and power of JEHOVAH. But, blessed be His holy name, there is no failure seen by His own taught ones, and no reflection cast upon Him by any of His own who are brought into experimental union with Himself. We will now consider how we are to know that we are saved.

III.—SANCTIFICATION AND FAITH—**"Through sanctification of the Spirit and belief of the truth."** Sanctification! What is it? It is *setting apart, laying aside, consecrating, or separating* to solemn and spiritual purposes. The most essential part of sanctification lies in the Source or Fountain thereof. Creature power, or creature holiness, have no place here, it being wholly of the Lord. See! it is set before us in the New Testament in its origin, work, and perfection. I love to view it in its sevenfold aspect. 1. Sanctified by the Father (Jude 1). 2. Sanctified by the Son (Eph. 5:26). 3. Sanctified by the Holy Ghost (II Thess. 2:13). 4. Sanctified by faith that is in Christ (Acts 26:18). 5. Sanctified by the Word of truth (John 17:17). 6. Sanctified with His own blood (Heb. 13:12). 7. Sanctified wholly (I Thess. 5:23).

Do we know and love the Father? Then we are sanctified or separated from the world. Is Jesus revealed in us as our Wisdom, Righteousness,

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Sanctification, Redemption, and Glory? Then we are sanctified, or separated, from the service of the devil. Is the Holy Ghost our Teacher, Guide, and Comforter? Then we are sanctified, or separated, from allegiance to the flesh. Is the faith of God's Christ (Gal. 2:20), of God's elect (Titus 1:1), of God's operation (Col. 2:13) precious to you? Then you are sanctified from the faith of devils, and from the false duty-faith of fleshly professors. Has the Word of truth come with living power to your heart? Then you are sanctified, or separated, from every word save that of Jesus. Is the blood of Christ your only plea for acceptance? Then you are sanctified, or separated, from all the vain hopes and fleshly endeavors which characterize a carnal religion. Is Christ Jesus made of God unto you *Sanctification*? Then you are sanctified, or separated, wholly to God. This sanctification is seen, not in the improving, mending, or progressive renovation of our wretched fleshly nature; but in beholding the flesh in all its deformity and depravity low in the dust, while the elect sinner sighs for the period when, divested of the burden of the

flesh, he will be for ever shut in with God, away from sin, and Satan, and *hateful self*.

"And belief of the truth." Belief of the truth, or obedience thereto, is the means God has appointed and retains in His own hands for the purification of the soul (I Pet. 1:22) and the manifest sanctification of the saints (John 17:17). This is too simple for unsanctified souls, hence their endless objections to God having all things His own way with His own. Oh, say they, your election and sanctification does away with prayer, believing, and good works. Nay, Master Objector, you are totally wrong. We believe and maintain that all things pertaining to life and godliness are of God. Election is of God! sanctification is of God! prayer is of God! faith is of God! good works are of God! Turn to Luke 18:7: **"And shall not God avenge His own elect, which cry day and night unto Him?"** Is that doing away with prayer? No! the grace of election and the spirit of grace and supplication are inseparable in living souls. Look here! Titus 1:1: **"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness."** Here we see *faith and election* joined together by Divine decree and Divine

power, and none can put them asunder. Now what about good works? Turn to Isaiah 65:22: **"For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands."** God's elect, who are quickened into life by the indwelling of the Holy Ghost, are a praying, believing, and working people; but they can neither pray, believe, or work at will, or by the authority, command, or dictation of mortals. Blessed be His Name, they pray, they believe, they work, not to influence His love, but because His love is shed abroad in their hearts by the Holy Ghost. We now consider briefly, —

IV.—GRACE AND GLORY—
"Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." Election and sanctification are revealed in calling. We see two callings in the Bible, one *outward*, the other *inward*. The *outward* sounds in the natural ear, the *inward* is received and obeyed by the spiritual understanding. See Matthew 20:16: **"Many be called, but few chosen."** Look at Revelation 17:14: **"And they that are with Him are called, and chosen, and faithful."** In both of these quotations calling comes first. This is illustrated in the case of Gidson's warriors. Numbers responded to his call, but comparatively few stood JEHOVAH'S test. So in God's call, the declaration of God's Gospel, the preaching of His Word, only those who stand the fire and endure the furnace are the chosen of God. The fleshly mind will object, Oh! if that is the truth then away goes all necessity for diligence. Don't be in a hurry! Just ask our friend Peter. Listen! **"Brethren give diligence to make your calling and election sure"** (II Pet. 1:10). Calling, election, and diligence appear here in sweet harmony, and all elect vessels of mercy within the sound of my voice know that when called by the sovereign grace and love of God to hate sin, dread Satan, and fear temptation, they do give diligence to make their calling and election sure. Sure, not in respect to God, but in their own heart's experience. Objector asks, "Is this sureness dependent upon my diligence? No more than the sustenance of your body is dependent upon the food you eat. God gives the appetite, God give the food, God gives His blessing on what is eaten, to the nourishing and building up of the body. God is first, God is last, God is everything in providence and grace to His own Spirit-taught children.

"Our Gospel." Not a yea and nay Gospel, but one which proclaims a full, free, and everlasting salvation for

all who spiritually need it.

"The obtaining of the glory of our Lord Jesus Christ." Not the incommunicable glory of His Godhead, but the *obtaining*, that is by the lot, or will of JEHOVAH, the glory which He treasured up in Him before all worlds, the glory of His kingdom, for He is *our Lord*, the glory of His salvation, for He is our *Jesus*; the glory of His communications, for He is our *Christ*, the anointed Prophet, Priest, and King. See how this is confessed from His opened heart to the Father, in John 17:22: **"The glory which Thou gavest Me I have given them."** Precious Saviour! privileged sinners! See! He commands: **"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: for Thou lovedst me before the foundation of the world"** (ver. 24). The love of the Father to the Son revealed in His sons and daughters in the glory bestowed upon and obtained by the election of grace.

May the Lord add His blessing. Amen.



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God revealed" (Rom. 1:16, 17).

In view of this twofoldness of Truth and the opposition of the carnal mind thereto, it should no more surprise us that such diverse elements as legality and lawlessness are found in the same persons than we should be to read that Pilate and Herod who **"were at enmity between themselves,"** on the day of our Saviour's mock trial before them **"were made friends together"** (Luke 23:12), and that they *made common cause* in opposing and condemning Him. Legality is the perverting of God's Law. Lawlessness or licentiousness is the corrupting of the Gospel: or if we speak of these evils as they apply to the distinctive features of each, legality is the wresting of the *righteous* element in both the Law and the Gospel, while licentiousness is the abuse of the grace element in them. For while it be true that grace is the outstanding and predominant characteristic of the Gospel, yet it must ever be insisted upon that it is not a grace which is exercised at the expense of righteousness, rather does it reign **"through righteousness"** (Rom. 5:21).

Now since it be true that the roots of both legality and licentiousness are found in every man by nature, it behooves the servant of God to be on

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I'D RATHER BE A BAPTIST

By Gene Hensley

I'd rather be a Baptist than anything I know
A Holy band of brothers and sisters who love each other so.
I'd rather be a Baptist because in them I find
A lovely happy people all of a saintly mind.

I'd rather be a Baptist and with the gospel fed
Than to be the King of England with a crown upon my head.
I'd rather be a Baptist and hear the old gospel sound
Than to be the greatest statesman that walks upon the ground.

I'd rather be a Baptist and suffer all reproach
Than to be a Railroad President and riding in his coach.
I'd rather be a Baptist and bear all scorn and shame
Than to be a dandy preacher with a DD behind my name.

I'd rather be a Baptist and live from hand to mouth
Than to have all the DD's from the North and the South.
I'd rather be a Baptist and live on bread and water
Than to be a fancy preacher and please old Babylon's daughter.

I'd rather be a Baptist and be behind the times
Than have my pockets full of husks feeding from the swine.
I'd rather be a Baptist and wear a ragged coat
Than to be a swine feeder and a milker of the goats.

I'd rather be a Baptist and labor for my bread
Than to have the gold of Ophir to leave when I am dead.
I'd rather be a Baptist the balance of my life
Than to go down into Babylon to seek my Master's wife.

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his most prayerful and careful guard against giving place to either of these evils, for in proportion as he does so the Truth is falsified and the souls of his hearers are poisoned. If he be guilty of preaching in a legalistic way, the person and work of Christ is dishonored and the spirit of self-righteousness is fed to those who sit under him. Unless he makes it crystal clear that none but Christ can avail the sinner and that there is in Him a sufficiency to meet his every need, unless he expresses himself beyond a peradventure of being misunderstood that the merits of Christ's righteousness and blood are the sole means for delivering a believing sinner from the curse of the broken law and his alone title to everlasting bliss, he has failed at the most vital point of his mission and duty. The trumpet he is called upon to blow must give forth no uncertain sound at this point: nothing but faith in the finished work of Christ, and nothing added thereto, can supply the sinner with a standing-ground before the thrice holy God.

On the other hand, it is equally important and essential that the minister steer clear of the opposite extreme. If he be guilty of preaching in a licentious way then the person and work of Christ is equally dishonored and the spirit of religious bolshevism is fostered in his hearers. Unless he makes it as plain as an object bathed in the light of the noonday sun that God hates sin, all sin, and will not compromise with or condone it in any one; unless he declares and insists that Christ came to save His people *from* their sins—from the love of them, from the dominion of them—he has failed at the most essential part of his task. The great work of the pulpit is to press the authoritative claims of the Creator and Judge of all the earth, to show how sort we have come of meeting God's just requirements, to announce His imperative demand of repentance—the sinner must throw down the weapons of his rebellion and forsake his evil way before he can trust in Christ to the saving of his soul: that Christ is to be received as King to rule over him as well as Priest to atone for him, to surrender to Him as his rightful Lord ere he can embrace him as his gracious Saviour.

Such a task as we have briefly outlined above is no easy one, and only those who are called and qualified by God are fitted to discharge it. To preserve the balance of Truth so that the requirements of righteousness and the riches of grace are equally poised: to avoid Arminianism on the one side

and Antinomianism on the other is an undertaking far beyond the capacity of any "novice" (I Tim. 3:6). It requires a "workman" and not a lazy man, a student and not a sloven, one who studies to "show himself approved unto God" (II Tim. 2:15) and not one who seeks the applause and the shekels of men. Nor can any human education or self-development of the intellectual faculty impart this capacity. No indeed: only in the school of Christ can this accomplishment be acquired; only as the Holy Spirit is his Teacher can any man be furnished unto such an undertaking. The preacher must first be taught himself, taught experimentally and effectually, taught in his soul to love what God loves and hate what God hates, and then be given wisdom from above to express the same according to the Scriptural pattern before he is ready to show unto others the way of life.

It is because so many untaught men, unregenerate men, now occupy the pulpits that "another gospel" (Gal. 1:6) is being so widely and generally disseminated. Multitudes who have neither "tasted that the Lord is gracious" nor have "the fear of the Lord" in them have, from various motives and considerations, invaded the sacred calling of the ministry, and out of the abundance of their corrupt hearts they speak. Being blind themselves, they lead the blind into the ditch. Having no love for the Shepherd they have none for the sheep, being but "hirelings." They are themselves "of the world" and therefore "the world heareth them" (I John 4:5), for they preach that which is acceptable unto fallen human nature, and as like attracts like, they gather around themselves a company of admirers who flatter and support them. They will bring in just enough of God's Truth to deceive the unwary and give the appearance of orthodoxy to their message, but not sufficient of the Truth, especially the *searching* portions thereof, to render their hearers uncomfortable by destroying their false peace. They will *name* Christ but not *preach* Him, *mention* the Gospel but not *expound* it.

Some of these men will preach legality under the pretense of furthering morality and honoring the Divine Law. They will preach up good works, but lay no foundation on which they may be built. They confound justification and sanctification, making personal holiness to be the ground of the sinner's acceptance before God. They sow their vineyards with "divers seed" (Deut. 22:9) so that Law and Gospel, Divine grace and creature performances are so mingled together that their distinctive characters are obliterated. Others preach Licentious-

ness under the guise of magnifying the grace of God. They omit the Divine call to repentance, say nothing about the necessity of forsaking our sins if we are to obtain mercy (Prov. 28:13), lay no stress upon regeneration as a being made "a new creature in Christ" (II Cor. 5:17), but declare that the sinner has simply to accept Christ as his personal Saviour—though his heart be still unhumbled, without contrition and thoroughly in love with the world—and eternal life is now his. The result of this preaching is well calculated to bolster up the deluded, for instead of insisting that saving faith is evidenced by its spiritual fruits, instead of teaching that the Christian life is a warfare against the world, the flesh and the devil and that none but the overcomer will reach Heaven, they are assured—no matter how carnal their walk—that "once saved, always saved," and thus they are soothed in their sins and comforted with a false peace unto they awake in Hell. Shun all such preaching, my reader, as you would a deadly plague. "Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge" (Prov. 19:27).

II. EVANGELICAL PREACHING

Evangelical preaching is that preaching which accords with the spirit and substance of the Gospel of God. It is preaching which is tainted with neither legality nor licentiousness: which gives full place to both the *grace* of God and the *righteousness* of God. It maintains the claims of Divine holiness, yet without bringing the soul into bondage. It proclaims a free salvation without making light of sin. It presents a Saviour who is suited to and sufficient for the very chief of sinners, yet affirms that only those who have been brought to loathe

themselves and are sick of sin will welcome such a holy Physician. It announces the glorious liberty into which the sons of God have been brought and urges them to stand fast in the same, yet it also points out that such liberty is the very reverse of being a license granted us to indulge the lusts of the flesh without fear of consequences. While denying that good works enter at all into the ground of our acceptance with God, care is taken to show that a faith which does not produce good works is worthless and saves no one.

Our lot is cast in a day of such spiritual darkness, ignorance, and corrupting of the Truth that there is as much need for pointing out what true evangelical preaching consists of, as there is for showing what is *not* either legal or licentious preaching. Where real evangelism is to be found (and few are the places where it now exists) so great is the confusion in many minds that there are not a few who will charge that preacher with either legality or licentiousness. Both are items of opprobrium, the former especially being one which Satan is very fond of using or discrediting the servants of God, and once the rumor gains currency that such and such a preacher is "Legalistic" many people will shun his ministrations. Those who insist that the Moral Law is the believer's Rule of conduct and who press the perceptive parts of Scripture are often dubbed "Legalists" and charged with bringing God's people into bondage, but such an accusation is both baseless and slanderous, and must not be heeded by lovers of the Truth.

Our object before us in writing on our present subject is that the few servants of God now remaining may be

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F u n n y b o n e

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

Little Jimmie Johnson was out of one thing and into another. His mother sent him to his room to ask God to make him a better boy.

In his room little Jimmie prayed, "Lord, if you can't make me a better boy, don't worry about it. I'm having a real good time like I am."

Little Jimmie Johnson came out with a loud, shrill whistle during Pastor Brown's prayer the other Sunday.

After church his mother scolded him and asked, "Son, whatever made you do such a thing?"

"I asked God to teach me to whistle, and He did just then," answered little Jimmie.

Pastor Brown called on the Johnson family the other day. His mother left little Jimmie to entertain the pastor for a few minutes. They got on the subject of prayer.

Pastor Brown said, "So your mother says your prayers for you each night? What does she say?"

Jimmie answered, "Thank God, he's in bed!"

Deacon Jones asked Bill Tightwad, "What does the chaplain of Congress do?"

Bill quickly replied, "He stands up, looks at the congressmen, and then prays for the country."

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freed from the unjust aspersions which religious libertines are so fond of heaping upon them, and that those Christians who read this chapter may be more on their guard against giving ear to false accusations. Those who declare that sanctification or practical holiness is an essential part of salvation, who insist upon a godly walk as the necessary evidence of a credible profession, and who faithfully warn the lord's people that looseness of conduct and lack of strictness in their deportment will certainly sever communion with their Beloved, will be most unfairly charged with "legality." Those who lay much emphasis upon the vital importance of maintaining a conscience void of offense toward God and men, who insist upon the needs-be of the Christian's daily confessing every known sin before his Father, and of making full restitution unto every fellow-creature he has wronged in any way, will be unjustly charged with bringing the saints into bondage.

Not only should the reader be much on his guard against forming or entertaining any unwarrantable criticisms of a true servant of God, but he needs to be watchful lest he gives ear unto any of Satan's lies against *himself*. So difficult is it to keep the scales equally poised, so easily do we fail to heed *both* sides of the Truth, that we are ever prone to lose the balance. Yet, knowing our danger here, yea even when preserved therefrom, the great Enemy of our souls will seek to persuade us we are guilty of erring. When such a scripture as "**Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water**" (Heb. 10:22) is before us and we perceive that a moral fitness is required in order to obtain an audience with the Majesty on high, the Devil will be ready to tell us that we are denying the sufficiency of Christ's blood to give us access—confounding out *legal title* to do so with our *experimental meetness*. When we give heed to such a word as "**If I regard iniquity in my heart, the Lord will not hear me**" (Ps. 66:18) the Devil will come as an angel of light bidding us beware of entertaining the thought that God's answering of our prayers is dependent upon something good in ourselves.

Now evangelical preaching is designed to equip the Lord's people so that they can repel such assaults of the Enemy and preserve them from the two extremes to which they are prone.

Evangelical preaching will expound the Everlasting Covenant which God has made with His people in Christ and show that the whole of their corruption becomes their greatest burden and grief. At regeneration God puts His laws into their hearts and writes them in their minds (Heb. 10:16) and so places His holy fear within them that they shall never fully or finally depart from Him (Jer. 32:40). After their regeneration the Spirit renews them day by day (II Cor. 4:16), causing them to walk in the paths of righteousness and recovering them when they stray therefrom.

Evangelical preaching places the crown of honor where it rightfully belongs: not upon the creature, but upon the head of the Lord Jesus. It makes nothing of man and everything of Christ. It ever reminds the believer that it is a sovereign God who makes him to differ from the reprobate and that he has nothing good whatever in himself save what has been communicated to him by the blessed Spirit (I Cor. 4:7). It teaches him that "**all his springs**" are in the Lord (Ps. 87:7), that he must draw upon and draw from Him all that he needs, receiving out of His exhaustless "**fulness, grace for grace**" (John 1:16). It teaches him that Christ is his "**life**" (Col. 3:4), that he has no life apart from Christ, so that he must daily live in Christ, live on Christ, live unto Christ. Said the apostle, "**Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me**" (Gal. 2:20); and again, "**for me to live is Christ and to die is gain**" (Phil. 1:21); and yet again, "**I can do all things through Christ which strengtheneth me**" (4:13).

At the same time evangelical preaching is careful to insist upon human responsibility and to call for the full discharge of Christian duty. It presents to view the exalted and changeless standard at which we must ever aim: "**Be ye therefore perfect, even as your Father which is in heaven is perfect**" (Matt. 5:48). It warns us against making any excuse for failure to attain unto that standard, bidding us judge ourselves unsparingly for all failure, and to renew our efforts in pressing forward to the same. It tells us we have no strength of our own but must seek it from above, yet points out that the way to obtain more is to *use* what we already have (Luke 8:18). It calls the believer to a life of unreserved obedience to his Lord, but insists that the motive for the same must be love and gratitude for all He suffered on his account. It faithfully declares that backsliding will bring severe chastisement upon the Chris-

tian (Ps. 89:30-32), and that if he would have the rod removed he must forsake that which occasioned it.

Evangelical preaching avoids the snare of legality by bringing in Christ as the believer's Object: the One to whom he owes everything, the One to whom he must apply for the supply of every need, the One whom he is to glorify by a walk which is pleasing in His sight. Evangelical preaching lays the axe at the roots of self-righteousness by constantly reminding the believer of his continual indebtedness to Divine grace, that nothing he can do is to be least degree meritorious, and that should he fully perform his duty he is still "**an unprofitable servant.**" On the other hand, evangelical preaching avoids the snare of licentiousness by steadily holding up the Divine standard of "**Be ye holy in all manner of conversation**" or "behavior" (I Pet. 1:15), but constantly pressing both the exhortations and warnings of Scripture, and by reminding its hearers "**without holiness no man shall see the Lord**" (Heb. 12:14). Well may every true servant of God exclaim "**Who is sufficient for these things!**" (II Cor. 2:16); and well it is when he can—humbly, dependently, but truthfully—add, "**our sufficiency is of God**" (II Cor. 3:5).

(*Studies in the Scriptures*, date unknown).

A Charged Battery or

Continued from page 281

ought to be able to look at the pulpit affiliation of bygone days and see how much confusion this evil practice has bred. But we continue to sow, water, and cultivate the seeds of our own destruction. Today there are those who would have us believe that Churches are not necessarily involved in the Scriptural founding of new Churches. What they are doing is creating a hierarchy of ordained elders who they think are capable of doing the work Christ left to His Churches to do. Given enough time such a practice will eventually result in havoc in those Churches where this doctrine is tolerated. Perhaps we shall soon have a graduated ministry as elevated as any Romish or Protestant group in history.

Sacramentalism is the belief that grace and salvation are obtained or earned through physical acts such as eating bread and drinking wine or having a priest put water on a baby, etc. Some old-line Protestant groups openly espouse this view, although all of them claim to believe in salvation by grace. Nominal Baptists are not

free from the taint of the old Harlot, for we have many today among the people called Baptists who also claim to believe in salvation by grace but who insist that some physical act performed by the sinner will bring about spiritual life. While once there were only the two divergent views, that of the Old Catholics and that of the Baptist forefathers, the one based on humanism and the other based on the Scriptures, in our day we have all shades and variations of compromised positions between the Catholic and the Baptist position. So, if you do not want to be identified with the unpopular Baptist position, you can choose any one of a multitude of compromises between that and the Catholic position. You do not need to align yourself with the Scriptures, just choose what you want to believe and you can find a "church" somewhere in the neighborhood that believes like you do and you will be welcome and comfortable there.

The Old Catholic system of works for salvation (Thomism or Arminianism) is not the only idea from the Harlot that is prevalent today. The Catholics argued that the bishop was the church and not that he existed for the benefit of the church. I see this same trend among some who yet call themselves Baptists in our own day. While Baptists have historically in the main believed that the authority for Christian work was in Christ and that He commissioned His Church and not individuals, that view is changing in some quarters. Some men want ordained elders to be viewed as separate entities from the churches—men who are above the judicial work of the churches—men who need no Church out of which to operate. Thus, in their eyes the ordained elder can do what Christ told His Churches to do. The ordained elder is the Church! He does not exist for the benefit of the Church, he is the Church or at least equal to the Church because he can do all that Christ commissioned His Church(es) to do.

Not too long ago I received an e-mail correspondence from a Brother (and I do regard him as a Brother in Christ) who is the pastor of what is at least called a Baptist Church. He wrote me among other things, the following sentences:

"First let me clear up some matters of misunderstanding. I do not believe that a mother church is necessary for a church to be a church, no one can show that from the word of God. However I do believe that scriptural baptism is necessary for a group of people to be formed into a church. I believe that authority is given in the ordination of a God called preacher

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

We are in the last days of spiritual disgrace. The Baptist ministry is blotted in Brazil and there seems to be nothing we can do save pray. I would like to see this problem analyzed by means of the Berea Baptist Fourm. Is there such a thing as a women preacher? Where is the biblical basis? ---Brazil, South America



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I share the concern of the person who sends this question. It doesn't require an extraordinary IQ to understand that we are in a period of excessive departure from scriptural teachings. We are tempted to place all the blame for this at the feet of ultraliberal religious teachers or the more modern charismatic groups. However, in all honesty we must point out the rapid growth among some who wear the name "Baptist" to divert our attention from the plain declarations of Scripture toward the private interpretation theory. Some Baptists(?) have adopted the idea that if it feels good and builds up the membership go for it. This is truly something we must recognize as spiritual disgrace.

A few over-zealous, dominate women in the Baptist ranks have not been satisfied with the role God gave them in the church and disregard the scriptural teaching which is to govern their role. They have been encouraged by the charismatic movement's glorification of women preachers and by the absurd agenda of the ever-growing Women's Liberation Movements. Liberal leaning Baptist churches and their pastors encourage these domineering women in their quest to usurp authority over men in the church.

A perverted interpretation of scripture or a denial of the same can never remove the order God has given in His Word for men and women. It displays an inordinate amount of arrogance on the part of any Baptist church or its pastor to ordain women to the ministry in light of the following Scriptures: (1) **"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"** (I Tim. 2:11-12). (2) **"But I would have you know, that the head of every man**

is Christ; and the head of the woman is the man; and the head of Christ is God" (I Cor. 11:3). (3) **"For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church"** (I Cor. 14:33-35). (4) **"This is a true saying, if a MAN (emp. JBD) desire the office of a bishop, he desireth a good work"** (I Tim. 3:1). (5) **"A bishop then must be blameless, the husband of one wife. . . One that ruleth well his own house, having his children in subjection with all gravity; (For if a MAN know not how to rule HIS own house, how shall HE take care of the church of God?)"** (I Tim. 3:2, 4-5).

I rest my case!

—JIMMIE B. DAVIS



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There is absolutely not one shred of evidence in the Bible that would support women being ordained as preachers and pastors in Baptist churches. The Scriptures make it very clear that only qualified men, called of God, are to be ordained to the Gospel ministry. I Timothy 3:1 declares: **"This is a true saying, If a MAN desire the office of a bishop, he desireth a good work."** You can read the entire New Testament and never find one instance of a woman being ordained to the Gospel ministry.

Saved women are an important part of any church as living witnesses of the saving grace of God, but they are never, under any circumstances, to preach in one of the Lord's churches. In fact the Scriptures make

it crystal clear that women are forbidden to speak in the assembly. I Corinthians 14:34-35 and 40 declare: **"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. . . Let all things be done decently and in order."** I Timothy 2:11-14 states: **"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."** God's order for the Lord's church absolutely prohibits a woman from being a preacher or a pastor. Thus, there is not only no scriptural basis for a woman preacher, there are positive commands in the inspired record that forbid a woman from speaking in the assembly. If a woman can't speak in the church it would be extremely hard for her to preach and teach!

Any so-called church that would violate God's commands and ordain a woman to the Gospel ministry is not the kind of church that the Lord Jesus Christ started and promised succession to. They may be Baptist in name, but they certainly are not Baptist in doctrine and practice. If you are a member of such a church, you have a serious decision to make. You can either continue to compromise the standards of Scripture and remain in an apostate ecclesiastical organization, or you can do the right thing and separate yourself from the apostasy. Revelation 18:4 declares: **"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."** My recommendation to you would be to get in touch with one of the pastors or churches associated with the *Berea Baptist Banner* so they can assist you in seeking out a true church of the Lord Jesus Christ.

—TOM ROSS



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There is a Divine order in which God has placed both the man and woman. **"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God"** (I Cor. 11:3). The woman is subordinate to the man as the man is subordinate to Christ. No one would have a problem with man being subordinate to Christ; therefore, there should be no problem with the woman being subordinate to man. Paul said in I Corinthians 11 that the man **"is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man"** (verses 7-9). "The woman is subordinate to and under the rule of man; the man is subordinate to and under the rule of Christ; and Christ, in His mediatorial character, is subordinate to and under the rule of God" (C. D. Cole, *The Divine Order of the Sexes*, p. 10).

The Bible is clear on this subject. In public worship the man has the responsibility to speak and teach. The woman is to remain silent. **"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church"** (I Cor. 14:34-35). **"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"** (I Tim. 2:11-12).

God has given the woman a work. She is to have children and keep the home (I Tim. 5:13-14). The older women are to teach the young women to: **". . . be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed"** (Titus 2:4-5). Paul outlines the woman's work in I Timothy 5:10. She is to bring up children, be hospitable, do service for the saints, and give of herself to good works; but God has never called a woman to be a preacher.

DAVID O'NEAL

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

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Who are the "ninety and nine just persons, which need no repentance" in Luke 15:7? -- Mississippi



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I believe our Lord uses the numbers "one" and "ninety nine" to illustrate the degree of joy in Heaven when a sinner repents in contrast to the degree of joy over those who have already experienced repentance.

The ninety and nine just persons, which need no repentance do not, in my view, represent people whom we must give a spiritual interpretation unto. The fact that the ninety and nine are said to be just persons lets us know that they are "justified persons in Heaven's sight."

There is joy in Heaven over all who are presently justified, but a greater manifestation of joy when another sinner repents and is justified by faith in Christ. I think the same truth is illustrated by the ninety and nine sheep left in the wilderness and the one sheep sought by the Good Shepherd. The fact that the shepherd loved the one enough to seek and find it does not mean that there was no love and concern for those left in the wilderness. The ninety and nine in the wilderness were together. The story reminds us of the great love the shepherd possesses for the sheep yet to be found.
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"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

Every one of the parables in Luke 15 are dealing with repentance unto salvation. The moment an unjust sinner is regenerated by the Holy Spirit he is enabled by the grace of the Spirit

to exercise the gifts of repentance toward God and faith in the Lord Jesus Christ. Thus, the moment a sinner repents and believes on Christ he is declared just by God. This initial repentance and faith constitutes the human side of salvation commonly called conversion. The ninety and nine just people in the parable are those who are already saved and justified as opposed to the one who is yet a lost sheep.

Those who are justified need no repentance with regards to salvation from the penalty of sin. This is not to say that those who are justified never need to repent of sin again. Repentance is a gift of the Spirit that is to be continually exercised throughout a believer's life as part of the process of progressive sanctification. Thus, the repentance and faith exercised by the sinner in conversion is with regard to salvation from the penalty of sin which constitutes the position of justification. On the other hand the repentance exercised by the believer after salvation is associated with salvation from the power of sin which is an aspect of sanctification. Justification is an unalterable position, whereas sanctification is an ongoing process in the believer's life.

-TOM ROSS



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"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:7).

This parable was given because ". . .the Pharisees and scribes murmured saying, **This man receiveth sinners, and eateth with them**" (verse 2). The Pharisees were very religious and would have nothing to do with those whom they looked upon as sinners (Luke 18:9-11). Because of their disapproval of His association with sinners, the Lord gave this parable. They did not understand that He ". . .came not to call the

righteous, but sinners to repentance" (Luke 5:32).

The ninety and nine are said to be just persons who need no repentance. This parable is much like the one in Matthew 18:12-14 where it is said that one of them went astray. It does not indicate that the Lord did not care for the ninety and nine or that His love for the lost sheep is greater. In the parable of the prodigal son (Luke 15:11-32), the father did not care for the prodigal son more than the faithful son; but said to the faithful son: **"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found"** (verses 31-32).

The rejoicing is because of the salvation of one that was lost. I believe that the ninety and nine are those who have already repented and are said to be just. The Greek word for "just" is also translated "righteous" forty one times in the New Testament. The only way that a man can be righteous is to be justified by God (Rom. 8:33). These have already repented and have been brought into the fold by the shepherd, but the Lord must bring everyone of His sheep into the fold (John 10:16). When each one of the lost sheep is made to repent and believe in Christ as his savior, there is great joy in Heaven.

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I believe the ninety and nine are the scribes and Pharisees that made light of Christ receiving and eating with sinners. These Pharisees were self-righteous and proud of it. Christ knew their hearts and knew they thought themselves righteous because of their keeping certain rituals and traditions, but it was all an outward righteousness with nothing good on the inside. Christ in reality was exposing those Pharisees and scribes for what they really were, self-righteous hypo-

crites.

Christ's meaning was that the Lord is pleased with those who confess their unrighteousness by repenting and showing that the only real righteousness one can have is the righteousness of the Good Shepherd, the Lord Jesus Christ.

The Pharisees were righteous only in their own eyes and were not pleasing to the Lord. True followers of Christ rejoice in the repentance and salvation of lost sinners and never mock or make light of a sinner being saved by repentance and faith.

I believe according to the context of this Scripture Christ is having reference to the self-righteous scribes and Pharisees when speaking of the ninety and nine. They are the only ones I know of that think they need no repentance. Today there would be those that think they are saved by their own good works and are good enough that they do not need to confess being a sinner and that only Christ can cleanse them of their sins and keep them clean eternally. Salvation by works ignoring the need for repentance and faith is a terrible soul destroying doctrine.

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A Charged Battery or

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and he has authority to start churches.”

It is not my intention to argue the matter of the need for a mother Church. Every Church established in the New Testament which we know about was established by a man operating out of and in good standing with a previously existing Church which sent him to do the work he was doing: hence a “mother Church”. I see this pattern so clearly that I am of the opinion that only willful ignorance would try to refute the concept that Churches bring forth Churches through the ordained men whom they send forth and who act with the authority of Christ through their home Church. If a man cannot be shown that from the Bible it is must be because his mind is already made up and set in concrete. I think such men cannot see because they will not see. I suspect they have a vested interest in another view and it might cost them too much to espouse the Bible view. It is useless to argue with one whose mind is already made up.

I wish to warn of a slightly differ-

ent, though admittedly related danger. A careful and thoughtful reading of this Brother's words—noting that he wrote to clarify some things—indicates that this man views ordination in a completely different light than the Scriptures teach. If I may put it simply, he views ordination as if his “battery” were fully charged when Church ordained him. He has no need of a Church any longer, for his “battery pack” is full and he can, evidently, spend the rest of his life preaching, baptizing, organizing (in his opinion) true churches, administering the Lord's Supper, etc. This Brother clearly states that he believes that the preacher was given authority at ordination. He fails to understand that delegated authority cannot be delegated! That is another subject, and one that needs to be understood. But it is important to note that in actuality (though it would not be admitted) this view makes the ordained preacher an entity to himself, no longer subject to the ordaining Church which is acting on the marching orders that Christ (who has authority) gave to her.

A thoughtful reading of the New Testament will disclose to the candid reader that when the Antioch Church ordained Barnabas and Saul (later

Paul) these men did not become entities to themselves, acting apart from accountability or connection to that Church. Indeed they were acting on her behalf in all that they did and said, for it is the Church which does the work of Christ. They were not free lance preachers as this Brother seems to think is proper. They were arms and legs of that (local) Church body, if you please, reaching afar in doing the work Christ left to His Church. Indeed, they returned to that Church, reported to her and were, like all good Church members, subject to her. They could have been excluded had their conduct warranted it. So today, any sensible person will admit that a Church can, if necessary, exclude any member, even her pastor, for sufficient Biblical cause.

But this Catho-Baptist position regarding ordained men makes these men self-sufficient and free from the judicial work of any true Church. If, as the Brother wrote, “...authority is given in the ordination of a God-called preacher and he has authority to start churches” this man is no longer in need of or subject to a Church. A true Church—even his ordaining Church—could exclude him for heresy or for immorality and because his “battery pack” was fully charged at his ordination, he can continue to start true churches. He needs no real, living Church connection. He received authority at his ordination and that is that. That seems to me to be the clear position of the brethren who espouse this currently popular Catho-Baptist position. That seems to be the stated position of this Brother according to his words. They may not wish to admit it, but if the man received authority at his ordination, he needs no Church after he is ordained. After all, according to this view, his “battery pack” is fully charged with all the authority he will ever need!

To admit that exclusion from a true Church would nullify his ordination would be an admission that this Brother operated under Christ's authority through a “mother Church.” Neither this Brother nor those likeminded with him will dare admit that at exclusion his “battery pack” would be drained of its authority. To do so would admit to the need of a “mother church.” Those who try to hold the Catho-Baptist position - i.e. that authority is given to a man at ordination—are on the horns of a dilemma! But they created the dilemma by trying to maintain that a man can act for Christ apart from a living connection with a Church—a “mother church” if you please.

This Brother says he received authority at his ordination. Where did he get the idea that he got authority

at ordination? The Bible says Christ has the authority and told His Church to carry on His work. The Bible says the Holy Ghost calls men to preach and that when the Church of which they are a member recognizes this and ordains them and sends them out, they are sent out by the Holy Ghost (see Acts 13:4). There is nothing here about getting a “battery charged” with authority! There is no idea in Scripture that those sent forth severed their relationship or responsibility as members subject to the judicial work of their “sending Church.” There is no vertical transference of authority here. Christ has the authority and tells His Church(es) what to do. Churches do their work through their members and some members are to be set apart for special work!

To me the Biblical, historical Baptist view is best likened to having a living connection with Christ and His authority through whatever Church sends a man forth. This “living connection” is in contrast to the “fully-charged-battery-pack” view. I suppose in our minds, for lack of a better picture, it might be likened to a heavy-duty extension cord—but that is not a living connection. Someone more medically inclined might find a better picture within the human body - i.e. that of connecting nerves, tissues, or even blood vessels. This would be more in line with the Scripture which likens a Church to a body having parts with different duties. In this scenario the authority comes from Christ the Head through the (local) Church which is pictured as His body to that member of the body whose job it is to serve as an ordained elder. But the simpler, more crude if you please, electrical cord will do for the present purposes. The ordained man has no authority apart from Christ. And that authority (Christ) spoke and told the Church(es) what to do. Thus the ordained man is subject to the executive and judicial work of the Church which sent him forth. He did not send himself forth. He is not an entity to himself. He is not self-sufficient. He is not free to do the executive work Christ left to His Churches nor the judicial work either! He cannot act apart from connection with a true Church and follow the New Testament pattern! This connection is membership and good standing (subjection to the Church). A fully charged battery of authority was NOT received at any New Testament ordination! Only the Harlot has produced such an idea of a man having authority independent of a New Testament Church.

It is interesting to me that those of us who hold to the idea that a man

Continued on page 293

NEW SCHOOL PRAYER

Now I sit me down in school
Where praying is against the rule.
For this great nation under God
Finds mention of Him very odd.
If Scripture now the class recites,
It violates the Bill of Rights.
And anytime my head I bow
Becomes a federal matter now.
Our hair can be purple or orange or green,
That's no offense, it's the freedom scene.
The law is specific, the law is precise,
Prayers spoken aloud are a serious vice.
For praying in a public hall
Might offend someone with no faith at all.
In silence alone we must meditate,
God's name is prohibited by the State.
We're allowed to cuss and dress like freaks,
And pierce our noses, tongues, and cheeks.
They've outlawed guns, but FIRST the Bible.
To quote the Good Book makes me liable.
We can elect a pregnant Senior Queen,
And the unwed daddy, our Senior King.
It's “inappropriate” to teach right from wrong,
We're taught that such “judgments” do not belong.
We can get our condoms, and birth controls,
Study witchcraft, vampires and totem poles.
But the Ten Commandments are not allowed,
No Word of God must reach this crowd.
It's scary here I must confess,
When chaos reigns the school's a mess.
So, Lord, this silent plea I make:
Should I be shot, My soul please take.

—Copied from Internet



Bible & the Newspaper

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the peace will continue through the next year.

Government mandated religious restrictions eased in Russia after a law limiting the acceptance of new religion was dropped.

Open Doors also reports that Christian prisoners held captive for their faith in Sudan and Uzbekistan were released during 1999.

Countries with the best records of religious freedom included Angola, Armenia, Austria, Benin, Bolivia, Bosnia-Herzegovina, Burkina Faso, Cameroon, Costa Rica, Croatia, Ecuador, El Salvador, Gambia, Ghana, Guinea, Guinea-Bissau, Ivory Coast, Japan, Liberia, Malta, Mozambique, Moldova, Nicaragua, Republic of South Africa, Romania, Rwanda, Senegal, Sierra Leone, Slovenia, South Korea, Taiwan, Tanzania, Togo, the USA, and Zimbabwe. The report noted that the majority of these countries enjoy freedom of religion.

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

BELEAGUERED FCC REVERSES CONTROVERSIAL RELIGION RULING

WASHINGTON, D.C. (EP)—Saying “it has become clear that our actions have created less certainty rather than more, contrary to our intent,” the Federal Communications Commission (FCC) voted 4-1 Jan. 28 to reverse new guidelines which had restricted religious content on non-commercial public television frequencies.

“In hindsight,” the Commission acknowledged, “we see the difficulty of minting clear definitional parameters for ‘educational, instructional or cultural’ programming, particularly without the benefit of broad comment. Therefore, we vacate our additional guidance. We will defer to the editorial judgment of the licensee unless such judgment is arbitrary or unreasonable.”

The FCC order acknowledged that the commission had received “many communications” from the public on the question.

Commissioner Michael Powell, who dissented from the original decision, said, “As I predicted in my dissenting statement opposing this ‘additional guidance’ in the original order, it has opened a Pandora’s Box of problems. In today’s decision we put the lid back on the box.”

“He suffered no man to do them wrong: yea, he reproved kings for their sakes” (Ps. 105:14).

CLINTON PRESS SECRETARY APOLOGIZES FOR REMARKS

WASHINGTON, D.C. (EP)—Joe Lockhart, press secretary to President Clinton, apologized for derogatory re-

marks he made about Southern Baptists. Lockhart told the Associated Press he was sorry if his words made it appear he was criticizing Southern Baptists. “It was certainly not my intention to make that case,” he insisted.

Lockhart’s apology came in response to a Dec. 23 letter written by two Southern Baptist congressmen, Reps. J. C. Watts and J. D. Hayworth, which called for Lockhart’s resignation or dismissal.

Watts and Hayworth took offense at Lockhart’s suggestion during a White House press briefing that Southern Baptists’ efforts to evangelize Muslim and Hindu groups “perpetuate religious hatred.”

“I can absolutely see why they’re upset,” Lockhart added in comments to the Washington Post. “It was just poorly phrased. I had no specific information about what this reporter was talking about, so I had no reason to allege that the group perpetuates ancient religious hatred. It was definitely not my intention to single out the Southern Baptists, or any group.”

Watts, who chairs the House Republican Conference and is an ordained Southern Baptist minister, said the press secretary’s apology is insufficient. “Considering what happened at Wedgwood Baptist Church and Columbine High School, these statements seem to be a part of a political effort to create a climate of political correctness,” he told Baptist Press. (Wedgwood and Columbine are the sites of recent shooting sprees in which killers targeted Christian victims.)

“Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually” (Ps. 74:23).

INCREASING ARRESTS OF CHRISTIANS IN LAOS CONCERN HMONG RADIO BROADCASTERS

VIENTIANE, Laos (EP)—There has been a substantial increase of arrests in recent months of Hmong people in Laos who listen to Christian radio broadcasts, reports Far East Broadcasting Company. The radio programs, produced and broadcast by Far East, air seven hours a week in two Hmong dialects. The programs broadcast to villages throughout China, Thailand, Laos, Myanmar (Burma) and Vietnam.

The arrests have become such a serious problem that the central Evangelical Church of Laos has sent a notice out to several Hmong churches that believers should stop listening to Far East Broadcasting to avoid arrest.

“Please pray for our brothers and sisters in Laos,” said John (last name withheld for his protection), director of Hmong programs for Far East. “We do not want to put our listeners in danger; but at the same time we understand the hunger and need they have for the Word

and to know God. We know that they still listen, and we will continue broadcasting to them in spite of persecution from the government.”

In addition, John reported that government officers have been attending churches in Laos. While some appear sincere about their desire to become Christians, the Church has been on guard for fear that some might be attending in order to report to the government about church activities. There has also been increased monitoring at the borders for believers who go out of the country to receive Christian teaching.

“They break in pieces thy people, O LORD, and afflict thine heritage” (Ps. 94:5).

GLEANINGS HERE AND THERE

SALT LAKE CITY, Utah (EP)—People who use Mormon genealogy records to research their family histories may unwittingly be facilitating one of the cult’s bizarre beliefs. Names added to the Mormon church’s popular Family Search web site may be used in temple ceremonies that include performing baptisms for the dead, which the cult believes gives the deceased a second chance to join Mormonism in the spirit world. Family Search is linked to the church site, but there is no notice advising users about the possible use of added names, according to the *Salt Lake Tribune*. Launched last May, the site receives about seven million hits each day. Five million names have been added to the genealogy database, bringing it to 600 million names, the newspaper reported.

WARSAW, Poland (EP)—Two doctors were surprised and arrested Jan. 25 by Polish police while they attempted to perform an illegal abortion. Polish law requires all abortion procedures to be performed in a hospital and only in exceptional cases. The arrests mark the first time that doctors have been caught in the act of an illegal abortion. During the communist era, abortion was legal in Poland. After the Solidarity movement removed the communist regime and took over the government of Poland, abortion was outlawed in 1993. Thousands of illegal abortions are performed in Poland every year.

MINNEAPOLIS, Minn. (EP)—The Vatican Bank received hundreds of millions of dollars of plunder and served as a pipeline for money and goods taken from Serbs and Croats during World War II, alleges a law suit filed against the bank on Jan. 25. The Minneapolis law firm of Zimmerman Reed, along with the firm of Dougherty, Hildre, Dudek and Halter in San Diego, filed the suit on behalf of George Zivkovich of California, whose Serbian family was killed by Nazi sympathizers. The lawsuit alleges that the Vatican Bank took funds and goods, estimated at \$200 million, seized when the area was invaded by German troops. The

Vatican has repeatedly denied such charges. The firms are seeking class action status for the lawsuit so more survivors of the region and their relatives can be represented.

NEW YORK, N.Y. (EP)—An obstetrician who carved his initials into a woman’s abdomen at New York’s Beth Israel Medical Center after delivering her first baby in September later worked at an abortion facility in Queens, the clinic has confirmed. Allan Zarkin was hired by the Choices Women’s Medical Center in November to perform abortions. At that time the New York Department of Health had already begun investigating Zarkin’s treatment of previous patients, including Dr. Liana Gedz, 31, the carving victim. Zarkin reportedly carved his initials into Gedz, then told her she should be grateful for all he had done for her.

NEW YORK, N.Y. (EP)—Americans believe in God—even though they’re not sure who God is—according to a new USA Today-CNN-Gallup poll. The survey of 1,037 adults found that 30 percent described themselves as “spiritual” but said they are not interested in attending church. Nearly half of the respondents who said they are religious said they are more likely to follow their own instincts than to rely on denominational teachings. The survey also found that while 79 percent believe God will decide who goes to Heaven or Hell, 44 percent said atheists who are good people will go to Heaven.

KANSAS CITY, Kan. (EP)—Hundreds of Catholic priests in the U.S. have died of AIDS since the 1980s, according to a report by the *Kansas City Star*. The paper reports that the rate of AIDS-related deaths among the nation’s 46,000 priests is four times that of the general population. In a nationwide survey of priests, 60 percent said they knew at least one priest who died of an AIDS-related illness, 30 percent said they knew a priest who has AIDS. In a confidential survey, 15 percent of Catholic priests identified themselves as homosexual, and another five percent as bisexual; church law requires priests to be celibate.

SAN DIEGO, Calif. (EP)—A father who starved his 2-year-old son to death because “God doesn’t like babies who are fat” was sentenced Jan. 13 to serve 25 years to life in prison. David Mayer, 32, received the maximum sentence for first-degree murder. Jurors could not agree on a special circumstance charge of torture, which could have qualified Mayer for the death penalty. The son, Zechariah, weighed only 19 pounds when he died in January 1998, one month shy of his third birthday. Mayer reportedly drank, smoked marijuana and watched big-screen TV while his son was dying. Su-

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perior Court Judge Laura Hammes said Mayer "related everything back to God." She continued, "God conveniently gave him an excuse to provide for himself and his selfish wants while permitting him to kill the child intentionally." Mayer's wife, Jennifer, was convicted in October of second-degree murder and faces 15 years to life in prison.

ANN ARBOR, Mich. (EP)—Church attendance among American adults is declining, but remains higher than in other industrial democracies, according to a study from the University of Michigan's Institute for Social Research. The survey found that 55 percent of Americans report attending worship services at least monthly in 1998, down from 60 percent in 1981. The survey was part of an international study on faith and values conducted in 1981, 1991 and 1998. The study has consistently found higher church attendance in the U.S. Church attendance has been increasing in Great Britain and in five of seven post-Communist nations, but it is on the decline in Australia, Spain and Switzerland.

DETROIT, Mich. (EP)—An ex-convict being held in Detroit was indicted Dec. 7 on charges that he conspired to kidnap Madalyn Murray O'Hair, the atheist leader who has been missing since 1995. A federal jury accused Gary Karr, 51, of conspiring with others to kidnap O'Hair and two family members. Authorities say the three were kidnapped, forced to turn over hundreds of thousands of dollars, then killed. Their bodies have not been found. The FBI said Karr has confessed to being involved in Texas murders that closely resemble the O'Hair case.

LOUISVILLE, Ky. (EP)—Seminaries have begun sending a CD-ROM Bible to prospective students after finding that a growing number of incoming freshmen at Christian colleges do not know basic Bible facts. For instance, only one of 50 new students at Southern Baptist Theological Seminary in Louisville could list the 10 Commandments, while one in three Wheaton College newcomers could not identify Matthew as an apostle.

CAPETOWN, South Africa (EP)—The South African Parliament is considering an "Equality Bill" that would redefine marriage to include homosexuals, and recognize abortion as part of pregnancy. If passed, marriage in South Africa would include anyone "in a relationship, whether with a person of the same or the opposite sex." The bill would also broaden the term pregnancy to include "termination of pregnancy" to justify abortion, reports the African Christian Demo-

cratic Party (ACDP).

RAYMORE, Mo. (EP)—Christian Y2K alarmists should repent for inaccurate predictions that led to personal debt, church splits and marriage problems, according to Christian computer expert Steve Hewitt, editor of *Christian Computing* magazine. "While people who followed bad advice need to take some responsibility for their own actions, those that stood in places of leadership need to own up to their mistakes," wrote Hewitt, who called for "accountability from those who painted Y2K to be much more than it ever was." The Y2K alarmism in the Christian community damaged its credibility, Hewitt argues. Rather than providing an opportunity for evangelism, as some suggested, the "sensational stand" by many leaders caused Christians to be ridiculed.

NEW YORK, N.Y. (EP)—Hell has no fury, period, according to a survey by *U.S. News and World Report*. The magazine found that while more people believe in hell today than did in the 1950s, most think of Hell as a state of existence apart from God, rather than as a physical place. Although 64 percent of respondents said there was a hell, 53 percent described it as "an anguished state of existence eternally separated from God" rather than an actual place. Only 34 percent said hell is an actual place where people suffer eternal fiery torments.

JAKARTA, Indonesia (EP)—Violent attacks between Christians and Muslims have spread across several islands in eastern Indonesia, Christians witnesses report. Populations on the islands of Ambon, Halmahera and the Malukuans have split into Christian and Muslim factions. Christians claim that Muslim groups, aided by Indonesian soldiers, have burned several churches and villages populated by Christians. Sources also report that mosques have also been burned. Several massacres and mass graves have been alleged, but those claims have not been confirmed. Ten thousand Muslim protesters took to the streets of Jakarta the first week of January, calling for a holy war against the Christian minority in Indonesia. Protesters carried signs declaring Christians barbarians, and called for Vice President Megawati Sukarnoputri's resignation. (Sukarnoputri is reported to be a devout Christian.) President Abdurrahman Wahid, a Muslim cleric, condemned the demonstrations, calling the continuing violence a threat to Indonesia's security. More than 2,000 people have died in violence related to religious disputes since January, 1999.

BATON ROUGE, La. (EP)—An employee of disgraced television evangelist, Jimmy Swaggart has been charged with

stealing \$750,000 from the ministry. John Clouser, 34, reportedly spent the money on girlfriends, including a Washington Redskins cheerleader. Clouser was charged Jan. 18 with theft, bank fraud, money laundering, and obstruction of justice. Prosecutors say Clouser also stole \$110,000 from the retirement account of his 78-year-old mother. Clouser had worked for Jimmy Swaggart Ministries for 10 years, and was director of development, handling funds donated to the organization. Swaggart was a popular television evangelist until a 1987 sex scandal.

NEW YORK, N.Y. (EP)—Time magazine named Amazon.com founder Jeffrey Bezos its Man of the Year for 1999. The American Family Association (AFA) says Bezos is a poor choice since his company sells pornography. "Amazon.com staunchly defended the sale of self-help and instruction manuals for incest, pedophilia and bestiality," said Tim Wildmon, AFA Vice-President. "The most defenseless of God's creations, children, are fair game under Bezos' corporate philosophy. It is sad that Time magazine chose to honor a man who leads a company with no moral compass."

SACRAMENTO, Calif. (EP)—Same-sex marriages would be forbidden under a ballot question being put to California voters March 7. The 14-word proposition 22 says, "Only marriage between a man and a woman is valid or recognized in California." The voter initiative comes in response to judicial actions in other states which may lead to legalization of same-sex marriage. Supporters of the initiative say that under the U.S. Constitution's "full faith and credit" clause, states which have not narrowly defined marriage could be forced to recognize same-sex marriages performed in other states. An independent Field Poll taken in December showed that Proposition 22 is supported by 51 percent of voters and opposed by 40 percent. Similar ballot measures passed in Hawaii and Alaska in 1998, and signatures are being gathered in Nevada and Colorado. Congress and 30 states have passed preemptive laws, often called "Defense of Marriage Acts," saying they won't recognize same-sex marriages performed in other states.

WASHINGTON, D.C. (EP)—More than half of all African-Americans now support school vouchers, according to a poll released Jan. 10 by the Joint Center for Political and Economic Studies. That represents an increase of 25 percent from just one year earlier. The study found a similar increase of 27 percent in support for vouchers among white Americans. For the first time since the group's polling began, 52 percent of whites polled say they favor school vouchers. Both blacks and whites surveyed said education is the most important national issue and expressed

strong support for both vouchers and increased school spending. Matthew Galvin, president of the Southeastern Legal Foundation, said, "More parents are beginning to realize how miserable the government-run schools really are. They're looking for options."

CHARLOTTE, N.C. (EP)—Former NFL player Rae Carruth, already facing charges for the murder of his pregnant girlfriend, has also been charged with violating a state abortion law allegedly trying to kill his girlfriend's unborn child. In a Jan. 10 court appearance, Carruth told the judge that he understood the charge against him. Carruth's girlfriend, Cherica Adams, was killed in a drive-by shooting, but the baby she was carrying survived and has been identified as Carruth's son. In addition to conspiracy to commit murder, the former Carolina Panther is accused of violating a state law which makes it a crime to use drugs or "any instrument" with the intent of destroying an unborn child after the first 20 weeks of a mother's pregnancy, unless the pregnancy must be terminated to spare the mother's life.

SANTA BARBARA, Calif. (EP)—"Born again" doesn't mean what it used to, according to researcher Wade Clark Roof of the University of California-Santa Barbara. Roof's newest book, "Spiritual Marketplace: Baby Boomers and the Remaking of American Religion," argues that today's "born again" Christians are united by emotions and experiences, not by shared doctrines or moral beliefs. One-third of America's 77 million baby boomers identify themselves as born-again Christians, but only 55 percent of those have any link to a conservative Protestant denomination. Half say that religions other than Christianity are "equally good and true," and one-third of born-again boomers believe in reincarnation and astrology. Nearly half support abortion.

JOHANNESBURG, South Africa (EP)—A church in South Africa has taken an unusual approach in order to save the lives of unwanted children. To try to curb the high rate of infant deaths due to abandonment, Berea Baptist Mission Church has been accepting babies through an oversized mail slot, known as the "baby chute." Four babies were left in the chute in a six-month period. The operation that takes care of the babies, called Door of Hope, has come under criticism by South Africa's Child Welfare Society for its unorthodox methods. About 12 infants, abandoned by their parents, are found dead in Johannesburg every year. South Africa is home to over 1.8 million abandoned children.

President Clinton's press secretary was asked at a Dec. 16 press briefing about a

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Southern Baptist campaign to pray for and share the Gospel with Hindus, Jews, and Muslims. He said: "I think the president has made very clear. . . his views on religious tolerance, and how one of the greatest challenges going into the next century is dealing with intolerance. . . and religious hatred. . . So I think he's been very clear in his opposition to whatever organization, including the Southern Baptists, that perpetuated ancient religious hatred." This is implied untrue slander against Baptists and a serious threat to religious freedom. Christians are "debtors" to evangelize the world (Rom. 1:14-16) and have a commission to do so (Matt. 28:19-20)—*Calvary Contender*, 1-15-00).

Creationists have won hundreds of formal scientific debates with evolutionists precisely because they have produced scientific evidence supporting the creation model of origins while their evolutionist opponents are unable to present any proof of evolution. Evolution has never been observed to occur in the present, the ubiquitous absence of transitional structures in the fossil record indicates that it never occurred in the past, the universal law of increasing entropy. . . shows that it probably could never occur at all (Henry Morris, 1-00 *Acts and Facts*). No one has ever documented a single example of macroevolution (*ibid.*).

Evangelist Billy Graham said in a recent interview that he would pick Pope Paul II as the man of the century (12-20 *Religion Today*). He said the Pope "has brought the greatest impact of any pope in the last 200 years. I admire his courage, determination, intellectual abilities, and his understanding of Catholic, Protestant, and Orthodox differences, and the attempt at some form of reconciliation" (*ibid.*).

Black professor and columnist Walter Williams is a bold and savvy conservative. Last August he wrote a "politically incorrect" article entitled "Black Commit 'Hate Crimes' Too." He quoted statistics from a Dept. of Justice National Crime Victimization Survey on interracial crime: In 1994, there were about 1,700,000 interracial crimes, of which 1,276,030 involved whites and blacks. In 90 percent of the cases, a white was the victim and a black was the perpetrator, while in 10 percent of the cases it was the reverse (8-18-99 *H. Times*). Another NCVS finding is that 2,025,464 violent crimes committed by blacks in 1994, were against whites—slightly over 56 percent. Whites committed 5,114,692 violent crimes; 135,360, or 2.6 percent were against blacks. Williams noted that in 1997, percentage-wise, blacks were twice as likely

to commit so-called hate crimes. Race cannot justify criminal violence (*ibid.*).

The conservative black group Brotherhood Organization of a New Destiny (BOND) has set January 17—the day Martin Luther King, Jr.'s birthday will be officially celebrated this year—as a "day of repudiation of Jesse Jackson." "Jesse Jackson is a racist demagogue," said Pastor Jesse Lee Peterson, president of the Los Angeles-based BOND. "We will hold this 'Day of Repudiation' for David Duke in black skin every year on the Dr. King holiday until he repents of his ways, and stops attempting to tear the races apart for his own personal gain" (*Human Events*, 1-14-00).

Born-again Christians, and particularly Baptists, are more likely than non-Christians to have experienced a divorce, according to a new survey by the Barna Research Group. According to a Dec. 21 report, 25 percent of all American adults have gone through at least one divorce in their lifetime. Among born-again Christians, the figure is higher, 27 percent, compared to 24 percent who are not born again. According to the survey, 29 percent of Baptists are now or have been divorced. The only Christian group with a higher rate is non-denominational churches, with 34 percent of adults reporting at least one divorce. Lutherans and Catholics have the lowest percentage of divorced persons, 21 percent, while atheists and agnostics are below the national norm, also 21 percent. Mormons, known for their emphasis on family values, fare no better than the national norm, 24 percent. Here is proof that much Christianity is in name only. How tragic that Baptists lead the list of people that have been divorced! This should be a wakeup call to Baptists from coast to coast!

Q. What is the current size of the U.S. Armed Forces?

—M. W. Ruston, LA

A. According to the Defense Department as of October 31, 1999, the total numerical strength of the various branches was 1,377,753. This is down 18,677 from October 31, 1998. The figures include full-time military personnel, comprising both regulars and reserves on active duty and officer candidates, including cadets at West Point, the Naval Academy, and the Air Force Academy. Broken down by branches: Army, 474,903; Navy, 370,985; Marine Corps, 172,812; and Air Force 359,053. The decline does not mean that missions have been reduced. In fact, the trend is to send our forces further afield (*The New American*, 1-31-00).

An article dealing with Landmarkism in the *Western Recorder* (state paper of the SBC in KY) says the following: "A theology of Landmarkism heavily influenced

Southern Baptists in the first half of the century, particularly in parts of the South and Midwest. Landmarkers believe that local Baptist churches are the only true church, and they trace their succession through dissenting sects back to Bible times. They reject 'alien immersion,' or baptism by outsiders, and practice 'closed communion,' meaning only church members may observe the Lord's Supper. Few Southern Baptist churches today advocate such views of the church, both Garrett and Basden said, although there are pockets where Landmark influence remains" (1-4-00).

"The American people will never knowingly adopt socialism. But, under the name of 'liberalism' they will adopt every fragment of the socialist program, until one day America will be a socialist nation, without knowing how it happened" (Norman Thomas U.S. Socialist Presidential candidate).

Republican presidential hopeful, John McCain, told an interviewer for Reuters that it would be okay for a President to be a homosexual. When asked how he could envisage a homosexual President who would be commander in chief of the armed forces, and yet oppose openly homosexual people serving in the ranks, McCain said: "The President doesn't have to serve in the military in a unit." Earlier, on August 19, McCain had told the *San Francisco Chronicle*: "Certainly in the short term, or even the long term, I would not support repeal of *Roe v. Wade*" (Adapted from *Human Events*, 1-21-00).

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more exactly renders the Greek "were persevering." "Steadfastly" means these baptized disciples were constantly applying themselves to the instruction of the twelve apostles. This first church was a society of students in the school of Christ. They had the privilege to learn in the apostolic college! No one then had to be dragged to church from service to service as in the case of our day. All the members of the Jerusalem church "continued steadfastly."

THEY CONTINUED IN FELLOWSHIP

"And they continued steadfastly in the apostles' doctrine and fellowship. . . ." (Acts 2:42). This is not merely the apostle's fellowship, but the whole church was in fellowship. The fellowship was so sweet and good the congregation seemed to be but one heart and mind. Like the saints of old, they "spake often one to another" (Mal. 3:16). They consid-

ered one another "to provoke unto love and to good works" (Heb. 10:24). They exhorted "one another daily" (Heb. 3:13). They edified one another (Rom. 14:19), and they confessed their faults "one to another" and prayed "one for another" (Jas. 5:16).

There is blessed fellowship in a true New Testament church. Psalm 133:1 says: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" One of the purposes of a church is to provide fellowship around the teachings of Christ and His apostles. Often today the lost world hears about the big fight down at the church last night in the business meeting. Or, in some cases, how that a certain church split over some issue. A church out of fellowship with one another is out of fellowship with Christ.

THEY CONTINUED IN BREAKING BREAD

"And they continued steadfastly. . . in breaking of bread. . ." This expression is generally employed in the New Testament to mean the Lord's Supper (Matt. 26:26; Mark 14:22; Luke 22:19; I Cor. 10:16; 11:24), but there are some exceptions (Luke 24:30; Acts 2:46; 20:7, 11). The Syriac version has "the eucharist," the early name for the Lord's Supper.

The Lord's Supper in those early days was often accompanied by the Agape, or love feast (Acts 20:7, 11; I Cor. 11:18-34; II Pet. 2:13; Jude 12). The "breaking of bread" surely does include the Lord's Supper in Acts 2:42, and it may very well refer to the supper without the love feast. This memorial supper was only for the baptized members of the Jerusalem church. Here we see the supper is a church ordinance, and it is closed to all not members of the one local church.

The church cannot disregard the Lord's Supper any more than it can baptism. The church must continue to observe this supper till Christ returns (I Cor. 11:26). To fail to celebrate the Lord's Supper is to depart from the apostolic pattern.

THEY CONTINUED IN PRAYER

"And they continued steadfastly. . . in prayers" (Acts 2:42). This is a systematic, definite, positive praying, not as individuals only, but as a church (Acts 6:4, 6; 12:5, 12). The early church was a praying church, and so are all churches today who follow the New Testament pattern. Prayer is an essential part of worship. The plural denotes many different kinds of prayers. They prayed in their closets, in their families, and in their church. The Jerusalem church contin-

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used in united prayer.

THE UNSAVED RESPECTED THE CHURCH

Acts 2:43 tells us: **“And fear came upon every soul: and many wonders and signs were done by the apostles.”** An awe fell upon the inhabitants of Jerusalem and restrained them from interfering with the young church. Shortly before this the people had derided them: **“Other mocking said, These men are full of new wine”** (Acts 2:13). This awe was like the Canaanites when Israel made their first settlement in Canaan (Deut. 11:25). The large number of new baptized converts only a few weeks after the crucifixion was almost unbelievable to the citizens of Jerusalem. There had also been the miraculous gifts of tongues. Then there were the **“many wonders and signs”** done by the apostles. For a time this paralyzed all enmity against the church before the storm of persecution fell upon her.

The inhabitants of Jerusalem sensed the presence and power of God working in the Jerusalem church. The effect of a great work of God's grace in the church produced a religious awe among the unconverted. When God killed Ananias and Sapphira a holy fear fell upon the unsaved (Acts 5:5, 11), and the same happened again in Acts 19:17. When did your church cause a holy fear to come upon the unconverted in your community?

In Acts 2:47 it is written: **“Praising God, and having favour with all the people.”** The Jerusalem church was a joyful church. A new song filled their mouths and their hearts overflowed in thanksgiving and praise. Their whole life was a life of praise to God. They lived to praise God and glorify Him. This caused them not to have favor with one class of the people, but with **“all the people.”** Their faith and practice commended them to all the city of Jerusalem.

The modern-day church has little influence over the world because the world has so much influence over the church! A modern-day church glories in its educated pastor, its robed choir, its expensive building, and its liberal offerings. But in the main the members are of little moral and spiritual worth. Hence the world has no respect for the modern-day church, for they know Christ has forsaken it (Rev. 3:14-22). The first church gloried in the power and presence of the Holy Spirit. Modern-day churches are social centers. The apostolic church was a religious center.

THERE WAS UNITY

Acts 2:44 declares: **“And all that**

believed were together. . . .” There were no church fights and no factional problems. There was no pastor-dictators, nor some ruling board of deacons, nor a church click. This church was united in the faith of Christ (Eph. 4:13). There was no sectarianism, no strife, no denominationalism.

Some of us may well wonder if this was a Baptist church. One has said, “Where you have ten Baptists you have fifty opinions.” Sometimes our people are called “fighting Baptists.” God knows there are too many uproars in our Baptist churches. We have moved far from the apostolic pattern in Acts 2. But it must be said in our defense that we are the only ones who have something to fight about!

The words **“were together”** have the sense of unity of heart and purpose. In Acts 1:14 it is written: **“These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.”** Then we read in Acts 2:1 **“And when the day of Pentecost was fully come, they were all with one accord in one place.”** In the Jerusalem church brethren dwelt together in unity (Ps. 133). In I Corinthians 1:10 we are commanded: **“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.”**

The word **“together”** is vital to the existence of a New Testament church. A true church can gather together into one place: **“If therefore the whole church be come together into one place. . . .”** (I Cor. 14:23; cf. Acts 14:27). Any **“whole church”** which cannot come together into **“one place”** is not a church in the New Testament sense. In order to have the Lord's Supper the church must **“come together into one place”** (I Cor. 11:18, 20, 33, 34). Before a church can exercise discipline upon a member she must be **“gathered together”** (I Cor. 5:4). This is why it is so important for a church member to not forsake the assembling of themselves together each Lord's day (Heb. 10:25).

A COMMUNITY OF GOOD

It is written in Acts 2:44-45: **“And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.”** No man called anything his own, but whatever he had his brother was welcome to, and could freely take, and use it, as if it were his own. While some of the

Jewish converts of Pentecost may have returned to their homes in foreign lands, most probably stayed in Jerusalem for some time. These out-of-town Jews needed food and lodging which the Church at Jerusalem provided.

There was no Divine command to do this as Acts 5:4 proves. This was voluntarily practiced because of love for the brethren. It was not intended to be a permanent institution, for we do not find it reproduced in the other churches by the apostles.

Some have concluded from Acts 2:44-45 the early Christians were socialists or maybe communists. This is untrue. Communism says, “What is yours is mine,” but Christianity says, “What is mine is yours.” Communism says, “Give me what you have,” while Christianity says, “Take what I have.” Communism takes away out of hatred for the rich; Christianity gives out of love for the poor. Communism separates by anger and hostility; Christianity draws men together in love.

THEY CONTINUED IN SPIRITUAL THINGS

We are told in Acts 2:46: **“And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.”** Here we behold their public and private religious life. They went up to the Jewish temple at the hour of prayer (Luke 24:53; Acts 3:1). At this point the early Christians have not entirely separated from the worship of the Jewish temple in Jerusalem. Although they were Christians, they were still Jews. These Christians also worshipped in private houses in Jerusalem. The **“breaking of bread”** here doubtless does not refer to the Lord's Supper, unless you believe they daily had the memorial supper. This is most unlikely. The **“breaking of bread”** may refer to the love feast or to an ordinary meal. **“Singleness”** means singleness of purpose, aim, and motives, as opposed to all deceit and hypocrisy.

What a scene is presented here! There was **“singleness of heart.”** There was no ostentation, no pride, no self-seeking, no hypocrisy among the Jerusalem church. They did not aspire after the vain objects of the world. They had a child-like affection toward God and one another. Oh, that the modern-day church could return to the pattern set by the mother church.

ADDITIONS TO THE CHURCH

Some churches today meet once on Sunday, and others only once a month. Still others meet twice on Sunday and once on Wednesday night. The Jerusalem church met **“daily”** (Acts 2:46). Acts 2:47 declares: **“Prais-**

ing God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” The Jerusalem church had worship services every day, and they daily saw additions to their church. This **“daily”** increase is described as a Divine work and the work of Christ Himself. The word **“Lord”** indicates Luke intended to set forth the Head of the church as personally adding to His body. No doubt these were added to the church as those in Acts 2:41 were, for this is the only way Christ adds to His church.

It is a glorious event when the Lord adds to His church those who receive the Word and are baptized in water. In our day I fear that some members are added by preachers, and others by concerned Christians. These people are in truth added, not by the Lord, but by the Devil. This results in a mixed multitude of saints and sinners. This is the real reason why many modern-day churches are not in one accord. God and the Devil cannot live together in the same house, neither can their children get along with one another.

You will note the saved were added to the church. A better sense of the original Greek is **“the Lord daily added saved ones to the church”** (See Acts by J. A. Alexander, p. 96). Those being added had already received salvation. Baptists are the only people in the world who demand that a person be saved before he becomes a church member. Protestants and Catholics all say that baptism saves or helps save, and they make baptism essential to salvation. Baptists believe salvation is essential to baptism, and we believe in a regenerated church membership.

Some would attempt to convince us that Acts 2:47 means that the 3,000 Pentecostal converts were added to the church, universal and invisible, by regeneration and Holy Spirit baptism. The context leaves no doubt these people were added to the church at Jerusalem—a local, visible body of baptized believers. William Tyndale in 1534 rendered the latter part of Acts 2:47: **“And the Lord added to the congregation daily such as should be saved.”**

CONCLUSION

1. It is worth noting that the term **“all men”** in verse 45 does not mean all men without exception. Arminians often stress that **“all men”** means **“all men without any exception.”** But it certainly does not have that meaning in verse 45, and I do not know of many who would give it such a broad meaning. **“All men”** in Acts 2:45 means no more than foreign Jewish converts who remained in the city of

Continued on page 298

Life in the Early Church

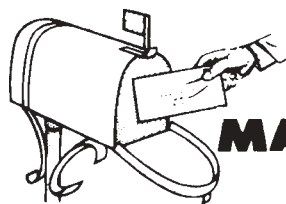
Continued from page 297

Jerusalem. If "all men" has a limited meaning in this verse, then it may also have such a limited meaning in other passages of holy Scripture.

2. Today we need to return to the old paths of the early church. Oh, that we could lay hold on the pureness and freshness of the church at Jerusalem! Think about seeing people who could not get enough of church—people who would daily assemble for worship and who would see souls saved daily! We will never see another Pentecost, but we could all do much better than we do as members of the Lord's church.

3. We need to restore the world's respect for the church by admitting only saved people to its membership and by excluding the disorderly from our church rolls. Real Christians impress the world, but hypocrites do not.

4. Are you an apostolic Christian? an old-time Christian? Have you repented of your sins? Have you placed your trust in Christ for the whole of salvation? Have you been added by baptism to one of the Lord's churches? Are you continuing in the apostles' doctrine in that church? If you are saved and are not in such a church, go find one and get in it at an early date.



FROM THE MAILBOX

Hi Brother Cockrell,

A friend gave me a copy of your paper, *The Berea Baptist Banner*. And she also has given us a gift subscription to it. I have been playing around with a web site and I have put 2 articles on it from your paper. They are "His People" by William Tiptaft—part 1 and part 2. I have also put a link for someone to click on with your address and also your e-mail address. If you disapprove please let me know and I will remove it immediately. I am also working on the article by Rosco Brong called "Repent or Perish!"

—email

Brother Milburn Cockrell,

Enclosed is \$... for renewal of *The Berea Baptist Banner*. The advertisement says \$12 for five (5) years. Maybe some one else can not afford a paper so there is a little more.

—Pennsylvania

Dear Editor:

Berea Baptist Banner includes some really educational and well written articles, such as by Roy Mason and others in the

January 5, 2000 edition I just happened to read.

It surely is apparent to you that yours is a powerful position for the church of our Lord Jesus Christ. I hope you will take my comments as well-intended. I have always respected Baptist churches! Also many of your conservative views.

For the sake of the church, and for the sake of yourself and the people you love, and for the sake of America, you could if you dared do some champion Matthew 5:9 good for racial relations. Churches so daring today, are growing! Those not, are dying. Your Bible and mine includes the Acts 8:27, 29 baptism preceding the Acts 11:18 recognition of Gentiles—and Psalm 87, etc.—and I am sure you agree skin color is not an issue of salvation—please be patient with me here.

Articles like the one about a black janitor who forged notes from the Klu Klux Klan, incite anti-black pro-KKK sentiments that really work harm, including harm to baptized saved people of all colors.

You could, if you had super-guts, consider this idea. Without being liberal at all—although Martin Luther King Jr. of course was not conservative, he was a reverend of our Lord, and preached James 2:8 royal law love. The annual holiday could put Berea Baptist Church on national news, if that day Berea Baptist Church hosted a pot-luck dinner with a black church together. Nothing more. Just an annual pot-luck dinner, potato salad and then go on about your business as usual. You could really promote the love of Christ, and heal wounds, and remain conservative!

Less daring but still wonderful, would be if Berea Baptist Church would exchange preachers with a black preacher church on that holiday. Nothing is liberal about that. Please think about it? Matthew 5:9?

Here in prison, convicted felons and especially black it seems, love your position on keeping guns legal. They think you're liberal on that issue. If you only knew.

Thanks for your time!

—Washington

Dear Friends in Christ,

We are enclosing a check to be used for whatever you need money for most.

Thank you for continuing to publish *The Berea Baptist Banner*. We enjoy it very much. One, an attorney (a Christian) thought "the articles were well written and of exceptional content."

—Kansas

Dear Sir:

Please send me these—The English Hepapla and the Trail of Blood videos. These are for my son who is pastoring his first church.

—Kentucky

Berea Baptist Banner:

My name is . . . a senior at Blue Mountain College in Blue Mountain, MS. I would like to receive a one year subscription to *The Berea Baptist Banner* newspaper. I have enclosed three dollars for the one year subscription.

—Mississippi

Dear Pastor:

During your radio message 1st, 2000, you made a request for correspondence and encouragement from supporters of your ministry. My letter today is in direct response to your heartfelt request. I have not corresponded with your ministry before today, although I have previously listened to your program on radio station KARI. What I find especially edifying about your particular message is the commitment to presenting God's Word from a fundamentalist perspective. Although I am a new follower of Christ, it occurs to me that a non-compromising presentation of the Gospel is the most effective and appealing method to spread God's immutable and everlasting Truth. For the sake of sinners such as myself, I will certainly petition our Lord for the maintenance and prosperity of your radio ministry. Like many other converts to Christ, I only came to Him following serious tribulation and travail in my own life. If not for Jesus, I truly do not know how I would have traversed this very difficult period in my life. I was blessed to discover first hand the Lord is indeed a Friend who is closer than a brother. I have come to appreciate that the only way to peace and happiness is through adherence to God's commands. Despite this God-sent inspiration, I find it difficult at times to separate myself from worldly concerns. To be in this world, but not of this world is a daily struggle. Even though I know in my heart that I cannot serve two masters if I am to truly benefit from Christ's message, disciplining myself to obedience is ever so difficult. I would take this opportunity to request from your ministry any advice or material that would help me in my journey to Christ. This past year has been a financial struggle for me personally, so I regret that I am not able at this time to contribute financially to your program, however rest assured that I will pray to God that your message remains on the air. In closing let me affirm my earnest appreciation for your ministry and sincerely thank you personally for committing yourself to the teaching of God's all-important message. God bless you, your family, your supporters, and of course your radio ministry.

—B.C. Canada

Dear Sir:

I was interested in the radio message of Jan. 8th. What would the cost be for that tape (cassette)?

Also, may I have a list of any and all resources available?

—B.C. Canada

Dear Pastor and Church,

Please find enclosed the monthly mission offering for Bro. Curtis and Sister Janet Pugh in the amount of. . . We continue to pray for the Pughs and for you all as there is a lot of work in overseeing their mission work.

—Illinois

Forum

Continued from page 290



Garner Smith
113 Keith Drive
Clarksville, TN 37043

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

It always seems that when the Lord's churches begin to stray from the scriptural way of serving the Lord that there is the evidence of women being out of place. In the church at Corinth that was true (I Cor. 14:34). It is seen in the church at Thyatira in Revelation 2. Maybe the reason for this is that when Satan gets in a church he uses women to carry out his plans because they are the weaker vessel and more vulnerable to Satan as he was able to deceive Eve in the beginning (I Tim. 2:14).

It is man's responsibility to be the head and when they fail to do this and fail to protect the woman from Satan then Satan begins his work with the woman, the weaker vessel.

I Timothy 3:1-7 along with other Scriptures make it plain that there is absolutely no way a woman can be a God called preacher. In I Timothy 3:1-7 it is plainly stated that man must desire the office, be the husband of one wife, rule "his" house, and know how to rule his family. No woman can meet these qualifications.

Preachers are referred to in the Scripture as elders always having reference to men (Acts 14:23; 20:17, Titus 1:5; James 5:14; I Peter 5:1; II John 1). I Corinthians 14:34 and I Timothy 2:11-14 are very explicit in the fact that a woman should never teach men nor act in an authoritative manner before men. This would make it an impossibility for a woman to be a preacher.

I believe that any church that allows women to teach or preach to men have let Satan in the church to deceive and lead the church astray. I believe it is one of the first signs of a church going astray from the scriptural practice of worshipping God in Spirit and in truth. There are no Scriptures at all for women preachers.

GARNER SMITH

BOOKSTORE

Books from our Bookstore

We currently have no new catalog except what we are printing in the BBB. Keep book ads for future use. Books are listed at retail price, but on orders of \$20 or more you make take a 20% discount. Payment must accompany all orders. So books are marked "no discount" and none are given on these books. Mississippi residents please add 7% for sales tax. All books are sent US Mail.

On orders of \$1 to \$20 add \$2.50. On orders of \$21 to \$100 add 12%. On orders of \$100 or more we pay the postage.

Send orders to:

Berea Baptist Bookstore
PO Box 39
Mantachie, MS 38855-0039

Books on Vital Issues

THE RELIGION THAT KILLS by Linda Kramer (\$11.99). This book exposes Christian Science: Abuse, Neglect, and Mind Control. The author was a Christian Science follower for thirty years.

DARK CURES by Paul deParrie (\$11.99). This book raises the question: Have the doctors lost their ethics? Reports on what aborted fetuses are used for—everything from earrings to cosmetics.

THE DARK SIDE OF FREEMASONRY by Ed Decker (\$10.99). This book contains the most significant documents ever prepared on the subject of the dark side of the Masonic Lodge.

GOVERNMENT BY DECREE by James L. Hirszen (\$4.99). It tells about from president to dictator through executive orders. Could Americans lose their constitutional rights, and be forced to live under martial law through a simple stroke of the pen?

OUTCOME-BASED EDUCATION by Peg Luksik & Pamela Hobbs Hoffecker (\$10.99). Drawing from official documents, true stories, and actual OBE Curricula, the authors reveal the social aspects of this controversial education program.

INSIDE THE NEW AGE NIGHTMARE by Randall N. Baer (\$10.99). World-renowned New Age leaders tell the inside story of the fast-growing New Age Movement and the evil forces behind it.

THE EAGLE'S CLAW: THE CHURCH AND THE IRS by Stephen Richardson, CPA (\$11.99). Based on the author's experience as

a CPA defending Christians and Christian organizations from IRS attacks, helps Christians understand the IRS. He provides appropriate defensive tools to fight back.

EN ROUTE TO GLOBAL OCCUPATION by Gary Kah (\$11.99). Exposes the political forces around the world that are cooperating to unite the people of this planet under a New World Order.

THE GENDER AGENDA by Dale O'Leary (\$11.99). An ammunition-filled, whistle-blowing book on feminists.

GLOBAL BONDAGE by Cliff Kincaid (\$21.99). The U.N. plan to rule the world. How America is losing its sovereignty.

LIBERALISM: FATAL CONSEQUENCES by W. A. Borst (\$14.99). This book is what the title implies.

OUT OF CONTROL: WHO'S WATCHING OUR CHILDREN PROTECTION AGENCY by Brenda Scott (\$21.99). Every year, it is estimated that over one million people are falsely accused of child abuse in the U.S. Shocking, true stories.

PORN IN AMERICA by James Lambert (\$10.99). Today, seven states in the country allow possession of child pornography. Pornographers want their customers to keep their porn private.

UFOs FRIENDS, FOE OR FANTASY? by William Goetz (\$12.99). An interesting book on UFOs.

THE NEW WORLD RELIGION by Gary Kah (\$12.99). This book presents insight into how the New World Order will also have a New World Religion fully enforceable in the new millennium.

HALLOWEEN AND SATANISM by Phil Phillips and Joan Hake Robie (\$9.95). Is Halloween for children. . . or is there a definite link between Halloween and Satanism? What about "Trick or Treat," "Jack-O-Lanterns," and Bobbing for Apples?

BIG BROTHER NSA AND ITS "LITTLE BROTHERS" by Terry L. Cook (\$14.95). This book is about the National Security agency's global surveillance network.

SECRET RECORD REVEALED by Dennis L. Cuddy (\$11.95). It discusses how Rhodes

scholars (including our president) are involved in a conspiracy to erase nationalism and replace it with a world government.

NOTE

We are considering reprinting the book *A Systematic Study of Bible Doctrine* by T. P. Simmons once again. If you would be interested in taking some copies please let me know. We do not want any money at present. Just send us a note telling us how many copies you would want. They will probably cost about \$12 to \$13 each. Send to Berea Baptist Church Bookstore, PO Box 39, Mantachie, MS 38855.

NOTE



Bible & the Newspaper

Continued from page 296

Vice-President Al Gore is a liberal Southern Baptist. Because of the liberal, global agenda he espouses he is constantly trying to impress upon the people his being a born-again Christian. One day he quotes the Bible, and the next day he defends baby killing and is a sodomite ambassador. Recently he gave a speech about how his faith is important to him. In it he said his favorite Bible verse is John 16:3. Of course the speech writer meant John 3:16, and Vice-President Gore was not familiar enough to catch the error. John 16:3 says: **"And these things will they do unto you, because they have not known the Father, nor me."** Truly God moves in mysterious ways His wonders to perform! (Adapted from "Carolyn Sanders" saud014@mc.duke.edu).

President Clinton offered a "new millennium" prayer in a service at the Washington National Cathedral (1-10 *Christian News*): ". . . (W)e are all your children. Our Constitution tells us you created us all equal. Jesus told us to love our neighbors as ourselves. The Koran says we must do unto all men as you wish to have done to you, and reject for others what you would reject for yourself. The Talmud instructs us, should anyone turn aside the right of the stranger, it is as though he were to turn aside the right of the most high God. . .

. (T)he most important fact of life. . . is our kinship as brothers. . . and our oneness as children of God. . ."

The Roman Catholic Church opposes the death penalty. Pope John Paul II last year pressured the Missouri governor to commute the death sentence of a triple murderer. Now in Alabama the Equal Justice Initiative legal group has erected eight billboards around Montgomery asking "What would Jesus do?" and including "Let him who is without sin cast the first stone" (1-17 *Huntsville Times*). This verse does not apply to capital punishment, but to a self-righteous mob, not a civil authority. "What would Jesus do?" He did not dispute Pilate's authority to deliver Him to death (John 19:10-11) but reminded Pilate that the source of his power was from above. God likewise is the source and authority for the death penalty today (Rom. 13:1-4; Gen. 9:6). (*Calvary Contender*, 2-1-00).

Former FBI director J. Edgar Hoover called "Martin Luther" King "the most notorious liar in the country." But King is honored with a holiday and is a candidate to be proclaimed a martyr for the faith by the Roman Catholic Church (1-14 *H. Times*). Archbishop Tutu paid tribute to him at a Dec. WCC meeting. But an article in the Jan. 3 *Christian News* said: "A great body of facts establish beyond doubt that King was a conscious collaborator with the Communist Party, a liar who obtained his Ph. D. degree by plagiarizing. . . , a practicing adulterer. . . , and a traitor to American who gave aid and comfort to an enemy nation. . . . He emerged from seminary denying the real Deity and literal virgin birth of Jesus. . . (and) was not a believer in historic Christianity." He told a friend he was a Marxist. In his new book, *I May Never Get You There: The True Martin Luther King Jr.*, Michael E. Dyson (an African-American) confirms some of the above (plagiarizer, adulterer, etc.) and said by the time of his death King had come to believe the answer to American inequality rested in democratic socialism (*H. Times*) (*ibid.*).

BEREA BAPTIST BROADCAST Financial Report 12-31-99 to 1-31-2000

Beginning Balance	\$ 3,922.58
RECEIPTS	0.00
TOTAL RECEIPTS	3,922.58
EXPENDITURES:	
Radio Time	935.00
ENDING BALANCE	\$2,987.58
CORBIN, KENTUCKY REPORT	
Beginning Balance	\$1,748.32
RECEIPTS	
Total	1,748.32
EXPENDITURES:	
WYWY	175.00
Total Expenditures	175.00
ENDING BALANCE	\$1,573.32



World Scene

By G. Russell Evans - Norfolk, Virginia

Gays in the Military, A No-No



For a man who boasted of "loathing the military," who dodged the draft and marched with the Communists in Moscow, Bill Clinton did well. He won the highest rank of all: Commander-in-Chief.

He won because he knew where the votes were—and the homosexual vote helped tremendously after his 1992 promise to lift the ban on gays in the military, particularly in gay-friendly states like California where the popular vote was close.

POWELL SAYS 'NO'

The 1993 Chairman of the Joint Chiefs warned Clinton from day one that "gays in the military would prejudice good order and discipline" and that "their known presence in showers and living quarters would be demoralizing." This was the popular General Colin Powell.

So did Admiral Tom Moorer, another JCS Chief, along with "nearly all senior officers." Opposition among enlisted personnel would undoubtedly have been even greater because they'd have closest contact.

The compromise became, "Don't ask, don't tell," which continued up to today's presidential campaign when Democratic candidates Al Gore and Bill Bradley, vying for the gay vote and contributions, pledged no ban on gays serving openly.

Al Gore upped the ante: Every chief of our armed services must pass a litmus test on that point. Two days later, there's Al saying he didn't mean it and that he'd not restrict personal views—reminiscent of his 1996 "no controlling legal authority" alibi when caught illegally fund-raising from the White House.

Republican candidates endorse "Don't ask, don't tell" and Senator John McCain accepts support from Log Cabin Republicans, a gay group.

MORE LENIENT FOR MORE VOTES

Both major parties are more lenient on gays, obviously because of society's increasing decadence and for more votes. No doubt, society is changing its mores—but not for the better. However, the mores for success in military affairs have *not* changed—and unit cohesiveness, loyalty and honor remain universal and timeless.

Military leaders understand this, but *not* our civilian elitist leaders caught up in multiculturalism and the politics of "sexual orientation" for more votes.

Thanks to Professor Mackubin T. Owens of the US Naval War College for his astute analysis of open homosexuality undermining military mores on which success in battle depends. After all, winning wars is our military's reason for existence.

War is sheer terror and confusion, often with paralyzing fear for soldiers—overcome only by courage, discipline, honor and perhaps most important, feelings of comradeship for the soldier alongside, as both face death and misery together.

GAYS IN THE BATTLE EQUATION

Open homosexuality introduces a new emotion in the battle equation, perhaps the strongest human emotion of all: love and sexual attraction. Former Secretary of the Navy James Webb warns, "(T)here is no greater bias than that of an individual towards a beloved. . .and few emotions are more distracting than amorous relationships."

A superior is not going to order his/her beloved into danger. Favoritism and jealousy become virtually inevitable and unit cohesion and morale suffer—projecting perhaps the most powerful argument of all that open homosexuality and homosexual behavior are incompatible with military service.

When political leaders ignore these life-and-death emotions, they are guilty of gross dereliction or ignorance or both. When Barney Frank, the openly gay congressman from Massachusetts, boldly declares on public television (Jan. 11) that "civilian ideas are better on gays in the military," he

proves stupidity and another reason to keep such ignorance off the air waves.

(Capt. Evans is a veteran of command at sea and air bases.)

ANNOUNCEMENTS

The Home Baptist Church, Mt. Morris, Mich., and Pastor Don Titus will have a Bible Conference April 18-20. Some of the speakers on the program are Elders Roger Jones, Harold Harvey, Clyde Hancock, Garner Smith, Jerry Asberry, etc. For more information contact (810) 686-6006.

Elder William H. Peacock is available to pastor. You may contact him at: P. O. Box 217, Prairie Lea, Texas 78661, or call (512) 488-2058, or e-mail whitneyP@thrifty.net.

The Northside Baptist Church, Oakdale, La., and Pastor Larry Wilson will have a Bible Conference March 17-19. Meals will be served by the church. Speakers on the program are as follows: Elders Jerry Dodson, David O'Neal, Walter Herin, Keith Kennison, Arthur Blevins, Doyal Thomas, Bill Lee, G. L. Burr, Homer Laurence, and Milburn Cockrell. For more information call (318) 335-4967 or e-mail LWWilson1@aco.com.

The Berea Baptist Church, Collinwood, Tenn., and Pastor Ray Sexton will have special services April 3-7. The speaker is Elder Tom Ross, South Point, Ohio. Services will be nightly. For more information call Pastor Sexton (931) 724-5588.

The Berea Baptist Church, Mantachie, Miss., and Pastor Milburn Cockrell will have a special fellowship service Saturday, April 1. Our guest speaker will be Elder Tom Ross, South Point, Ohio. The service starts at 5:00

p.m., and it is followed by the evening meal. Bro. Ross will also speak for us on the Lord's Day.

I am sorry, we sold both of *The English Hexaplas* in a few days. Some orders had to be returned. We may get more of these later, but they will probably not sell for \$99.99. We bought these on a prepublication special. Watch the BBB for further news about these.

The Northside Baptist Church, 532 N. Main St., Elkton, KY 42220 and Pastor Irving Cummins will have special services March 13-17. The speaker is Elder Leroy Pack, Alderson, W.Va. For more information contact Pastor Cummins (270) 265-9665.

The Beverly Manor Missionary Baptist Church and Illinois Baptist College, 209 Vohland Street, Washington, Ill. 61571 and Pastor Mike McCoskey will have a Bible Conference April 3-5. For more information call (309) 745-8927 or (309) 745-9229.

Beginning March 5, 2000, the Berea Baptist Broadcast can be heard on WVSA, Vernon, AL, from 7:00 till 7:30 a.m. on Sunday at 1380 on the AM dial.

BEREA BAPTIST BANNER Financial Report 12-31-99 to 1-31-2000

Beginning Balance	\$3,017.04
RECEIPTS:	
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	300.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
Morris St. B. C., Hobbs, NM	50.00
Mt Pleasant B. C., Chesapeake, OH	100.00
Temple Baptist Mission, Johnson City, TN	30.00
Sovereign Grace B. C., Northport, AL	100.00
South Park M. B. C., Seattle, WA	25.00
Grace 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
J. B. Wild, Flint, MI	20.00
Northland M. B. C., Delaware, OH	100.00
Berea B. C., Stoning, IL	60.00
New Testament B. C., Goshen, IN	50.00
Indore B. C., Indore, WV	100.00
Grace B. C., Georgetown, KY	35.00
Meadow Branch B. C., Millport, AL	200.00
Philadelphia B. C., Aztec, NM	25.00
The Lord's B. C., Goose Creek, SC	50.00
Jack Farmer, Mobile, AL	25.00
Hillcrest B. C., Winston-Salem, NC	25.00
First B. C., Nappanee, IN	100.00
RBI, E. Wenatchee, WA	4.00
Anonymous	110.15
Subscriptions	208.00
Dividing Checks	225.00
Sub Total	\$3,062.15
TOTAL	\$6,079.19
EXPENDITURES:	
Wages	1,975.00
Postage	693.59
Printing	502.00
FICA taxes	151.09
Supplies	162.35
Dividing Checks	225.00
Total Expenditure	3,709.03
.....	2,370.16
Bank charge	-6.79
check#1741	-34
check#1734	+10
ENDING BALANCE	\$2,363.13

Coming in the next issue . . .

- Regeneration* by Christmas Evans
- Walking with God* by Milburn Cockrell
- Prayer in the Fish's Belly* by Milburn Cockrell

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